

*The Face of the Book Unmasked.*

**H**ere, th' *Universe* in Nature's Frame,  
Sustain'd by *Truth*, and *Wisdom's* hand,  
Does, by *Opinion's* empty Name,  
And *Ignorance*, distracted stand :  
Who with strong *Cords* of *Vanity*, conspire,  
Tangling the *Total*, with abstruse Desire.

But then the *Noble Heart* infir'd,  
With *Rays*, divinely from above,  
Mounts (though with wings moist and bemir'd.)  
The great *God's* glorious *Light* to prove,  
Slighting the *World* : yet self renouncing, tries,  
That where *God* draws not, there she sinks, and dies.



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F/135

# RESOLVES:

Divine, Moral, Political.

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With several NEW

## ADDITIONS

BOTH IN

PROSE and VERSE,

Not Extant in the former Impressions.

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In this Eleventh Edition, References are made to the Poetical Citations, heretofore much wanted.

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B Y

Owen Felltham Esq;

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*Et sic demulceo vitam.*

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L O N D O N,

Printed by M. Clark, for Charles Harper, at the  
Flower-de-luce over-against St. Dunstan's Church  
in Fleet-street. MDCXCVI.



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7-166

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Canton, London and New York.

B. Y.

Owen Felltham Esq;

Esq. for the County of Devon

LONDON

Printed by M. Clark for Charles Harper, at the  
Flower-de-luce over-against St. Dunstons Church  
in Fleet Street. MDCXCVI

*Most Humbly These*  
TO THE  
**RIGHT HONORABLE**  
*My most Honored Lady, the Lady*  
**M A R Y,**  
Countess Dowager of THOMOND.

Let it please you (*Madam*) to believe,



**T**HAT it is not out of the opinion of any worth, that all or any of these ensuing Pieces, can be capable of; but out of the sense of Duty, that they have here aspired to the Patronage of your Name and Dignity. Being (most of them) Composed under the Coverture of your Roof, and so born Subjects under your Dominion; it would have been the incurring of too apparent a Pre-munire, against Equity and Justice, to intitle any other, to their Owning or Protection; or to set up any foreign Power, to be Supreme and Paramount, to that of your Ladyship's, over them.

And yet (*Madam*) you have further Prerogative, whereby, with me, you may challenge a higher Command; and that is, your Native Ingenuity, which, with those of your Acquaintance, so prevails upon their Judgment and Estimations; that you seem to have an Empire of Affection, destin'd to that vivacity of spirit, which renders your Conversation grateful to all that have the Honor to know you.

These, and many other Obligations, that are upon me to your Ladyship, with the desire I have, to leave to Posterity some Memorial of my Thankfulness (though in it self, not worthy of your Merit, or the World) have emboldned me into this Dedication; and the humbly begging of your Pardon, for the breaking out of this Presumption, in

(M A D A M)

Your most obedient,  
and most humble Servant,

*Owen Felltham.*

# TO THE READER.

**T**HE Reader may please to be informed, That the *latter part* of these *Resolves*, formerly Printed as the *first Century*; the Author upon their perusal, could not himself be satisfied with them. For, however all seem'd to pass current, and did arise to several Impressions; yet, being written when he was but *Eighteen*, they appear'd to him, to have too many young weaknesses, to be still continued to the *World*; though not for the *Honesty*, yet in the *Composure* of them.

If any shall alledge their general Acceptation, that to him is no prevailing Argument; for the *Multitude*, though they be the most in number, are the worst and most partial Judges. And that hath made him in this *Impression*, to give them a new *Frame* and various *Composition*; by altering many, leaving out some, and adding of others new. That now, upon the matter, they quite are other things. And that they and the rest, which shall be found in this *Volume*, are now *Published*, hath the same Reason which at first was given. They were not written so much to please others, as to gratify and profit himself. Nor does he plead the importunity of Friends, for the Publication of them. If they be worthy of the common view, they need not that *Apology*: If they be not, he should have but show'd that he had been abus'd, as well by his friends as himself.

The truth is, he hath not the vanity to expect from others any great applause. He hath often used to say, *They were written to the middle sort of people*. For the *wisest*, they are not high enough; not yet so flat and low, as to be only fit for fools: whosoever pleaseth only these, is miserable. He writ, as did *Lucilius*, mention'd by the Orator, *Scripta sua, nec ab Doctissimis, nec ab Indoctissimis, legi voluit*. Too profound, or too shallow, he holds not proportionate to the Work.

Sure it is, the Invitation he had to write and publish them, was not so much to please others, or to shew any thing he had could be capable of the name of *Parts*; but to give the world some account, how he spent his vacant hours; and that (by passing the Press, they becoming in a manner Ubiquitaries) they might every where be as *Boundaries*, to hold him within the limits of *Prudence*, *Honor* and *Vertue*.

The *Poems*, the *Character*, and some of the *Letters*, he looks upon as *sports*; that rather improve a man by preserving him from worse, than by bringing otherwise any considerable profit. As they were his own *Recreations*, so he wishes they may prove to others. Other things are left to themselves, and all to every man's just liberty, to approve or dislike as he pleases. And however it be, the Author shall not much be troubled, since he believes, No man can lightly have a lesser esteem for them, than dwells with him that writ them; who yet will be best pleas'd, if any man by them shall find but any benefit, and admit him (though but tacitely) in the number of those friends he prays for.

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# RESOLVES

Divine, Moral, Political.

I  
CENT. I.

I.

## Of Sudden Prosperity



*Prosperity* in the beginning of a great *Action*, many times undoes a *Man* in the end. *Happiness* is the cause of mischief. The fair chance of a treacherous *Dye*, at first flatters an improvident *Gamester*, with his own hand, to throw away his *wealth* to another. For while we expect all things laughing upon us, like those we have pass'd; we remit our care, and perish by neglecting. When a rich *Crown* has newly kiss'd the *Temples* of a gladdened *King*, where he finds all things in a golden stream, and kneeling to him with auspicious reverence; he carelessly waves himself in the swelling plenty: Lays his heart into pleasures, and forgets the future; till ruine seize him, before he can think it. *Felicity* eats up *Circumspection*; and when that guard is wanting, we lie spread to the shot of general danger. How many have lost the victory of a *Battel*, with too much confidence in the good fortune which they found at the beginning? Surely, 'tis not good to be happy too soon. It many times undoes a *Noble Family*, to have the *Estate* fall to the hands of an *Heir* in minority. *Witty Children* oft fail in their age, of what their childhood promised. This holds not true in temporal things only, but even in spiritual. Nothing slackens the proceedings of a *Christian* more, than the too early applause of those that are groundedly *Honest*. This makes him think he is now far enough, and that he may rest, and breath, and gaze. So he slides back, for want of striving to go on with increase. Good success in the midst of an action, takes a man in a firm settledness: and though he finds the event alter; yet custom before, will continue his care for afterwards. In the end, it crowns his expectation; and incourages him to the like care in other things, that by it, he may find the sequel answerable. But in the beginning, it falls like much rain as soon as the seed is sown: which doth rather wash it away, than give it a moderate rooting. How many had ended better, if they had not begun so well? Pleasure can undo a man at any time, if yielded to. 'Tis an inviting gin to catch the *Woodcock-man* in. *Craesus* counsel'd *Cyrus*, if he meant to hold the *Lydians* in a slavery, that he should teach them to sing, and play, and drink, and dance, and dally: and that would do it with-

B

out



CENT. I.

out his endeavour. I remember *Ovid's* Fable of the *Centoculated Argus*; The Devil I compare to *Mercury*, his Pipe to pleasure, *Argus* to Man, his hundred eyes to our care, his sleeping to security, *Io* to our soul, his transformation to the curse of God. The Moral is only this; The Devil with pleasure, pipes Man into security, then steals away his soul, and leaves him to the wrath of Heaven. It can ruine *Anthony* in the midst of his Fortunes, it can spoil *Hannibal* after a long and glorious War: but to meet it at first, is the most danger; it then being aptest to find admission; though to meet and yield the worst at last: because there is not then a time left for recovery. If the Action be of worth that I take in hand, neither shall an ill accident discourage me, nor a good one make me careless: If it happen ill, I will be the more circumspect, by a heedful prevention to avoid the like, in that which insues, if it happen well, my fear shall make me warily vigilant. I will ever suspect the smoothest stream for deepness; till we come to the end. Deceit is gracious company; for it always studies to be fair and pleasing: But then, like a thief, having train'd us from the Road, it robs us. Where all the benefit we have left is this: that, if we have time to see how we were cozened, we may have so much happiness as to die repenting.

## II.

## Of Resolution.

What a skein of ruffled silk is the uncomposed Man; Every thing that but offers to even him intangles him the more, as if, while you unbend him one way, he warpeth worse the other. He cannot but meet with variety of occasions, and every one of these intwine him in a deeper trouble. His ways are strewn with Briers, and he bustles himself into his own confusion. Like a Partridge in the Net, he masks himself the more, by the anger of his flattering wing. Certainly, a good Resolution is the most fortifying Armour that a discreet Man can wear. That, can defend him against all the unwelcome shuffles that the poor rude World puts on him. Without this, like hot Iron, he hisses at every drop that finds him. With this, he can be a Servant, as well as a Lord; and have the same inward pleasantness in the quakes and shakes of Fortune, that he carries in her softest smiles. I confess, biting Penury has too strong talons for mud-wall'd Man to grasp withal. Nature is importunate for necessities: and will try all the Engines of her Wit, and power, rather than suffer her own destruction. But where she hath so much as she may live: Resolution is the only Marshal that can keep her in a decent order. That which puts the loose woven Mind into a whirling Tempest, is by the Resolute, seen, slighted, laughed at: with as much honour, more quiet, more safety. The World hath nothing in it worthy a man's serious anger. The best way to perish discontentments, is either not to see them, or convert them to a dimpled mirth. How endless will be the quarrels of a cholerick Man, and the contentments of him, that is resolved to turn indignities into things to make sport withal? 'Tis sure, nothing but experience and collected Judgment can make a man do this: but when he has brought himself unto it, how infinite shall he find his ease? It was

Xantippe's

Xantippe's observation, that she ever found *Socrates* return with the same countenance that he went abroad withal. *Lucan* can tell us,

—— *Fortunâque perdat*  
*Opposita virtute, minas.*—— Lib. 9. 570.

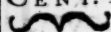
—— All Fortunes threats be lost,  
 Where Virtue does oppose.——

I wish no Man so spiritless, as to let all abuses press the dulness of a willing shoulder: but I wish him an able discretion, to discern which are fit to be stirred in, and those to prosecute for no other end, but to shew the injury was more to Virtue, and dear Natures justice, than to himself. Every man should be *Equities Champion*: because it is that eternal Pillar, whereon the World is founded. In high and mountain'd Fortunes resolution is necessary, to insafe us from the thefts and miles of Prosperity: which steal us away, not only from our selves, but Virtue: and for the most part, like a long peace, softly delivers us into impoverishing War. In the wane of Fortune, Resolution is likewise necessary, to guard us from the discontents that usually assail the poor dejected Man. For all the world will beat the man whom Fortune buffets. And unless by this, he can turn off the blows, he shall be sure to feel the greatest burthen, in his own sad mind. A wise man makes a trouble less, by Fortitude: but to a fool, 'tis heavier by his stooping to't. I would fain bring my self to that pass, that I might not make my happiness depend on anothers judgment. But as I would never do any thing dishonestly: so I would never fear the immaterial wind of Censure, when it is done. He that steers by that gale, is ever in danger of wrack. Honesty is a warrant of far more safety than Fame. I will never be ashamed of that which bears her Seal: As knowing 'tis only Pride's being in fashion, that hath put honest Humility out of countenance. As for the crackers of the Brain, and Tongue-squibs, they will die alone, if I shall not revive them. The best way to have them forgotten by others, is first to forget them my self. This will keep my self in quiet, and by a noble not-caring, arrow the intenders bottom: who will ever fret most, when he finds his designs most frustrate. Yet in all these, I will something respect Custom, because she is magnified in that World, wherein I am one. But when she parts from just reason, I shall rather displease her by parting; than offend in her Company. I would have all men set up their rest, for all things that this World can yield: Yet so, as they build upon a surer foundation than themselves: otherwise, that which should have been their foundation, will surely cross them; and that is, GOD.

III.

*A Friend and Enemy, when most dangerous.*

I Will take heed both of a speedy Friend, and a slow Enemy. Love is never lasting, that flames before it burns. And Hate, like wetted Coals, throws a fiercer heat, when fire gets the Mastery. As the first may quickly fail; so the latter will hardly be altered. Early Fruits rot soon; As quick Wits have seldom sound judgments, which should make them continue: so friendship kindled suddenly, is rarely found with



the *durability* of *affection*. *Enduring Love* is ever built on *Virtue*: which no man can see in another at once. He that *fixeth* upon her, shall find a *beauty* that will every day take him with some new *grace* or other. I like that *Love*, which by a *soft ascension*, does degree itself in the *Soul*. As for an *Enemy* that is long a making: he is much the worse, for being ill no sooner. I count them as the *actions* of a wife *State*, which being long in *resolving*, are in their *execution* sudden, and *striking* home. He *hates* not but with *cause*, that is *unwilling* to *hate* at all. If I must have *both*, give me rather a *Friend* on foot, and an *Enemy* on horseback. I may persuade the one to *stay*, while the other may be *galloping* from me.

## IV.

Of the ends of *Virtue* and *Vice*.

*Virtue* and *Vice* never differ so much, as in the *end*; at least, their difference is never so much upon the *view*, as then. And this I think, is one reason, why so many judgments are seduced in pursuit of ill. They imagine not their last *Act* will be *Tragical*; because their former *Scenes* have all been *Comedy*. The *end* is so far off, that they see not those *stabbing shames*, that await them in a *killing Ambush*. If it were nearer, yet their own *dim sight* would leave them *undiscovered*. And the same thing that incourageth *Vice*, discourageth *Virtue*. For, by her *rugged way*, and the *resistance* that she finds in her *passage*: she is oft persuaded to step into *Vice's path*: which while she findeth *smooth*, she never perceiveth *slippery*. *Vice's Road* is paved with *Ice*; *Inviting* by the *Eye*, but tripping up the *heel*, to the hazard of a *wound*, or *drowning*. Whereas *Virtue's* is like the *passage* of *Hannibal* over the *Alps*, a work of a *tiring toil* of *infinite danger*. But once performed, it lets him into the *Worlds garden*, *Italy*: and withal, leaves him a *fame* as lasting, as those which he did *Conquer*, with his most *unused weapon* of *War*, *Vinegar*. Doubtless the *World* hath nothing so glorious as *Virtue*: as *Virtue* when she rides triumphant. When, like a *Phæbean Champion*, she hath routed the *Army* of her *Enemies*, flatted their *strongest Forts*, brought the *mightiest* of her *Foes* in a *chained subjection*, to humour the *motions* of her thronged *Chariot*, and be the gaze of the *abusive World*. *Vice* at best, is but a *diseased Harlot*: all whose commendation is, that she is *painted*.

*Sed locum Virtus habet inter astra,*

*Vere dum flores venient tepenti,*

*Et comam sylvis hyemes recident,*

*Vel comam sylvis revocabit aestas.*

*Pomaque autumnno fugiente cedent,*

*Nulla te terris rapiet vetustas.*

*Tu comes Phæbo, comes ibis astris.* Sen. Herc. Oct. Act. 4.

But *Virtue's* thron'd among the Stars,

And while the Spring warms th' infant bud,

Or Winter balds the shag-hair'd wood:

While Summer gives new looks to all,

And fruits full ripe in Autumn fall,

Thou shalt remain, and still shalt be,

For Stars, for *Phæbus*, company:

Is



Is a rapture of the lofty *Tragedian*. Her presence is a dignity, which amazes the beholder with incircling rays. The conceit of her Actions, begets admiration in others, and that admiration both infuseth a joy in her, and inflames her magnanimity more. The good honour her, for the love of the like, that they find in themselves. The bad, though they repine inwardly, yet shame (which is for the most part an effect of base *Vice*) now goes before the action, and commands their baser hearts to silence. On the other side, what a Monster, what a Painters Devil is *Vice*, either in her bared skin, or her one ensordid rags! Her own guilt, and the detestation which she finds from others, set up two great Hells in her own little, narrow heart; Horror, Shame; and that which most of all doth gall her, is, that she finds their flames are *inextinguishable*. Outwardly, sometimes she may appear like *Virtue*: For all the several Gems in *Virtue*, *Vice* hath counterfeit Stones, wherewith she gulls the *Ignorant*. But there be two main reasons which shall make me *Virtues* Lover: for her *inside*, for her *end*. And for the same reasons will I hate *Vice*. If I find there be a difference in their ways; I will yet think of them, as of the two sons in the Gospel; whereof *Virtue* said he would not go to the *Vineyard*, yet did: And *Vice*, though he promised to go, *desisted*.

V.

Of Puritans.

I Find many that are called *Puritans*; yet few, or none that will own the name. Whereof the reason sure is this, that 'tis for the most part held a name of infamy, and is so new, that it hath scarcely yet obtain'd a definition: nor is it an appellation derived from one mans name, whose Tenets we may find digested into a Volume: whereby we do much err in the application. It imports a kind of excellency above another; which man (being conscious of his own frail bendings) is ashamed to assume to himself. So that I believe there are men which would be *Puritans*: but indeed not any that are. One will have him one that lives religiously, and will not revel it in a shoreless excess. Another, him that separates from our *Divine Assemblies*. Another, him that in some tenets only is peculiar. Another, him that will not swear. Absolutely to define him, is a work I think, of Difficulty; some I know that rejoyce in the name; but sure they be such as least understand it. As he is more generally in these times taken, I suppose we may call him a *Church-Rebel*, or one that would exclude order, that his brain might rule. To decline offences; to be careful and conscionable in our several actions, is a *Purity*, that every man ought to labour for; which we may well do, without a fullen segregation from all society. If there be any Priviledges, they are surely granted to the Children of the King; which are those that are the Children of Heaven. If mirth and recreations be lawful, sure such a one may lawfully use it. If Wine were given to cheer the heart, why should I fear to use it to that end? Surely, the merry soul is freer from intended mischief, than the thoughtful man. A bounded mirth, is a Patent adding time and happiness to the crazed life of Man. Yet if

Laertius



CENT. I.

*Laertius* reports him rightly, *Plato* deserves a *Censure*, for allowing *drunkenness* at *Festivals*; because, says he, as then, the *Gods* themselves reach *Wines* to present *Men*. *God* delights in nothing more, than in a *cheerful heart*, careful to perform his service. What *Parent* it is, that rejoiceth not to see his *Child* pleasant, in the limits of a *filial duty*? I know, we read of *Christ's weeping*, not of his *laughter*: yet we see, he graceth a *Feast* with his *first Miracle*; and that a *Feast of joy*: And can we think that such a *meeting* could pass without the noise of *laughter*? What a lump of *quicken'd care* is the *melancholly Man*? Change *anger* into *mirth*, and the *Precept* will hold good still: *Be merry, but sin not*. As there be many, that in their life assume too great a *Liberty*; so I believe there are some, that abridge themselves of what they might lawfully use. *Ignorance* is an ill *Steward*, to provide for either *Soul* or *Body*. A man that submits to reverent *Order*, that sometimes unbends himself in a moderate *relaxation*; and in all, labours to approve himself in the serenity of a healthful *Conscience*: such a *Puritan* I will love immutably. But when a man, in things but *ceremonial*, shall spurn at the grave *Authority* of the *Church*, and out of a needless *nicety*, be a *Thief* to himself, of those benefits which *GOD* hath allowed him: or out of a blind and uncharitable *Pride*, censure, and scorn others, as *reprobates*: or out of obstinacy, fill the *World* with *brawls*, about *undeterminable tenets*: I shall think him one of those, whose *opinion* hath feathered his *zeal* to *madness* and *distractiō*. I have more faith in one *Solomon*, than in a thousand *Dutch Parlours* of such *Opinionists*: Behold then; what I have seen good! That it is comely to eat, and to drink, and to take pleasure in all his labour wherein he travellet under the *Sun*, the whole number of the days of his life, which *GOD* giveth him. For, this is his *Portion*. Nay, there is no profit to *Man*, but that he eat, and drink, and delight his soul with the profit of his labour. For, he that saw other things but *vanity*, saw this also, that it was the hand of *God*. Methinks the reading of *Ecclesiastes*, should make a *Puritan* undress his brain, and lay off all those *Phanatick toys* that gingle about his *understanding*. For my own part, I think the *World* hath not better men, than some, that suffer under that name: nor withal, more *Scelestick Villains*. For, when they are once elated with that *pride*, they so *contemn* others, that they infringe the *Laws* of all *humane Society*.

## V I.

## Of Arrogancy.

I Never yet found *Pride* in a noble nature: nor *Humility* in an unworthy mind. It may seem strange to an *inconsiderate eye*, that such a poor *violet Vertue*, should ever dwell with *Honour*: and that such an aspiring fume as *Pride* is, should ever sojourn with a *constant baseness*. 'Tis sure, we seldom find it, but in such, as being conscious of their own *deficiency*, think there is no way to get *Honour*, but by a bold assuming it. As if, rather than want *fame*, they would with a rude assault, *despoil* her: which indeed, is the way to lose it. *Honour*, like a noble *Virgin*, will never agree to grace the man that *ravisheth*. If she

she be not won by *courtesie*, she will never love *truly*. To offer violence to so choice a beauty, is the way to be *contemn'd*, and *lose*. 'Tis he that has nothing else to commend him, which would invade mens good opinions, by a *misbecoming* *sauciness*. If you search for high and strained *carriages*, you shall for the most part, meet with them in *low men*. *Arrogance*, is a weed, that ever grows on a *dunghil*. 'Tis from the rankness of that soil, that she hath her *height* and *spreadings*: Witness *Clowns*, *Fools*, and *Fellows* that from *nothing* are lifted some few steps upon *Fortunes Ladder*: where, seeing the glorious representation of *Honour*, above; they are so greedy of *imbracing*, that they strive to leap thither at once: so by over-reaching themselves in the way, they fail of the *end*, and fall. And all this happens, either for want of *Education*, which should season their *minds* with the generous precepts of *Morality*; or, which is more powerful, *Example*: or else, for lack of a discerning *Judgment*, which will tell them, that the best way thither, is to go about, by *humility* and *desert*. Otherwise, the River of *Contempt* runs betwixt them and it: and if they go not by these passages, they must of necessity either *turn back* with shame, or suffer in the desperate *venture*. Of *Trees*, I observe, GOD hath chosen the *Vine*, a low plant, that creeps upon the helpful wall: Of all *Beasts*, the soft and patient *Lamb*: Of all *Fowls*, the mild and galleis *Dove*. CHRIST is the *Rose* of the *Field*, and the *Lilly* of the *Valley*. When GOD appeared to *Moses*: it was not in the lofty *Cedar*, nor the sturdy *Oak*, nor the spreading *Plane*; but in a *Bush*, an humble, slender, abject *shrub*. As if he would by these *elections* check the conceited arrogance of *Man*. Nothing procureth *Love*, like *Humility*: nothing *Hate*, like *Pride*. The proud man walks among *daggers*, pointed against him: whereas the humble and affable, have the people for their guard in *dangers*. To be humble to our *Superiours*, is duty; to our *Equals*, *courtesie*; to our *Inferiours*, *nobleness*. Which for all her *lowness*, carries such a sway, that she may command their *souls*. But, we must take heed, we express it not in unworthy *Actions*. For then leaving *Vertue*, it falls into *disdain'd baseness*: which is the undoubtable badge of one, that will betray *Society*. So far as a man, both in words and deeds, may be free from *flattery*, and unmanly *cowardize*; he may be humble with *commendation*. But surely, no circumstance can make the expression of *pride* laudable. If ever it be, 'tis when it meets with *audacious pride*, and conquers. Of this good it may then be *author*, that the *affronting man*, by his own *folly*, may learn the way, to his duty, and *wit*. Yet this I cannot so well call *Pride*, as an emulation of the *Divine Justice*; which will always vindicate it self upon *presumptuous ones*: and is indeed said to fight against no *sin*, but *Pride*.

## VII.

## Of Reward and Service.

When it lights upon a worthy nature, there is nothing procures a more faithful service, than the *Masters liberality*; nor is there any thing makes that appear more, than a *true fidelity*. They are each of other, *alternate parents*; begetting and begotten. Certainly,

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tainly, if these were practised, *great men* need not so often change their *Followers*: nor would the *Patrons* be abandoned by their old *Attendants*. Rewards are not *given*, but *paid*, to *Servants* that be good and wise. Nor ought that *blood* to be accounted *lost*, which is outletted for a *noble Master*. *Worth* will never fail to give *Desert* her *bayes*. A *liberal Master*, that loves his *Servant* well, is in some sort a *God* unto him: which may both give him  *blessings*, and protect him from *danger*. And believe it, on the other side, a *diligent and discreet Servant*, is one of the *best friends* that a man can be blest withal. He can do whatsoever a *Friend* may: and will be commanded with lesser hazard of losing. Nay, he may in a kind, challenge a glory above his *Master*: for, though it be harder to play a *Kings* part well, than 'tis to act a *Subjects*; yet *natures* inclination is much more bent to *rule* than to *obey*: *service* being a condition, which is not found in any *Creatures* of one kind, but *Man*. Now, if the *Question* be, when men meet in these *relations*, who shall the first begin; The *lot* will surely fall upon the *Servant*: for he is tyed in duty to be *diligent*; and that ever binds without exception. The *Lord* is tyed but by his *honour*: which is voluntary, and not compulsive; *Liberality* being a free adjection, and not a *tye* in his *bargain*. 'Tis good sometimes for a *Lord* to use a *servant* like a *friend*, like a *companion*: but 'tis always fit for a *servant* to pay him the reverence due to a *Master*. *Pride* becomes neither the *commander* nor the *commanded*. Every *Family* is but a several *plume* of *Feathers*: the meanest is of the self-same stuff; only he that made the *plume*, was pleased to set the *Lord* highest. The *Power of commanding* is rather *political*, than from equal nature. The *service of man*, to *man*, followed not the *Creation*, but the *fall of man*: and till *Noah* curs'd his *Son*, the name of *servant* is not read in *Scripture*. Since, there is no absolute *freedom* to be found below, even *Kings* are but more *spendid servants*, for the *common body*. There is a mutuality between the *Lord* and *Vassals*. The *Lord* serves them of *necessaries*; and they him, in his *pleasures* and *conveniences*. *Vertue* is the truest *liberty*: nor is he free, that stoops to *passions*: nor he in *bondage*, that serves a *noble Master*. When *Demonax* saw one cruel in the beating of a *Servant*: *Fie* (says he) *forbear*; *lest by the World, your self be taken for the servant*. And if we have any faith in *Claudian*, we may believe, that

*Fallitur, egregio quisquis sub Principe credit*

*Servitium: nunquam libertas gravior extat*

*Quam sub Rege pio.*—— De laud. Stil. l. 3.

He knows no bondage, whom a good *King* sways;

For *freedom* never shines with clearer rays,

Than when *brave Princes* Reign.

*Imperiousness* turns that *servant* into a *slave*; which *moderation* makes as an humble-speaking *Friend*. *Seneca* begins an *Epistle* with rejoycing, that his *friend* lived familiar with his *Servant*. Neither can have *comfort*, where both are *uncommunicable*. I confess, the like countenance is not to be shewed to all. That which makes a *wise man* modest, makes a *fool* unmannerly. 'Tis the *saucy servant* that causes the *Lord* to shrink his descending favours. Of the two, *pride* is the more tolerable in a *Master*. The other is a *preposterousness*, which *Solomon* saw the

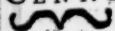


the earth did groan for. *Hadrian* sent his *inferiour Servant* a box on the ear, for walking but between two *Senators*. As I would not serve to be admitted to nothing, but to *high commands*: So I think, who e'er is rudely *malepart*, blemishes the discretion of himself, and his Lord. As there ought to be *equality*, because *Nature* has made it; so there ought to be a *difference*, because *Fortune* has set it. Yet cannot the distance of their *Fortunes* be so much, as their nearness in being *Men*. No *Fate* can fright away that likeness, The other we have found in motion, in variance; even to rare and inverted mutations. Let not the Lord abuse his servant; for 'tis possible he may fall below him: Let not the servant neglect his Master; for he may be cast to a meaner condition. Let the servant deserve, and the Master recompence: and if they would both be noble, the best way is for those that be subject to forget their services; and for those that are Commanders, to remember them. So, each loving other, for their generous worthiness; the World shall strew praises in both their paths. If the servant suppose his lot to be hard, let him think, that service is nothing but the free-mans calling: wherein while he is, he is bound to discharge himself well.

VIII.

Of Reprehension.

TO reprehend well, is both the hardest, and most necessary part of Friendship. Who is it, that will either not merit a check, or endure one? Yet wherein can a friend more unfold his love, than in preventing dangers before their birth; or, in reducing a man to safety, which is travelling in the way to ruine? I grant, the manner of the application may turn the benefit into an injury: and then it both strengtheneth Error, and wounds the Giver. Correction is never in vain. Vice is a miery deepness: it thou strivest to help one out, and dost not; the stirring him, sinks him the further. Fury is the madder for his chain. When thou chidest thy wandring friend, do it secretly; in season, in love, not in the ear of a popular Convention: For many times, the presence of a multitude, makes a man make up an unjust defence, rather than fall in a just shame. Diseased eyes endure not an unmasked Sun: nor does the wound but rankle more, which is fanned by the publick air. Nor can I much blame a man, though he shuns to make the Vulgar his Confessor: for they are the most uncharitable tell-tales that the burthened Earth doth suffer. They understand nothing but the dregs of actions: and with spattering those abroad, they besmear a deserving fame. A man had better be convinced in private, than be made guilty by a Proclamation. Open rebukes are for Magistrates, and Courts of Justice: for Stalled Chambers, and for Scarlets, in the thronged Hall. Private, are for friends; where all the witnesses of the offenders blushes, are blind, and deaf, and dumb. We should do by them, as Joseph thought to have done by Mary, seek to cover blemishes with secrecie. Public reproof, is like striking of a Deer in the Herd, it not only wounds him, to the loss of inabling Blood, but betrays him to the Hound, his Enemy: and makes him, by his fellows, be pulst out of company. Even concealment of a fault, argues some chari-



ty to the *Delinquent*: and when we tell him of it in secret, it shews, we wish, he should amend, before the world comes to know he is amiss. Next, it ought to be in season, neither when the brain is mifted, with arising *Fumes*: nor when the mind is madded, with unreined passions. Certainly, he is drunk himself, that profanes Reason, so, as to urge it to a drunken man. Nature unloosed in a flying speed, cannot come off with a sudden stop.

*Quis matrem, nisi mentis inops, in funere Nati*

*Flere vetat? non hoc illa monenda loco est.* Ovid. Rom. Am.

He's mad, that dries a Mothers eyes full tide

At her Sons Grave: There 'tis no time to chide:

Was the opinion of the smoothest Poet. To admonish a man in the height of his passion; is to call a Souldier to Council, in the midst, in the heat of a Battle. Let the Combat slack, and then thou maist expect a hearing. All passions are like rapid torrents: they swell the more for meeting with a dam in their violence. He that will hear nothing in the rage and roar of his anger, will, after a pause, enquire of you. Seem you to forget him; and he will the sooner remember himself. For it often falls out, that the end of passion, is the beginning of repentance. Then will it be easie to draw back a retiring man: As a Boat is rowed with less labour, when it hath both a mind and tide to drive it. A word seasonably given, like a Rudder, sometimes steers a man quite into another course. When the Macedonian Philip was capring in the view of his Captives: says Demades, — Since Fortune has made you like Agamemnon, why will you shew your self like Therites; And this chang'd him to another man. A blow bestow'd in the striking time, is better than ten, delivered unseasonably. There are some nicks in Time, which whosoever finds, may promise to himself success. As in all things, so in this; especially if he do it as he ought, in love. It is not good to be too tetrical and virulent. Kind words make rough Actions plausible. The bitterness of Reprehension, is insweetned with the pleasingness of Compellations. If ever Flattery might be lawful, here is a cause, that would give it admission. To be plain, argues honesty: but to be pleasing, argues discretion. Sores are not to be anguish'd with a rustic pressure; but gently stroked with a Ladied hand. Physicians fire not their Eyes at Patients: but calmly minister to their Diseases. Let it be so done, as the offender may see affection without arrogancy. Who blows out Candles with too strong a breath, does but make them stink, and blows them light again. To avoid this, it was ordain'd among the Lacedemonians, That every Transgressor, should be, as it were his own Beadle: for, his punishment was, to compass an Altar, singing an Invective made against himself. It is not consonant, that a member so unboned as the Tongue is, should smart it with an Iron lash. Every man that adviseth, assumes as it were, a transcendancy over the other; which if it be not allayed with protestations, and some self-including terms grows hateful: that even the reprehension is many times the greater fault of the two. It will be good therefore, not to make the complaint our own, but to lay it upon some others; that not knowing his grounded Virtues, will, according to this, be apt to judge of all his actions. Nor can he be a competent Judge of anothers crime, that is guilty of the like himself. 'Tis unworthily done, to condemn that

# RESOLVES.

II

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that in others, which we would not have but *pardon*ed in our selves. When *Diogenes* fell in the School of the *Stoicks*; He answers his deriders, with this *Question*: *Why do you laugh at me for falling backward, when you your selves do retrograde your lives?* He is not fit to cure a dimmed sight, that looks upon another with a beamed eye. Freed, we may free others. And if we please them with praising some of their *Virtues* they will with much more ease, be brought to know their *Vices*. Shame will not let them be angry with them, that so equally deal both the *Rod*, and *Laurel*. If he be much our *Superior*, 'tis good to do it sometimes in *Parables*, as *Nathan* did to *David*: So, let him by *collection*, give himself the *censure*. If he be an *equal*, let it appear, *affection*, and the truth of *friendship* urging it. If he be our *inferior*, let it seem our *care*, and *desire* to benefit him. Towards all, I would be sure to shew *humility*, and *love*. Though I find a little bluster for the present, I am confident, I shall meet with thanks afterward. And in my absence, his reverend report following me. If not: the best way to lose a friend, is by seeking by my love to save him. 'Tis best for others, that they hate me for *Vice*; but if I must be hated, 'tis best for my self, that they hate me for my *goodness*: For, then am I mine own *antidote* against all the *Poison* they can spit upon me.

## IX.

### Of Time's continual speed.

IN all the actions that a Man performs, some part of his life passeth. We die with doing that, for which only, our sliding life was granted. Nay, though we do nothing, Time keeps his constant pace, and flies as fast in idleness as in employment. Whether we play, or labor, or sleep, or dance, or study, the Sun passeth, and the Sand runs. An hour of *Vice* is as long as an hour of *Virtue*. But the difference which follows upon good actions, is infinite from that of ill ones. The good, though it diminish our time here, yet it lays up a pleasure for *Eternity*; and will recompense what it taketh away, with a plentiful return at last. When we trade with *Virtue*, we do but buy pleasure with expence of time. So it is not so much a consuming of time, as an exchange. Or as a man sows his Corn, he is content to wait it a while, that he may, at the harvest receive it with advantage. But the bad deeds that we do here, do not only rob us of so much time; but also bespeak a torment for hereafter: and that in such a life, as the greatest pleasure we could there be crown'd withal, would be the very act of dying. The one treasures up a pleasure in a lasting life: the other provides us torture in a death eternal. Man, as soon as he was made, had two great Suitors for his life and soul: *Virtue*, *Vice*. They both travell'd the World with trains, harbingers, and large attendances: *Virtue* had before her, *Truth*, running naked, valiant, but unelegant: then labor, cold, hunger, thirst, care, vigilance; and these but poorly arrayed, and she in plain, though clean attire. But looking near, she was of such a self-perfection; that she might very well embleme whatsoever Omnipotence could make most rare. Modest she was: and so lovely, that whosoever look'd but stedfastly upon her, could not, but in soul himself in her. After her, followed Con-



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tent: full of Jewels, Coins, Perfumes, and all the massy Riches of the World. Then Joy, with Masquers, Mirth, Revelling, and all Essential Pleasures. Next, Honor, with all the ancient Orders of Nobility, Scepters, Thrones, and Crowns Imperial. Lastly, Glory, shaking such a brightness from her Sunny Tresses, that I have heard no man could ever come so near, as to describe her truly. And behind all these, came Eternity, casting a Ring about them; which like a strong enchantment, made them for ever the same. Thus Virtue. Vice thus: Before her, First, went Lying, a smooth painted Housewife: clad all in Changeable, but under her garments, full of Scabs, and ugly Ulcers. She spoke pleasingly, and promised, whatsoever could be wish'd for, in the behalf of her Mistress, Vice. Upon her, Wit waited: a conceited fellow; and one that much took Man with his pretty tricks and gambals. Next Sloth, and Luxury, so full; that they were after choaked with their own fat. Then (because she could not have the true ones, for, they follow Virtue) she gets Impostors, to personate Content, Joy, Honor, in all their wealth, and royalties: After these, she comes her self, sumptuously apparell'd, but a nasty surfeited Slut; whereby, if any kist her, they were sure by her breath to perish. After her, followed on a sudden, like Enemies in ambush, guilt, horror, shame, loss, want, sorrow, torment. These charm'd with Eternity's Ring, as the other. And thus they wooed fond Man; who taken with the subtil cozenages of Vice, yielded to lie with her: where he had his nature so impoyson'd, that his seed was all contaminated, and his corruption even to this day, is still Conduited to his undone Posterity. It may be Virgil knew of such a story when he writ,

*Quisquis enim duros casus virtutis amore  
Vicerit, ille sibi laudemque decusque parabit:*

*At qui decidiam, luxumque sequetur inertem,*

*Dum fugit oppositos, incauta mente, labores,* Virg. in Y lit.

*Turpis inopsque simul, miserabile transiget ævum.* Pythag.

Man that Love-conquers Virtues thorny ways,

Rears to himself a Fame-tomb, for his praise.

But he that Lust, and Leaden Sloth doth prize,

While heedless he, opposed Labor flies;

All, foul and poor, most miserably dies.

'Tis true, they, both spend us time alike: nay many times, honest industry spends a man more, than the ungirthed solaces of a sensual Libertine: unless they be pursued with inordinateness, then they destroy the present, shorten the future, and hasten pain. Why should I wish to pass away this life ill, which to those that are ill, is the best? If I must daily lessen it, it shall be by that, which shall joy me with a future Income. Time is like a Ship, which never Anchors: while I am aboard, I had better do those things, that may advantage me at my landing; than practise such, as shall cause my commitment, when I come to the shore. Whatsoever I do, I would think what would become of it, when it is done. If good, I will go on to finish it. If bad, I will either leave off, where I am; or not undertake it at all. Vice, like an unthrif sells away the Inheritance, while it's but in Reversion: But Virtue, husbanding all things well, is a Purchaser. Hear but the witty Spaniards Distich:

Ampliat

*Ampliat aetatis spatium sibi vir bonus : hoc est  
Vivere bis, vita posse priore frui. Mart. l. 10. 23.*  
He that his former well-led life enjoys,  
Lives twice : so gives addition to his days.

X.

*Of Violence and Eagerness.*

**T**He too eager pursuit of a thing, hinders the enjoyment. For, it makes men take indirect ways, which though they prosper sometimes, are blessed never. The Covetous, because he is mad upon riches, practiseth injurious courses, which God cursing, bring him to a speedy Poverty. Oppression will bring a Consumption upon thy gains. Wealth snatch'd up by unjust and injurious ways, like a rotten sheep, will infect thy healthful flock. We think by wrong to hide our selves from want, when 'tis that only, which unavoidably pulls it on us. Like Thieves, that hooking for Clothes in the dark, they draw the Owner, which takes, and then imprisons them. He that longs for Heaven with such impatience, as he will kill himself, that he may be there the sooner, may by that act, be excluded thence ; and lie gnashing of his teeth in Hell. Nay, though we be in the right way, our haste will make our stay the longer : He, that rides all upon the driving spur, tires his Horse e'er his journey ends : so is there the later, for making such unwonted speed. He is like a giddy Messenger, that runs away without his errand : so dispatches less for his nimbleness. When God hath laid out Man a way, in vain he seeks a near one. We see the things we aim at, as Travellers do Towns in hilly Countries ; we judge them near, at the eyes end ; because we see not the valleys, and the brook in them, that interpose. So, thinking to take shorter courses, we are led about, through ignorance, and incredulity. Surely God that made disposing Nature, knows her better, than imperfect man. And he that is once persuaded of this, will rather stay the leisure of the Deity, than follow the chase of his own delusions. We go surest, when we post not in a precipitation. Sudden risings, have seldom sound foundations. We might sweat less, and avail more, How have I seen a Beef-brain'd-fellow ( that hath only had impudence enough to shew himself a fool ) thrust into discourses of wit, thinking to get esteem : when, all that he hath purchased, hath been only, the hiss of the wise, and a just derision from the abler judgments. Nor will it be less toylsome, than we have already found it, incommodious. What jealous and envious furies gnaw the burning breast of the ambitious fool ? What fears and cares affright the starting sleeps of the covetous ? Of which if any happen, they crush him, ten times heavier, than they would do the mind of the well-temper'd man. All that affect things over-violently, do over-violently grieve in the disappointment. Which is yet occasioned, by that, the too much earnestness. Whatsoever I wish for, I will pursue easily, though I do it assiduously. And if I can, the hands diligence, shall go without the leaping bounds of the heart. So if it happen well, I shall have more content : as coming less expected. Those joys clasp us with a friendlier arm, that steal upon us, when we look not for them. If it fall out ill, my mind not being set on't ; will teach me patience, in the  
sadning

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*sadning want.* I will cōfess pain, with carelesness, and plump my joys, by letting them surprize me. As, I would not neglect a sudden good Opportunity; so I would not fury my self in the search.

## XI.

*Of the trial of Faith and Friendship.*

**F***Aith and Friendship, are seldom truly tried, but in extreams. To find friends when we have no need of them, and to want them, when we have, are both alike easie, and common. In Prosperity, who will not profess, to love a man? In Adversity, how few will shew that they do it indeed? When we are happy, in the Spring-tide of Abundance, and the rising flood of Plenty, then, the World will be our servant: then, all men flock about us, with bared heads, with bended bodies, and protesting Tongues. But when these pleasing waters fall to ebbing; when wealth but shifteth, to another stand: Then, men look upon us at a distance; and stiffen themselves, as if they were in Armor; lest (if they should comply with us) they should get a wound in the close. Adversity is like Penelope's night; which undoes all, that ever the day did weave. 'Tis a misery that the knowledg of such a blessedness, as a friend is, can hardly be without some sad misfortune. For we can never thoroughly try him, but in the kick of malignant Chance. And till we have try'd him, our knowledg can be call'd but by the name of Hope. What a pitiful plight is poor dust-temper'd-man in, when he can neither be truly happy without a friend; nor yet know him to be a true friend, without his being unhappy? Our Fortunes, and our selves are things so closely link'd, that we know not, which is the cause of the love, that we find. When these two shall part, we may then discern to which of them affection will make wing: When they are cover'd together we know not, which is in pursuit. When they rise, and break, we shall then see, which is aimed at. I confess he is happy, that finds a true friend in extremity: but he is happier, that findeth not extremity, wherein to try his friend. Thus the trial of friendship, is by finding, what others will do for us. But the trial of Faith, is, by finding what we will do for God. To trust him for Estate, when we have the Evidences in our Iron Chest, is easie; and not thank-worthy. But to depend upon him, for what we cannot see; As 'tis more hard for Man to do; so 'tis more acceptable to God, if it be done. For, in that Act, we make confession of his Deity. We know not in the flows of our contentedness, what we our selves are; or, how we could neglect our selves, to follow God, commanding us. All men will be Peters in their bragging tongue; and most men will be Peters, in their base denial. But few men will be Peters in their quick repentance. When we are well, we swear we will not leave him, in our greatest sickness; but when our sickness comes, we forget our vows, and stay. When we meet with blows, that will force us, either to let go our hold of God, or our selves: Then we see, to which our souls will cleave the fastest. And, of this tryal excellent is the use we may make. If we find our Faith upon the Test, firm; it will be unto us, a perpetual banquet: If we find it dastardly starting aside, knowing the weakness, we may strive to sinew it, with a stronger nerve*





*nerve.* So that it ever is, either the assurance of our *happiness*, or the way whereby we may find it. Without this *confidence* in a power that is always able to aid us, we *wander*, both in trouble and doubt. *Infidelity* is the cause of all our *woes*, the ground of all our *sins*. Not trusting God, we discontent our selves with *fears* and *solicitations*: and to cure these, we run into *prohibited paths*. Unworthy *earthen worm*! that canst think God of so un-noble a nature, as that he will suffer such to want, as with a *dutiful endeavour* do depend upon him. It is not usual with *Man*, to be so base. And canst thou believe, that most *Heroical* and *Omnipotent Infiniteness* of his, will abridg a *follower* of such poor toys, as the *accoutrements* of this life are? Can a *Deity* be inhuman? Or can he that grasps the unemptied *provisions* of the world in his hand, be a niggard to his *sons*, unless he sees it for their *good* and *benefit*? Nay, could'st thou that readest this (whatsoever thou art) if thou hast but a *Sareptan Widows Cruise of Gold*, could'st thou let a diligent and affectionate *servant*, that ever waited on thee, want *Necessaries*? Could'st thou endure to see him shamed in disgracing *rags*; nip'd to a benumbing, with the *Icy thumbs* of *Winter*; complaining for want of *sustenance*; or neglected in the times of *sickness*? I appeal to thy inward and more noble *acknowledgment*; I know, thou could'st not. O *perverse thought* of *perverted man*! And wilt thou yet imagine, thou canst want such things as these from so unbounded a *bounty* as his is? Serve him, and but *believe*; and upon my soul, he will never fail thee, for what is most *convenient*. O my God! my *Refuge*, my *Altar*, and my *souls Anchor*: I beg that I may but *serve* thee, and *depend upon* thee: I need not beg *supply* to the other two, thou givest that without asking. Thou knowest, for myself, my *souls wishes* are not for a *vast abundance*. If ever I should with a *plenty*; it should be for my *friends*, not me. I care not to *abound* in *abounding*; and I am persuaded, I shall never want; not *necessaries*, not *conveniencies*. Let me find my *heart dutiful*, and my *faith* upon trial *stedfast*: and I am sure these will be ground enough for sufficient *happiness*, while I live here.

XII.

*That a wise Man may gain by any Company.*

AS there is no *Book* so poorly furnished, out of which a man may not gather something for his *benefit*; so is there no *company* so savagely *bad*, but a wise man may from it learn something to make himself better. *Vice* is of such a *toady complexion*, that she cannot chuse but teach the *soul* to hate: So loathsome, when she's seen in her own ugly *dress*: that, like a man fallen in a pit before us, she gives us warning to avoid the *danger*. So admirably hath God disposed of the ways of *Man*; that even the *fight* of *Vice* in others, is like a *Warning-arrow* shot, for us to take heed. When she thinks by publishing of her self, to procure a *train*; God, by his secret working, makes her turn her *weapons* against her self, and strongly plead for her *Adversary, Vertue*. Of which take *Balaam* for a type: who intending to *curse* the *Israelites*, had enforced  *blessings*, but in his dissenting *tongue*. We are wrought to good by contraries. *Foul acts*, keep *Vertue* from the charms of *Vice*. Says *Horace*,  
—*Insuevit*

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—*Insuevit Pater optimus hoc me,  
Ut fugerem exemplis vitiorum quaque notando.  
Quum me hortaretur parçè, frugaliter, atque  
Viverem uti contentus eo, quod mi ipse parasset :*  
*Nonne vides, Albi ut malè vivat filius ? utque  
Barrus inops ? Magnum documentum, ne patriam rem  
Perdere quis velit. A turpi meretricis amore  
Quum deterreret, Sæctani dissimilis fis.*

—*Sic me*

Formabat puerum dictis.— Hor. Sat. l. i. 4.

—Thus my best *Father* taught  
Me to fly *Vice* ; by noting those were naught.  
When he would charge me thrive, and sparing be,  
Content, with what he had prepar'd for me :  
See'st not how ill young *Albus* lives? how low  
Poor *Barrus* ? Sure, a weighty *Item*, how  
One spent his means. And when he meant to strike  
A hate to *Whores* ; To *Sæctan* be not like.

—thus me a child

He with his Precepts fashion'd—

I confess, I do not learn to correct faults in my self, by any thing more, than by seeing how uncomely they appear in others. Who can but think what a nasty Beast he is in drunkenness, that hath seen how noysom it hath made another? How like a nated sop, sponged, even to the craking of a skin? Who will not abhor a cholerick passion, and a saucy pride in himself; that sees how ridiculous and contemptible they render those that are infested with them? Why should I be so besottedly blind, as to believe, others should not spy those vices in me, which I can see, when they do disclose in them? *Vertue* and *Vice*, whensoever they come to act, are both margin'd with a pointing finger; but in the intent, the difference is much: when 'tis set against *Vertue*, it betokens then respect and worth: but against *Vice*, 'tis set in scorn, and for aversion. Tho the bad man be the worse, for having *Vice* in his eye; yet the good man is the better, for all that he sees, is ill. 'Tis certain, neither example, nor precept, (unless it be in matters wholly religious) can be the absolute guides of the true wise man. 'Tis only a knowing, and a practical judgment of his own, that can direct him in the maze of life: in the bustle of the world; in the twitches and the swirls of Fate. The other may help us something in the general; but cannot be sufficient in particulars. Mans life is like a State, still casual in the future. No man can leave his Successor rules for severals; because he knows not how the times will be. He that lives always by Book-rules, shall shew himself affected, and a fool. I will do that which I see comely, (so it be not dishonest) rather than what a grave Philosopher commands me to the contrary. I will take what I see is fitly good from any: but I think there was never any one man, that liv'd to be a perfect guide of perfection. In many things, I shall fall short: in some things I may go beyond him. We feed not the body, with the food of one dish only: nor does the sedulous Bee, thyme all her thighs from one Flowers single vertues. She takes the best from many; and together, she makes them serve: not without working that to honey, which the putrid Spider would convert

to *poysen*. Thus should the wise man do. But, even by this, he may better learn to love the *good*, than avoid that which is *offensive*. Those that are thoroughly arted in *Navigation*, do as well know the *Coasts*, as the *Ocean*: as well the *Flaws*, the *Sands*, the *Shallows*, and the *Rocks*; as the *secure depths*, in the most *unperilous Channel*. So, I think, those that are *perfect men* (I speak of *perfection* since the fall) must as well know *bad*, that they may *abtrude* it; as the *good*, that they may *embrace*. And this *knowledg* we can neither have so *cheap*, or so *certain*, as by seeing it in others, with a *pitiful dislike*. Surely we shall know *Vertue* the better, by seeing that, which is not *she*. If we could pass the world without meeting *Vice*: then the *knowledg* of *Vertue* only were sufficient. But 'tis not possible to live, and not encounter her. *Vice* is as a *God* in this world: whither can we go to fly it? It hath an *ubiquity*, and *ruleth* too. I wish no man to know it, either by *use*, or by *intrusion*: but being unwittingly cast upon it, let him observe, for his own more safe direction. Thou art *happy*, when thou mak'st another mans *vices* steps for thee, to climb to *Heaven* by. The wise *Physician* makes the *poysen* *medicinable*. Even the *mud* of the world, by the industrious *Hollander* is turned to an useful *fuel*. If I light on *good company*, it shall either induce me to a *new good*, or confirm me in my liked *old*. If I light on *bad*, I will, by considering their dull *stains*, either *correct* those *faults* I have, or *shun* those that I *might* have. As the *Mariner* that hath *Sea-room*, can make any *wind* serve to set him forward, in his wished *voyage*: so a *wise man* may take advantage from any *company*, to set himself forward to *Vertues Religion*. *Vice* is subtil, and weaving, for her own preferment: why should not *Vertue* be plotting for *hers*? It requires as much *policy* to grow *good*, as *great*. There is an *innocential providence*, as well as the *flyness* of a *vulpine craft*. There are *vices* to be *displac'd*; that would stop us, in the way of our *Rise*. There are parties to be made on our side; *good Memento's* to uphold us when we are declining, through the private *lifs* of our *unjust maligners*. There is a *King* to be pleased; that may protect us against the shock of the *envious Plebeians*: the reigning humors of the *time*, that plead *custom* and not *reason*. We must have *Intelligencers* abroad, to learn what practices, *Sins*, (our *Enemies*) have on foot against us: and beware what *suits* we entertain, lest we dishonor our selves in their grant. Every *good man* is a *Leiger* here for *Heaven*: and he must be wise and circumspect, to vain the sleek *navations* of those, that would undo him. And, as those that are so for the Kingdoms of *Earth*, will gain something from all *Societies* that they fall upon: So, those that are for this *higher Empire*; may gather something beneficial, from all that they shall converse with; either for *prevention*, or *confrmation*: either to *strengthen themselves*, or *confound their opposers*.

XIII.

Of Man's unwillingness to dye.

WHAT should make us all so unwilling to dye, when yet we know, till death, we cannot be accounted happy? Is it sweetness we find in this *lifes solaces*? Is there pleasure in the *lushious blood*? Is it



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the horror, or the pain, that doth in *Death* affright us? Or, is it our fear, and doubt of what shall become of us after? Or, is it the guilt of our mis-guided souls, already condemning us, by the pre-apprehension of a future punishment? If I found *Death* terrible alike to all, I should think there were something more in *Death*; yea, and in *life* too, than yet we do imagine. But, I find one man can as willingly *dye*, as another man can be willing to *dine*. Some, that can as gladly leave *this world*, as the wise man, being old, can forbear the *Court*. There are, to whom *Death* doth seem no more than a bloodletting: and these, I find, are of the sort of men, which we generally do esteem for wise. —Every man, in the *Play* of this world, besides an *Actor*, is a *Spectator* too: when 'tis new begun, with him, (that is, in his youth) it promiseth so much, that he is loth to leave it: when it grows to the middle, the Act of *virility*, then he sees the *Scenes* grow thick, and fill, he would gladly understand the end: but, when that draws near, and he finds what that will be; he is then content to depart, and leave his room to successors. Nay, many times, while before this, he considers, that 'tis all as it were delusion, and a dream, and passeth away as the consumed dew, or as the sound of a *Bell* that is rung; he then grows weary with expectation, and his life is entertain'd with a tedious dislike of it self. O the unsettled conceit of *Man*! that seeking after quiet, finds his unrest the more: that knows neither what he is, nor what he shall be! We are like men benighted in a *Wilderness*: we wander in the tread of several paths: we try one, and presently find another is more likely: we follow that and meet with more, that crosses it: and while we are distracted about these various ways, the fierce *Beast*, *Death*, devours us. I find two sorts of men, that differ much, in their conceptions that they hold of *Death*. One lives in a full joy here: he sings, and revels, and plucks his spleen, as if his harvest were perpetual; and the whole world's face fashioned to a posture, laughing upon him. And this man would do any thing, rather than *dye*: whereby he tells us, (tho his tongue express it not) that he expects a worse estate hereafter. Another lives hardly here, with a heavy heart, furrowing of a mournful face: as if, like the *Beast* he were yeaned into the world, only to act a sad man's part, and *dye*: and this man seeks *Death*, and misses him; intimating, that he expects a better condition by *Death*: for 'tis sure, *Natura semper in meliorem tendit*: Nature ever aims at better; nor would she with a change, if she did not think it a benefit. Now, what do these two tell us? but that there is both a misery, and a joy attending *Man*, when he is vanish'd hence. The like is shewed by the good man, and the bad: one avoiding what the other would wish; at least not refuse, upon offer. For the good man I must reckon with the wise; as one that equally can *dye*, or *live*. He knows, while he is here, God will protect him; and when he goes hence, God will receive him. I borrow it from the Father: *Non ita vixi, ut me vixisse pudeat: nec timeo mori, quia bonum habeo Dominum*. I have not so liv'd, as I should be ashamed: nor fear I to *dye*, for God is merciful. Certainly, we are never at quiet, in any thing long, till we have conquered the fear of death. Every spectacle of Mortality terrifies, Every casual danger affrights us. Into what a dump, did the sight of *Cyrus Tomb*, strike the most noble *Alexander*? It comes, like an arrest of Treason in a Jollity: blasts us, like a Lightning-

*Lightning-flash*, and like a *Ring* put into our *Noses*, checks us in the *frisks* and *levaltoes* of our dancing *blood*. Fear of death kills us often, when *Death* it self, can do it but once. I love therefore, the saying of the dying Emperor *Julian*, *He that would not dye when he must, and he that would dye when he must not, are both of them Cowards alike*. That which we know we must do, once; why should we be afraid to do it at any time? What we cannot do till our time comes, why should we seek to do it before? I like the man that can dye willingly, whensoever God would have him dye; and that can live as willingly, whensoever God would have him not to dye. To fear *Death* much, argues an evil man; at best a man that is weak. How brave did *Socrates* appear, when he told the *Athenians* they could do nothing; but what *Nature* had ordain'd, before them, condemn him to dye? How unmovedly did he take his poison? As if he had been drinking off a *Glory* to the *Deity*. Into what a trepidation of the soul, does fear decline the *Coward*? how it drowns the head in the intrembling bosom? But the *Spanish Tragick* tells us;

*Qui vultus Acherontis atri,  
Qui Styga tristem, non tristis videt,  
Audetque vita ponere finem;  
Par ille Regi, par Superis erit.* Sen. Agam. Act. 3. Chor.  
He that smiling can gaze on  
*Styx*, and black-wav'd *Acheron*;  
That dares brave his ruin; he  
To Kings, to Gods, shall equal be.

'Tis a Fathers sentence, *Nihil est in morte quod metuamus, si nihil timendam, vita commisit*: Death hath nothing terrible, but what our life hath made so. He that hath liv'd well, will be seldom unwilling to dye. Death is much facilitated, by the virtues of a well-led life. To say the good man fears not God, I think may be good Divinity. Faith approaches Heaven with confidence. *Aristippus* told the *Sailors*, that wondered why he was not, as well as they, afraid in the storm; that the odds was much: for, they feared the torments due to a wicked life; and he expected the rewards of a good one. Vice draws Death with a horrid look, with a whip, and flames, and terrors. It was cold comfort *Diogenes* gave a lewd liver; that banish'd, complain'd he should dye in a foreign soyl; Be of good cheer, man, wheresoever thou art, the way to Hell is the same. I confess, take a man, as Nature hath made him, and there is some reason why he should fear Death; because he knows not what it will do with him. What he finds here, he sees, and knows; what he shall find after death, he knoweth not. And no man, but would rather continue in a moderate delight, which he knows; than endure pain, to be delivered to incertainties. I would live, till God would have me dye: and then, I would do it without either fear or grudging. It were a shame for me, being a Christian, and believing Heaven, to be afraid of removing from Earth. In resolving thus, I shall triumph over other casualties. All things that we fear here, we fear as steps, that descend us towards our Graves, towards Infamy, and Deprivation. When we get the victory over this great terror; all the small ones are conquered in it. Great Cities once expugned, the Dorps, and Villages will soon come in of themselves.

## XIV.

## Of the Worship of Admiration.

Whatsoever is rare, and passionate, carries the soul to the thought of Eternity. And, by contemplation, gives it some glimpses of more absolute perfection, than here tis capable of. When I see the Royalty of a State-show, at some unwonted solemnity, my thoughts present me something, more royal than this. When I see the most enchanting beauties, that Earth can shew me; I yet think, there is something far more glorious: methinks I see a kind of higher perfection, peeping through the frailty of a face. When I hear the ravishing strains of a sweet-tuned voice, married to the warbles of the artful Instrument; I apprehend by this a higher Diapason: and do almost believe, I hear a little Deity whispering, through the pory substance of the tongue. But, this I can but grope after. I can neither find, nor say, what it is. When I read a rarely sententious man, I admire him to my own impatience. I cannot read some parts of Seneca, above two leaves together. He raises my soul to a contemplation, which sets me a thinking on more, than I can imagine. So I am forced to cast him by, and subside to an admiration. Such effects works Poetry, when it looks to tawring Vertues. It gives up a man to raptures; and irradiates the soul, with such high apprehensions; that all the glories which this world hath, hereby appear, contemptible. Of which the soft-soul'd Ovid gives a touch, when he complains the man.

*Impetus ille sacer, qui vatum Pectora nutrit,*

*Qui prius in nobis esse solebat, abest.* De Ponto, l. 4. 2.

That sacred vigor, which had wont alone,

To flame the Poets noble breast, is gone.

But this is, when these excellencies incline to gravity, and seriousness. For otherwise, light airs turn us into sprightly actions; which breath away in a loose laughter, not leaving half that impression behind them, which serious considerations do. As if Mirth were the excellency for the body, and meditation for the soul. As if one were, for the contentment of this life; and the other, eyeing to that of the life to come. All endeavours aspire to Eminency; all Eminencies do beget an Admiration: And, this makes me believe, that contemplative Admiration, is a large part of the worship of the Deity. 'Tis an adoration, purely, of the Spirit: a more sublime bowing of the soul to the God-head. And this is it, which that Homer of Philosophers avowed, could bring a man to perfect happiness, if to his Contemplation he joyned a constant Imitation of God, in Justice, Wisdom, Holiness. Nothing can carry us so near to God, and Heaven, as this. The mind can walk, beyond the sight of the eye; and (tho in a cloud) can lift us into Heaven, while we live. Meditation is the souls Perspective Glass: whereby, in her long remove, she discerneth God, as if he were nearer hand. I persuade no man to make it his whole lifes business. We have bodies, as well as souls. And even this world, while we are in it, ought somewhat to be cared for. As those States are likely to flourish, where execution follows sound advisements: So is Man, when contemplation is seconded by action. Contemplation generates; Action propagates. Without the first, the latter is defective. Without the



the last, the first is but *abortive*, and *embryous*. *St. Bernard* compares contemplation to *Rachel*, which was the more *fair*: but action to *Leah*, which was the more *fruitful*. I will neither always be *busy*, and *doing*: nor ever *shut up* in nothing but *thoughts*. Yet, that which some would call *Idleness*, I will call the *sweetest part* of my life: and, that is, my *Thinking*. Surely, God made so many *varieties* in his creatures as well for the *inward soul*, as the *outward senses*: tho he made them *primarily*, for his own *free-will*, and *Glory*. He was a *Monk* of an *honest* age, that being asked how he could indure that *life*, without the *pleasure* of books, answered: The *Nature* of the *Creatures* was his *Library*: wherein, when he pleased, he could muse upon *Gods deep Oracles*.

## XV

## Of Fame.

IT may seem *strange*, that the whole world of men, should be carried on with an earnest desire of a *noble Fame*, and *Memory* after their deaths: when yet we know it is not *material*, to our well, or ill being, what *censures*, pass upon us. The *tongues* of the *living*, avail nothing, to the good, or hurt, of those that lie in their *Graves*. They can neither add to their *pleasure*, nor yet diminish their *torment*, if they find any. My account must pass upon my own *actions*, not upon the *reports* of others. In vain men labour'd, to approve themselves to *goodness*, if the *Palaces* which *Vertue* rears, could be *unbuilt* by the *taxes* of a *wounding tongue*. *False witnesses* can never find *admission*, where the *God of Heaven* sits *judging*. There is no *Common Law* in the *New Jerusalem*. There *Truth* will be received, tho either *Plaintiff* or *Defendant*, speak it. Here we may *article* against a man, by a *common fame*: and by the *frothy buble* of the world, cast away the blood of *Innocents*. But *Heaven* proceeds not after such *incertainties*. The *single man* shall be believed in *truth*, before all the *humming* of *successive Ages*. What will become of many of our *Langers*, when not an *Advocate*, but *Truth*, shall be *admitted*? *Fame*, shall there be excluded, as a *lying witness*: tho here, there is no thin which we do *possess*, which we reckon of an *equal value*. Our *wealth*, our *pleasure*, our *lives*, will not all hold *weight* against it, when this comes in *competition*. Nay, when we are *circled round* with *calamities*, our *confidence* in this, like a *constant friend*, takes us by the hand, and cheers us, against all our *miseries*. When *Philip* ask'd *Democritus*, if he did not fear to lose his head, he answer'd no: for if he did, the *Athenians* would give him one *immortal*. He should be *Statued*, in the *treasury* of *eternal fame*. See if it were not *Ovids Comforter*, in his *Banishment*.

Nil non mortale tenemus,  
Pectoris exceptis, ingenique bonis.  
En ego, cum patria caream, vobisque, domoque:  
Raptaque sint, adimi qua potuere mihi;  
Ingenio tamen ipse meo comitorque fruorquo:  
Casar in hoc potuit juris habere nihil.  
Quilibet hanc sevo vitam mihi finiat ense;  
Me tamen extincto, fama perennis erit.

## RESOLVES.

— All that we hold will die,  
 But our brave thoughts, and Ingenuity.  
 Even I that want my Country, House, and Friend :  
 From whom is ravish'd, all that Fate can rend ;  
 Possess yet my own Genius, and enjoy  
 That which is more, than *Cesar* can destroy.  
 Each Groom may kill me : but whens'eer I die,  
 My Fame shall live to mate Eternity. *Ovid. Trist. l. 3. 7.*

*Plutarch* tells us of a poor Indian, that would rather endure a dooming to death, than shoot before *Alexander*, when he had discontinued; lest by shooting ill, he should mar the Fame he had gotten. Doubtless, even in this, Man is ordered by a power above him; which hath instilled in the minds of all men, an ardent appetite of a lasting Fame. Desire of Glory, is the last garment, that, even wise men, lay aside. For this, you may trust *Tacitus*, *Etiam sapientibus, Cupido gloria novissima exuitur*. Not, that it betters himself, being gone; but that it stirs up, those that follow him, to an earnest Endeavour of Noble Actions; which is the only means, to win the fame we wish for. *Themistocles* that streamed out his youth, in wine, and venery; and was suddenly changed, to a virtuous, and valiant man, told one, that ask'd what did so strangely change him: that, the Trophy of *Miltiades* would not let him sleep. *Tamberlain* made it his practice, to read often the Heroick deeds of his own Progenitors; not as boasting in them: but as glorious examples propounded, to inflame his Vertues. Surely, nothing awakes our sleeping vertues, like the Noble Acts of our Predecessors. They are flaming Beacons, that Fame, and Time, have set on Hills, to call us to a defence of Vertue; whensoever Vice invades the Common-wealth of Man. Who can indure to skulk away his life in an idle corner, when he has means, and finds how Fame has blown about deserving names? Worth begets in weak and base minds, Envy; but in those that are Magnanimous, Emulation. Roman vertues, made Roman vertues, lasting. Brave men never die; but like the Phoenix: From whose preserved ashes, one, or other, still doth spring up, like them. How many valiant Soldiers, does a generous Leader, make? *Brutus*, and *Brutus*, bred many constant Patriots. Fame, I confess, I find more eagerly pursued by the Heathen, than by the Christians of these times. The Immortality (as they thought) of their name, was to them, as the Immortality of the soul to us: A strong Reason, to persuade to worthiness. Their knowledge halted in the latter; so they rested in the first. Which often made them sacrifice their lives to that, which they esteem'd above their lives, their Fame. Christians know a thing beyond it: And, that knowledge, causes them to give but a secondary respect to Fame; there being no reason, why we should neglect that, whereon all our future happiness depends, for that, which is nothing but a name, and empty air. Vertue were a kind of misery, if Fame only were all the Garland, that did crown her. Glory alone were a reward incompetent, for the toils of industrious Man. This follows him but on Earth, in Heaven is laid up a more Noble, more Essential recompense. Yet, because 'tis a fruit that springs from good actions, I must think he that loves that, loveth also that which causeth it, worthiness. In others; I will honor the Fame, for the deserving deeds which caused it. In my self, I will respect the actions, that may merit it. And, tho for my own

own benefit, I will not much seek it: yet, I shall be glad if it may follow me, to incite others; that they may go *beyond* me. I will, if I can, tread the *path* which leads to't. If I find it, I shall think it a  *blessing*: if not, my endeavour will be enough for *discharging* my self within, tho I *miss* it. God is not bound to *reward* me any way; if he *accepts* me, I may count it a *mercy*. The other I will not look for. I like him, that does things that deserve a *Fame*, without either *search* or *caring* for it. *Christ*, after many *miraculous cures*, enjoined his *patients* silence; perhaps to *check* the *world*, for the too *violent quest*, of this *vacuum*. For a mean man to *thirst* for a mighty *fame*. is a kind of *fond ambition*. Can we think a *Mouſe* can cast a *shadow* like an *Elephant*? Can the *Sparrow* look for a *train* like the *Eagle*? Great *Fames* are for *Princes*; and such as for their parts, are the *Glories* of *Humanity*: Good ones may crown the *private*. The same *fire* may be in the *waxen Taper*, which is in the *staved Torch*; but 'tis not equal either in *quantity*, or *advancement*. Let the world speak well of me, and I will never care, tho it does not speak much. Check thy self, thou *Airmonger*; that with a *madding thought*, thus chaseſt *fleeing shadows*. Love *ſubſtances*, and reſt thy ſelf content with what *Boetius* tells thee:

*Quicumque ſolam, mente præcipiti, petit*

*Summumque credit, Gloriam:*

*Latè patentes, ætheris cernat plagas,*

*Arctumque terrarum ſitum,*

*Brevem replere non valentis ambitum;*

*Pudebit aucti nominis. De Conſol. l. 2. Met. 7.*

He that *thirsts* for *Glorious prize*,

Thinking that, the top of all:

Let him view th' *expanded Skies*,

And the *Earth's contracted Ball*.

He'll be aſhamed then, that the name he wan,

Fills not the ſhort walk of one heakhful man.

## XVI.

## Of the choice of Religion.

Variety, in any thing, *distracteth* the *mind*, and leaves it *waving* in a *dubious trouble*; and then, how eaſie is it to *ſway* the *mind* to either ſide? But, among all the *diverſities* that we meet with, none trouble us more, than thoſe that are of *Religion*. 'Tis rare to find two *Kingdoms* one; as if every *Nation* had (if not a *God*, yet at leaſt) a *way* to *God* by it ſelf. This *ſtumbles* the *unſettled ſoul*; that not knowing which way to take, without the danger of *erring*, ſticks to none; ſo dies, e're he does that, for which he was made to *live*, the *ſervice* of the true *Almighty*. We are born as *men* ſet down in the miſt of a *Wood*; circled round with ſeveral *voyses* calling us. At firſt, we ſee not, which will lead us the right way out; ſo divided in our ſelves, we ſit ſtill, and follow none: remaining *blind* in a flat *Atheiſm*, which ſtrikes deep at the *foundation*, both of our own and the whole worlds *happineſs*. 'Tis true, if we let our *dimmed underſtanding* ſearch in theſe *varieties* (which yet is the only *means*, that we have in our ſelves, to do it with) we ſhall certainly loſe



lose our selves in their *windings*; there being in every of them something to *believe*, above that *reason* which leads us to the *search*. *Reason* gives us the *Anatomy* of things, and *illustrates* with a great deal of *plainness*, all the *ways* that she goes: but her *line* is too short, to reach the *depths* of *Religion*. *Religion* carries a *confutation* along with it: and with a high hand of *Soveraignty*, awes the inquisitive *tongue* of *Nature*; and when she would *murmur* privately, she will not let her *speak*. *Reason*, like a mild *Prince*, is content to shew his *Subjects* the causes of his *commands*, and *rule*. *Religion*, with a *higher strain* of *Majesty*, bids do it, without inquiring further than the *bare command*: which, without doubt, is a means of procuring mighty *reverence*. What we know not, we *reverently admire*; what we do know, is in a sort subject to the triumphs of the *soul*, that hath discovered it. And, this *not knowing*, makes us not able to *judg*. Every one tells us, his own is the truest: and there is none, I think, but hath been *seal'd* with the blood of some. Nor can I see, how we may more than *probably*, prove any: they being all set in such *heights*, as they are not *subject* to the *demonstrations* of *Reason*. And as we may easier say what a *soul* is not, than what it is: so we may more easily disprove a *Religion* for *false*, than prove it for one that is *true*: There being in the *world*, far more *Error*, than *Truth*. Yet is there besides, another *misery*, near as great as this; and that is, that we cannot be our own *chusers*: but must take it upon *trust*, from others. Are we not oft, before we can discern the *true*, brought up and grounded in the *false*, sucking in *Heretic*, with our milk in *childhood*? Nay, when we come to years of *abler judgment*, wherein the mind is grown up *complete Man*: we examine not the soundness; but retain it merely, because our *Fathers* taught it us. What a lamentable *weakness* is this in *Man*, that he should build his *Eternal welfare*, on the *approbation* of perhaps a weak and ignorant *Parent*? O! why is our *neglect* the most, in that, wherein our care should be *greatest*? How few are there which fulfil that *Precept* of trying all *things*, and taking the *best*? Assuredly tho *Faith* be above *Reason*, yet is there a *Reason* to be given of our *Faith*. He is a *Fool* that believes he knows neither what, nor why. Among all the *Diversities* of *Religion*, that the *world* holds, I think it may stand with most safety, to take that, which makes most for *Gods glory*, and *Mans quiet*. I confess, in all the *Treatises* of *Religion* that I ever saw, I find none that I should so soon follow, as that of the *Church of England*. I never found so found a *Foundation*, so sure a *direction* for *Religion*, as the *Song* of the *Angels* at the *Birth* of *Christ*; *Glory be to God on high*: There is the *Honor*, the *reverend Obedience*, and the *Admiration*, and the *Adoration*, which we ought to give him. *On earth peace*: This is the effect of the former; working in the *hearts* of *men*, whereby the *world* appears in his noblest *beauty*, being an entire chain of *intermutual amity*. *And good will toward men*: This is *Gods mercy*, to reconcile *Man* to himself, after his fearful *desertion* of his *Maker*. Search all *Religions* the *world* through, and you will find none that ascribes so much to *God*, nor that *constitutes* so firm a love among *Men*, as does the *establi'd Doctrine* of the *Protestant Church* among us. All other either *detract* from *God*: or *infringe* the *Peace* of *Men*. The *Jews* in their *Talmud* say, Before *God* made this, he made many other *Worlds*, and mar'd them again; to keep himself from *Idleness*. The *Turks* in their *Alchoran* bring

bring him in, discoursing with the *Angels*, and they telling him, of things which before he knew not: and after, they make him swear by *Mahomets Pen, and Lines*; and by *Figgs*, and *Olivees*. The *Papists* portray him as an *old Man*; and by this means, *dis-deise him, derogating* also from his *Royalty*, by their odious interposing of *merit*. And for the *Society* of men; what bloody *Tenets* do they all hold: as, That he deserves not the name of *Rabbi*, that hates not his *Enemy* to the death! That 'tis no *sin* to *revenge injuries*. That 'tis *meritorious* to kill a *Hetic*, with whom no *faith* is to be kept. Even to the ungluing of the whole *worlds frame*; Contexted only, *By Commerce, and Contracts*. What abhorred *barbarisms* did *Selymus* leave in *Precept*, to his Successor *Solyman*? which, tho I am not certain they were ratified by their *Musties*; I am sure, are practised by the *Inheritors* of his *Empire*. By this taste, learn to detect them all.

*Ne putes esse nefas, cognatum haurire cruorem:*

*Et nece fraterna, constabilire Domum.*

*Jura, Fides, Pietas, regni dum nemo superstit*

*Emulus, haud turbent religione animus.*

*Hac ratio est, qua sola queat regale tueri*

*Nomen, & expertem te finit esse metus.*

Think not thy kindreds murther ill, 'tis none;

By thy slain brothers, to secure thy Throne.

Law, Faith, Religion, while no Rivals aim

Thy ruin, may be practis'd, else they main.

This is the way, how Kingly names may

Infat'd, and from distractive terrors free.

In other *Religions*, of the *Heathen*, what fond *opinions* have they held of their *Gods*? reviling with unseemly *threats*, when their affairs have thwarted them. As if allowing them the name, they would conserve the *Numen* to themselves. In their *sacrifices*, how *butcherly* cruel? as if (as 'tis said of them) they thought by *inhumanity*, to appease the wrath of an offended *Deity*. The *Religion* which we now profess, establisheth all in another strain. What makes more for *Gods glory*? What makes more for the *mutual love* of *Man*, than the *Gospel*? All our abilities of good, we offer to *God*, as the *Fountain* from whence they stream. Can the day be light, and that light not come from the *Sun*? Can a *Clock* go, without a *weight* to move, or a *Keeper* to set it? As for *Man*: it teaches him to tread on *Cottens*, milds his wilder temper, and learns him in his *patience*, to affect his *Enemies*. And for that which doth partake on both: it makes *Just God*, a friend to *unjust man*, without being *unjust*, either to himself, or *Man*. Sure, it could be no other, than the *Invention* of a *Deity*, to find out a way, how *Man*, that had justly made himself *unhappy*, should, with a full *satisfaction* to exactest *Justice*, be made again most happy. I would wish no man that is able to try, to take his *Religion* upon others words: but once resolved in it, 'tis dangerous to neglect, where we know we do owe a service.

*Dii multa neglecti dederunt,*

*Hesperie mala iunctuosa.* Hor. Od. 1. 3. 6.

God neglected, plenteously

Plagued mournful *Italy*.

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And this, before *Horace his time*; when *God is neglected of Man*; *Man* shall be *condemned of God*. When *Man* abridgeth *God* of his honor; *God* will shorten *Man* of his happiness. It cannot but be best, to give all to *him*, of whom whatsoever we have, we hold. I believe it *safest* to take that *Religion*, which most magnifies *God*, and makes most for the *peaceable conversation of men*. For, as we cannot ascribe too much to *him*, to whom we owe more than we can ascribe: so I think the most splendid state of *Man*, is that, which comes nearest to his first *Creation*: wherein, all things are wrought together, in the pleasant embracements of *mutual love*, and concord.

## XVII.

## Of Petitions and Denials.

**D**enials in suits, are *Reprehensions*, to him that asketh. We seem thereby to tell him, that he craves *that*, which is not convenient; so errs from that *station*, he should rest in. In our demands, we uncover our own desires; in the answers we receive, we gather how we are affected. Beware what thou askest; and beware what thou deniest. For if discretion guide thee not, there is a great deal of danger in both. We often, by one request, open the windows of our heart wider, than all the indeavours of our observers can. 'Tis like giving of a man our hand in the dark; which directs him better where we are, than either our voice, or his own search may. If we give repulses, we are presently held in suspicion; and insearched for the cause: which if it be found trenching on discourtesy; Love dies and Revenge springs from the ashes. To a friend therefore, a man never ought to give a rough denial: but always, either to grant him his request, or an able reason why we condescend not; by no means suffering him to go away unsatisfied: which, ever leaves fire, to kindle a succeeding jar. Deny not a just suit, but prefer thou one, that is unjust: Either, to a wise man, stamps unknown; to a generous spirit, as 'tis hard to beg; so 'tis worse to be denied. To such, let thy grant be free, for they will neither beg injurious favours, nor be importunate; and when thou art to receive of such, grate not too much on a yielding friend; tho thou mayst have thy wish for the present, thou shalt perhaps be a loser in the sequel. Those that are readily daunted upon a repulse, I would wish first to try by circumstances, what may be the speed of their suit. 'Tis easier to bear collected unkindness, than that which we meet in affronts: the one we may wrap to death in a still silence; the other we must, for honors sake take notice of. For this cause, 'twill be best, never to propound any thing, which carries not with it, a probability of obtaining. *Negat sibi ipsi, qui quod fieri non potest petit*: When we ask what is not likely to be had, before we ask, we give our selves the denial. All Questions are the mints for worse Answers. Our refusal is deservedly, while our demands are either unfitting, or beyond the expedience of him that should grant. Nor ought we to be offended with any but our selves, when we have in such requests, transgressed the bounds of modesty: tho in some I have known the denial of one favour, drowning the memory of many fore-performed ones. To think ill of any man, for not giving me that,



that, which he needs not, is *injustice*: but for *that*, to blot out former *benefits*, is *extreme ingratitude*. The good man thanks for old favours, live, even in the blows of injury. Why should a *diswonted unkindness* make me ingrate for *wonted benefits*? I like not those *dispositions*, that can either *make unkindnesses*, and remember them: or unmake favours, and forget them. For all the favours I receive, I will be thankful, tho I meet with a stop. The *failing of one*, shall not make me neglectful of many: no, not tho I find *upbraiding*; which yet hath this effect, that it makes *that* an injury, which was before a *benefit*. Why should I, for the *abortion of one child*, kill all the *elder issue*? Those favours that I can do, I will not do for thanks, but for *Nobleness*, for *Love*; and that with a free *expression*. *Grumbling* with a *benefit*, like a *hoarse voice*, mars the *musick of the song*: Yet, as I will do none for thanks; so I will receive none without *paying* them. For *Petitions* to others, I will never put up *undecent ones*; nor will I, if I fail in those, either *vex my self*, or *distaste too much the denyer*. Why should I think he does me an injury, when he only but keeps his own? I like *Padaretus* his mirth well, who when he could not be admitted for one of the three hundred among the *Spartans*, went away laughing, and said, *He was heartily glad, that the Republic had three hundred better men than himself*. I will neither importune too much upon *unwilling minds*; nor will I be slow in yielding what I mean to give. For the first, with *Ovid*,

*Et pudet, & metuo, semperque eademque precari,  
Ne subeant animo tædia justa tuo.* De Ponto, 4. 15.

I shall both fear and shame, too oft to pray,

Lest *urged minds* to just *disdain* give way.

For the other; I am confident, *Ansonius* gives good counsel, with persuading reasons:

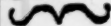
*Si bene quid facias, facias citò: nam citò factum,  
Gratum erit; ingratum, gratia tarda facit.* Epig. 83.  
Dispatch thy purpos'd good: quick courteous deeds,  
Cause thanks: slow favour, men unthankful breeds.

XVIII.

Of Poverty.

THE poverty of the poor man, is the least part of his misery. In all the storms of *Fortune*, he is the first that must stand the shock of extremity. Poor men are perpetual *Sentinels*, watching in the depth of night, against the incessant assaults of want; while the rich lye stoved in secure *repose*; and compass'd with a large abundance. If the Land be ruffled with a *bloodless Famine*; are not the poor the first that sacrifice their lives to *Hunger*? If *War* thunders in the trembling *Countries* lap, are not the poor those that are exposed to the *Enemies Sword* and outrage? If the *Plague*, like a loaded *sponge*, flies, sprinkling *poysen* through a populous *Kingdom*; the poor are the fruit that are shaken from the burthen'd *Tree*: while the rich furnish'd with the helps of *Fortune*, have means to wind out themselves, and turn these sad indurances on the poor, that cannot avoid them. Like salt *marshes*, that lye low; they are sure, whensoever the *Sea* of this World rages, to be first under,

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and imbarren'd with a fretting care. Who like the poor are harrowed with oppression, ever subject to the imperious taxes, and the gripes of mightiness? Continual care checks the spirit; continual labor checks the body; and continual insultation both. He is like one rowled in a Vessel full of Pikes; which way soever he turns, he something finds that pricks him. Yet besides all these, there is another transcendent misery: and this is, that it maketh men contemptible.

*Nil habet infelix paupertas durius in se*

*Quàm quod ridiculos homines facit.* Juven. 3. 152.

Unhappy want hath nothing harder in it,

Than that it makes men scorn'd.—

As if the poor man were but Fortunes Dwarf; made lower than the rest of men, to be laugh'd at. The Philosopher (tho he were the same mind, and the same man) in his squalid rags, could not find admission, when better robes procured both an open door and reverence. Tho outward things can add nothing to our essential worth: yet, when we are judged on, by the help of others outward senses, they much conduce to our value or dis-esteem. A Diamond set in brass, would be taken for a Crystal, tho it be not so, whereas a Crystal set in Gold, will by many be thought a Diamond. A poor man wife, shall be thought a fool; tho he have nothing to condemn him, but his being poor: The complaint is as old as Solomon: *the wisdom of the poor is despised; and his words not heard.* Poverty is a gulf, wherein all good parts are swallowed. Poor men, tho wife, are but like Sattens without a gloss; which every man will refuse to look upon. Poverty is a reproach, which clouds the lustre of the purest virtue. It turns the wise man fool to humor him that is a fool. Good parts in Poverty, shew like beauty after sickness; pallid and pulingly deadish. And if all these calamities be but attendants, what may we judge that she is in herself? Undoubtedly, whatsoever we preach of contentedness in want; no precepts can so gain upon Nature, as to make her a Non-sensitive. 'Tis impossible to find content in gnawing penury. Lack of things necessary, like a heavy load, and an ill saddle, is perpetually wringing of the back that bears it. Extreme Poverty one calls a Lanthorn, that lights us to all miseries. And without doubt, when 'tis urgent and importunate, it is ever chafing upon the very heart of nature. What pleasure can he have in life, whose whole life is griped by some or other misfortune? Living no time free, but that, wherein he does not live, his sleep. His mind is ever at jar, either with desire, fear, care, or sorrow: his appetite unappeasedly craving supply of food, for his body; which is either nummed with cold, in idleness; or stew'd in sweat, with labor: nor can it be, but it will imbase even the purest metal in man: it will Alchymy the gold of virtue, and mix it with more dull Alloy. It will make a man submit to those coarse ways, which another estate would scorn: nay, it will not suffer the soul to exercise that generous freedom, which equal Nature has given it; but hales it to such low undecencies, as pull disdain upon it. Counsel and discretion, either quite leave a man; or else are so limited, by irresistible necessity, as they lose the brightness they use to shine withal.

*Crede mihi miseros, prudentia prima reliquit,*

*Et sensus cum re, consiliumque fugit.*

Believe

Believe it, *Wisdom* leaves the man distressed:

With *wealth*, both *wit* and *counsel* quits the breast.

Certainly, *extreme Poverty*, is worse than *abundance*. We may be good in plenty, if we will; in biting penury we cannot, tho we would. In one, the danger is casual: in the other, it's necessitating. The best is that which partakes of both, and consists of neither. He that hath too little, wants feathers to flie withal: He that hath too much, is but cumbred with too large a tail. If a flood of *wealth* could profit us, it would be good to swim in such a *Sea*: but it can neither lengthen our *lives*, nor enrich us after the end. I am pleased with that *Epigram*, which is so like *Diogenes*, that it makes him bite in his grave.

*Effigiem, Rex Cræse, tuam, ditissime regum,*

*Vidit apud manes Diogenes Cynicus:*

*Constitit utque procul, solito majore cachinno*

*Concussus, dixit: Quid tibi divitiæ*

*Nunc profunt, Regum Rex ô ditissime, cum sis*

*Sicut ego solus, me quoque pauperior?*

*Nam quæcunque habui, necum fero, cum nihil ipse*

*Ex tantis tecum, Cræse, feras opibus.* Auson. Epig. 54.

When the *Tub'd Cynick* went to *Hell*, and there,

Found the pale *Ghost* of golden *Cræsus* bare,

He stops, and jeering till he shrugs again,

Say; O thou richest *King of Kings*, what gain

Have all thy large heaps brought thee, since I spy

Thee here alone, and poorer now than I?

For, all I had, I with me bring: but thou,

Of all thy wealth, hast not one farthing now.

Of what little use does he make the *minutes* of this same opulent man? Surely, *Estates* be then best, when they are likest *minds* that be worst: I mean, neither hot, nor cold: neither distended with too much, nor narrowly pent with too little: yet nearer to a plenty than want. We may be at ease in a room larger than our selves; in a room that is less, we cannot. We need not use more than will serve: but we cannot use less. We see all things grow violent, and struggle; when we would imprison them in any thing less than themselves. *Fire*, shut up, is furious. *Exhalations* inclosed, break out with *Thunder*. *Water* compressed, spurreth through the stretched strainer. 'Tis harder to contract many grains into one, than to cause many spring out of one. Where the channel is too little for the flood, who can wonder at the overflowing?

*Quisquis inops peccat, minus est reus,*

He is less guilty, that offends for want,

was the charity of *Petronius Arbiter*. There is not in the world, such another object of pity, as the pinched state; which no man being secured from, I wonder at the *Tyrants* braves, and contempt. Questionless, I will rather with charity help him that is miserable, as I may be; than despise him that is poor, as I would not be. They have flinty and steeled hearts, that can add calamities to him, that is already but one intire mass.



## XIX.

*Of the Evil in Man from himself, and occasions.*

**T**IS not so much want of good, as excess of ill, that makes man post to lewdness. I believe there are sparks enow in the soul, to flame a man, to the moral life of virtue: but that they are quenched by the putrid fogs of corruption. As fruits of hotter Countries, transferr'd in colder Climates, have vigour enough in themselves to be fruitful according to their nature: but that they are hindred by the chilling nips of the air, and the soil, wherein they are planted. Surely, the soul hath the reliqu'd Impress'd of Divine Virtue still so left within her, as she would mount her self to the Tower of Nobleness, but that she is depressed, by an unpassable Thicket of hindrances; the frailties of the Body; the current of the World; and the Armies of Enemies that continually war against goodness, are ever checking the production of those motions, she is pregnant with. When we run into new crimes, how we school our selves when the act is over? as if Conscience had still so much justice left; as it would be upright in sentencing even against it self. Nay many times to gratulate the company, we are fain to force our selves to unworthiness. Ill actions run against the grain of the undefiled soul: and, even while we are a doing them, our hearts chide our hands and tongues for transgressing. There are few, that are bad at the first, merely, out of their love to vice. There is a nobleness in the mind of man, which of it self, intitles it to the hatred of what is ill. Who is it, that is so bottomlessly ill, as to love vice, because it is vice? Yet we find, there are some so good, as to love goodness purely for goodness sake. Nay, vice it self is loved, but for the seeming good that it carries with it. Even the first sin, tho it were (as St. Augustin says) originally from the soul: yet it was by a wilful blindness, committed, out of a respect to a good, that was look'd for by it. 'Tis the bodies contagion, which makes the soul leproous. In the opinion that we all hold, at the first infusing, 'tis spotless and immaculate: and where we see, there be means to second the progressions of it, it flies to a glorious height; scorning, and weary of the muddy declining weight of the body. And when we have performed any honourable action, how it cheers and lightens it self, and man? As if it had no true joy, but in such things, as transcending the sense of the druggy flesh, tended to the blaze, and aspiring flame of virtue: Nay, then, as if she had dispatched the intent of her creation, she rests full, in her own improvement, without the weak worlds reedy under-propping. Man has no such comfort, as to be conscious to himself, of the noble deeds of Virtue. They set him almost on the Throne of a Deity; ascend him to an unmovedness; and take away from him those black fears, that would speak him still to be but fragile man. 'Tis the sick and diseased soul that drives us unto unlimited passions. Take her as she is in her self, not dimm'd and thickned with the mists of corporality; then is she a beauty, displayed in a full and divine sweetness. Plaut. Amph. 3.4.

*Amat, sapit, recte facit, animo quando obsequitur suo.*

When man obeys his mind, he's wise, loves, and does right. But this is not to be understood at large. For, says the same Comedian, *Dum id modo fiat bono*. Nor does it only manifest it self in it self; but even

even over the *body* too; and that so far, that it even converts it to a *spirituality*: making it indefatigable in *travels*, in *toils*, in *wigilancies*; insensible in *wounds*, in *death*, in *tortures*.

*Omnia deficiunt, animus tamen omnia vincit;*  
*Ille etiam vires corpus habere facit:* Ovid. de Ponto, 2. 7.

Says the grand *Love-Master*.

Though all things want; all things the *mind* subdues,  
And can new strength in fainting *flesh* infuse.

When we find it seconded with the prevalent incitations of *Literature* and sweet *Morality*: how *courageous*, how *comfortable*, how *towering* is she? *Socrates* calls *Nature*, the *reason of an honest man*: as if *man*, following her, had found a *Square*, whereby to direct his *life*. The *soul* that takes a delight in *lewdness*, is gain'd upon by *custom*: and after an *undoing*, dulling *practise* takes a joy in that, which at first did daunt with *terror*. The first acts of *sin*, are for the most part *trembling*, *fear*, and full of the *blush*. 'Tis the iteration of evil that gives forehead to the *foul offender*. 'Tis easie to know a *beginning swearer*; he cannot *mouth* it like the *practised man*. He *oaths* it, as a *cowardly Fencer* plays; who as soon as he hath offered a *blow*, shrinks back: as if his *heart* suffered a kind of *violence* by his *tongues*; yet had rather take a step in *Vice*, than be left behind for not being in *fashion*. And, tho a man be plunged in *wickedness*, yet would he be glad to be *thought good*. Which may strongly argue the *Intentions* of the *Soul* to be *good*: tho unable to *maturate* that seed that is in it. Nay, and that like a kind of *Captive*, she is carried by *corruption*, through *bogges*, and *desarts*, that at first she fears to tread upon. *Sin* at first does a little *startle* the *blood*. *Vice* carries *horror* in her considered look, tho we find a *short plausibility*, in the present *imbraces*. There is no man, but in his *soul* dislikes a new *vice*, before he acts it. And this distaste is so general, that when *custom* has dull'd the *sense*; yet the *mind* shames to transmit it self to the *tongue*; as knowing, he which holds *Tenets* against *Natural Principles*, shall, by shewing a *quick wit*, lose his *honest name*. *Goodness* is not so quite extinct in *man*, but that he still flashes out a *glimmering light*, in *morality*. Tho *vice* in some *souls*, have got the start on her; yet she makes every mans *tongue* fight for *Vices* extirpation. He that maintains *Vice* lawful, shall have *mankind* his *Enemy*. 'Tis *gain*, not *love to Treason*, that makes man fall a *Traitor*. A *noble deed* does bear a *spur* in it self. They are *bad works*, that need *rewards* to crane them up withal. I believe, if we examine *Nature*, those things that have a pleasure in their performance, are *bad* but by *mis-use*; not simply so in themselves. *Eating*, *drinking*, *mirth*, are ill, but in the *manner*, or the *measure*; not at all in the *matter*. *Mans wisdom* consists not in the *not using*, but in the *well using* of what the world affords him. *How to use*, is the most weighty lesson of *man*. And of this we fail, for want of seconding the seeds that be in the *soul*: The *thorns* do first choak them; and then, they *dwindle*, for lack of *watering*. Two things I will strongly labor for: To remove *annoyance*; and to cherish the growth of budding *Vertue*. He spends his time well, that strives to reduce *Nature* to her first perfection. Like a *true friend*, she wishes well to *man*, but is grown so poor, and fallen into such *decay*, as indeed she is not able. I will help her what I can in the way; tho of my self, I be not able to set her safe in the end: and if it be in

*spiritual*

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*spiritual things*, not able to begin. As man has not that free power in himself, which first he had : so I am far from thinking him so dull, to be a *patient* merely : it was not in the first fall *slain*, but irrecoverably *lamed* : *debilitated*, not *annihilated*. But whether this be true or no, I think it cannot be ill, of whatsoever good we do, to give our God the glory on't.

## XX.

## Of Preaching.

THE excess which is in the defect of preaching, has made the *Pulpit* slighted, I mean, the much bad *Oratory* we find it guilty of. 'Tis a wonder to me, how men can preach so little, and so long : so long a time, and so little matter : as if they thought to please, by the inculcation of their vain *Tautologies*. I see no reason, that so high a *Princess* as *Divinity* is, should be presented to the people in the sordid rags of the tongue : nor that he which speaks from the *Father of languages*, should deliver his *Embassage* in an ill one. A man can never speak too well, where he speaks not too obscure. Long and distended clauses, are both tedious to the ear, and difficult for their retaining. A *Sentence* well couch'd, takes both the sense and the understanding. I love not those *Cart-ropes* speeches, that are longer than the memory of man can fathom. I see not, but that *Divinity*, put into apt *significants*, might ravish as well as *Poetry*. The weighty lines men find upon the *Stage*, I am persuaded, have been the lures to draw away the *Pulpits* followers. We complain of drowsiness at a *Sermon* ; when a *Play* of a doubled length, leads us on still with alacrity. But the fault is not all in our selves. If we saw *Divinity* acted, the gesture and variety would as much invigilate. But it is too high to be personated by *Humanity*. The *Stage* feeds both the ear and the eye : and through this latter sense, the Soul drinks deeper draughts. Things acted, possess us more, and are too more retainable, than the passable tones of the tongue. Besides, here we meet with more composed language : The *Dulcia sermonis*, moulded into curious phrase ; tho' 'tis to be lamented, such wits are not set to the right tune, and consorted to *Divinity* ; who without doubt, well deck'd, will cast a far more radiant lustre, than those obscene scurrilities, that the *Stage* presents us with, tho' drest and spangled in their gawdiest tyre. At a *Sermon* well drest'd, what under-stander can have a motion to sleep ? *Divinity* well ordered, casts forth a bait, which angles the soul into the ear : and how can that close, when such a guest sits in it ? They are *Sermons* but of baser metal, which lead the eyes to slumber. And should we hear a continued *Oration*, upon such a Subject as the *Stage* treats on, in such words as we hear some *Sermons*, I am confident, it would not only be far more tedious but nauseous and contemptful. The most advantage they have of other places, is, in their good *Lives* and *Actions* ; For 'tis certain, *Cicero* and *Roscius* are most compleat, when they both make but one Man. He answered well, that after often asking, said still, that *Action* was the chiefest part of an *Orator*. Surely, the *Oration* is most powerful, where the *Tongue* is diffusive and speaks in a native decency, even in every limb. A good *Orator* should pierce the ear, allure the eye, and invade the mind of his hearer.



hearer. And this is *Seneca's* opinion: *Fit words* are better than *fine ones*: I like not those that are *in-judiciously made*; but such as be *expressively significant*: that lead the *mind* to something, beside the *naked term*. And he that speaks thus, must not look to speak thus every day. A *kemb'd Oration* will cost both *sweat* and the *rubbing of the brain*. And *kemb'd* I wish it, not *frizled*, nor *curl'd*: *Divinity* should not *lascivate*. *Un-wormwooded Jest*s I like well; but they are fitter for the *Tavern*, than the *Majesty of a Temple*, *Christ* taught the *People* with *Authority*. *Gravity* becomes the *Pulpit*. *Demosthenes* confest he became an *Orator*, by spending more *Oyl* than *Wine*. This is too fluid an *Element* to beget *substantials*. *Wit*, procur'd by *Wine*, is, for the most part, like the *sparklings* in the *cup*, when 'tis filling: they *brisk* it for a moment, but die immediately. I admire the *valour* of some men, that before their *Studies*, dare ascend the *Pulpit*; and do there take more pains, than they have done in their *Library*. But having done this, I wonder not, that they there spend sometimes *three hours*, but to weary the *People* into *sleep*. And this makes some such *fugitive Divines*, that like *cowards*, they run away from their *Text*. *Words* are not *all*, nor *Matter* is not *all*; nor *Gesture*: yet together, they are. 'Tis much moving in an *Orator*, when the *Soul* seems to speak, as well as the *tongue*. *St. Augustin* says, *Tully* was admired more for his *tongue*, than his *mind*; *Aristotle* more for his *mind*, than his *tongue*; but *Plato* for both. And surely, nothing decks an *Oration* more, than a *Judgment* able well to conceive and utter. I know, *God* hath chosen by weak things, to confound the wise: yet I see not but in all times, a washed *Language* hath much prevailed. And even the *Scriptures*, (tho I know not the *Hebrew*) yet I believe they are pen'd in a *tongue* of deep expression: wherein, almost every word, hath a *Metaphorical sense*, which does illustrate by some *allusion*. How *Political* is *Moses* in his *Pentateuch*? How *Philosophical* *Job*? How *massie* and *sententious* is *Solomon* in his *Proverbs*? How *quaint* and *flamingly amorous* in the *Canticles*? How *grave* and *solemn* in his *Ecclesiastes*? That in the *world*, there is not such another dissection of the *world* as it. How were the *Jews* astonished at *Christ's Doctrine*? How eloquent a pleader is *Paul* at the *Bar*? In *disputation* how subtle? And he that reads the *Fathers*, shall find them, as if written with a *crisped Pen*. Nor is it such a fault as some would make it, now and then, to let a *Philosopher* or a *Poet*, come in and wait, and give a *Trencher* at this *Banquet*. *St. Paul* is Precedent for it. I wish no man to be too dark, and full of *shadow*. There is a way to be *pleasingly plain*, and some have found it. Nor wish I any man to a total neglect of his hearers. Some *Stomachs* rise at *sweet-meats*. He prodigals a *Mine of Excellency*, that lavishes a *terse Oration* to an *Apron'd Auditory*. *Mercury* himself may move his *tongue* in vain, if he has none to hear him, but a *Non-intelligent*. They that speak to *children*, assume a pretty *lisping*. *Birds* are caught by the counterfeits of their own *shrill notes*. There is a *Magick* in the *Tongue*, can charm the *wild man's motions*. *Eloquence* is a *Bridle*, wherewith a wise man rides the *Monster of the World*, the *People*. He that hears, has only those *affections* that thy *tongue* will give him.

Thou mayst give *smiles* or *tears*, which joys do blot:  
Or *Wrath* to *Judges*, which themselves have not.

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You may see it in *Lucan's* words :

*Flet si flere jubes, gaudet, gaudere coactus :*

*Et te dante, capis Judex, quam non habet iram.*

I grieve, that any thing so excellent as *Divinity* is, should fall into a fluttish handling. Sure, tho other interposures do eclipse her; yet this is a principal. I never yet knew a good *Tongue*, that wanted ears to hear it. I will honor her, in her plain trim: but I will wish to meet her in her graceful *Jewels*: not that they give addition to her goodness: but that she is more persuasive in working on the soul she meets with. When I meet with *Worth* which I cannot over-love, I can well endure that *Art*, which is a means to heighten liking. *Confections* that are cordial are not the worse, but the better for being gilded.

## XXI.

## Of Reconciling Enemies.

**T**IS much safer to reconcile an *Enemy*, than to conquer him. *Victory* deprives him of his power; but *Reconciliation*, of his will: and there is less danger in a will which will not hurt, than in a power, which cannot. The power is not so apt to tempt the will, as the will is studious to find out means. Besides, an *Enemy* is a perpetual *Spy*, upon thy actions; a *Watch*, to observe thy fails, and thy excursions. All which, in time of his *Captivity*, he treasures up, against the day of advantage, for the confounding of him that hath been his *Detainer*. When he is free from thy power, his malice makes him nimble-eyed; apt to note a fault, and publish it: and with a strained construction, to deprave those things, that thy intents have told thy soul are honest. Like the *Crocodile*, he slimes thy way, to make thee fall; and when thou art down, he insidiates thy intrapped life; and with the warmest blood of thy life, fattens his insulting envy. Thy ways he strews with *Serpents* and *invenomings*. Thy vices he sets, like *S. Paul's*, on high: for the gaze of the world, and the scatter'd City: Thy virtues, like *S. Faith's*, he placeth under ground, that none may note them. Certainly, 'tis a misery to have any *Enemy*, either very powerful, or very malicious. If they cannot wound upon proofs, they will do it yet upon likelihoods: and so by degrees and sly ways corrupt the fair temper of our *Reputations*. In which this disadvantage cannot be helped; that the *Multitude* will sooner believe them than our selves. For *Affirmations* are apter to win belief, than *Negatives* to uncredit them. It was a *Spawn* of *Machiavel*, that a slander once raised, will scarce ever die, or fail of finding some, that will allow it both a harbour, and trust. The baggage-world desireth of her self to scar the face, that is fairer than she; and therefore, when she finds occasion, she leaps, and flies then to imbracement of the thing she wished for: where, with a sharp-set appetite, she quarries on the prey she meets withal. When *Seneca* asked the Question, *Quid est homini inimicissimum?* *Seneca* answers, *Alter Homo*. Our *Enemies* studies are the plots of our ruin: nor is any thing left unattempted, which may induce our damage. And many times the danger is the more, because we see it not. If our *Enemy* be Noble, he will bear himself valiantly, and scorn to give us an advantage against him: tho his own judicious forwardness, may put us

to

to the worse, let his worth persuade thee to an atonement. *He that can be a worthy Enemy; will, reconcil'd, be a worthier Friend.* He that in a just cause, can valiantly fight against thee; can in a like cause, fight as valiantly for thee, If he be unworthy, reconcile him too: tho there be nothing else gain'd, but stilling of a scandalous tongue; even that will be worth thy labour. Use him as a Friend in outward fairness: but beware him, as an Enemy, apt to re-assume his Arms. He that is a base foe, will hardly be but false in friendship. Enemies, like Miners, are ever working, to blow up our untainted names. They spit a poison, that will freckle the beauty of a good report: and that fame which is white and pure, they spot with the puddled sprays of the tongue: For, they cannot but sometime speak as they think: and this St. Gregory will persuade us to believe: That *Humana mens, omnem quem inimicum tolerat, etiam iniquum & impium putat: All men think their Enemies ill.* If it may be done with honor, I shall think it a work of good discretion, to regain a violent Adversary. But to do it so, as it pulls a poorness on a mans self; tho it be safe, is worse than to be conquer'd in a manful contestation. Friendship is not commendable, when it rises from dishonorable Treaties. But he that upon good terms, refuses a reconciliation, may be stubborn, but not valiant, nor wise. Whosoever thou art, that wilfully continuest an Enemy, thou teachest him to do thee a mischief if he can. I will think that endeavour spent to purpose, that either makes a Friend, or unmakes an Enemy. In the one, a Treasure is won; in the other, a Siege is raised. When one said, he was a wise King, that was kind to his friends; and sharp to his Enemies: Says another, *He is wiser, that can retain his friends in their love; and make his Enemies like them.*

XXII.

Of our sense of absent Good.

Surely, the Mad-worm hath wilded all Humanity; we sweat for what we lose, before we know we have it. We ever dote most on things when they are wanting; before we possess them, we chase them with an eager run: When we have them, we slight them: When they are gone, we sink under the wring of sorrow, for their loss. *Infatuated estate of Man!* That the injoyment of a pleasure, must diminish it: That perpetual use must make it, like a Pyramide, lessening it self by degrees, til it grows at last to a punctum, to a nothing. With what undelayable heat, does the lime-twig'd Lover court a deserving Beauty? Which, when he obtains, is far short of that content it promised him: Yet he again no sooner loses it, but he over-esteems it, to an hyperbolical sum. Presence drowns, or mightily cools contentment: and absence seems to be a torture, that afflicts most, when most stretched. Want teacheth us the worth of things more truly. How sweet a thing seems Liberty, to one immur'd in a case of walls? How dear a jewel is health to him that tumbles in disempowered blood? Is it so, that Pleasure, which is an airy constitution, cannot be grasped by a real body? Or do we so empty our selves in the fruition, that we do in it, pour out our appetites also? Or is content such a slender title, that 'tis nothing but the present now; fled sooner than enjoy'd? Like the report of a loud-tongu'd Gun, ceas'd



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as soon as heard, without any thing to shew it has been, save remembrance only. We desire long, and please our selves with hope. We enjoy and lose together: and then we see what we have forgone and grieve. I have known many, that have lov'd their dead friends better, than ever they did in their life time. There is (if I have given you the right sense) a like complaint in the *finewy Lyrick*.

*O quisquis velit impias*

*Cades, & rabiem tollere cynicam;*

*Si quarit, Pater urbium*

*Subscribi statuis, indomitam audeat*

*Refranare licentiam,*

*Clarus post genitis: quatenus (heu nefas!)*

*Virtutem incolumem odimus,*

*Sublatam ex oculis quarimus invidi. Hor. Od. l. 3. 24.*

They that strive to chase away

Slaughters and intestine War:

That would have dum Statues say,

These their Cities Fathers are:

Let them their own wild lusts tame,

They shall not live, till dead. (O Fate!)

We envious, hate safe Vertues name:

She dead, we sigh our widowed state.

We adore the blessings that we are depriv'd of. An estate squander'd in a wanton waste, shews better in the *miss*, than while we had the use on't. Possession blunts the thought and apprehension. Thinking is properest to that, which is absent. We enjoy the present: but we think on future things, or passed. When benefits are lost, the mind has time to recount the several worths: Which, after a considerate search, she finds to be many more, than the unexamining possession told her of. We see more in the discomposure of a Watch, than we can, when 'tis set together. 'Tis a true one; Blessings appear not, till they are vanish'd. The Comedian was then serious, when he writ,

*Tum denique homines nostra intelligimus bona,*

*Cumque in potestate habuimus, ea amissimus. Plaut. Capt. l. 1. 2.*

Fond men, till we have lost the goods we had,

We understand not what their values were.

'Tis folly to neglect the present; and then, to grieve that we have neglected. Surely, he does best, that is careful to preserve the blessings he has, as long as he can; and when they must take their leaves, to let them go without sorrowing, or over-summing them. Vain are those lamentations that have no better fruit, than the displeasing of the soul, that owns them, I would add a thirteenth real labor, to the feigned twelve: or do any thing that lies in noble man, to pleasure or preserve the life of a friend. But dead once; all that tears can do, is only to shew the world our weakness. I speak but my self, a fool, to do that which reason tells me is unreasonable. It was the Philosophers dictate, That he which laments the death of a Man, laments, that that Man was a Man. I count it a deed-royal, in the Kingly David, who began to warm his joys again, when the Infants blood was cold: As if the breath which the child lost, had dislodged his redarkned heart. I will apply my self to the present; to preserve it, to enjoy it. But, never be passionate for the loss of that, which

which I cannot keep; nor can regain. When I have a blessing, I will respect it, I will love it, as ardently as any man. And when 'tis gone, I confess, I would grieve as little. And this I think I may well do, yet owe a dear respect to the memory of that I lost.

## XXIII.

*That no Man can be good to all.*

I Never yet knew any man so bad, but some have thought him honest; and afforded him love. Nor ever any so good, but some have thought him vile; and hated him. Few are so stigmatical, as that they are not honest to some. And few again are so just, as that they seem not to some unequal: either the ignorance, the envy, or the partiality of those that judge, do constitute a various man. Nor, can a man in himself, always appear alike to all. In some, Nature hath invested a disparity. In some, Report hath fore-blinded Judgment. And in some, accident is the cause of disposing us to love, or hate. Or, if not these, the variation of the bodies humors. Or, perhaps, not any of these. The soul is often led by secret motions, and loves, she knows not why. There are impulsive privacies, which urge us to liking, even against the Parliamentary Acts of the two Houses, Reason, and the Common Sense. As if there were some hidden beauty, of a more Magnetick force, than all that the Eye can see. And this too, more powerful at one time, than another. Undiscovered influences please us now, with what we would sometimes condemn. I have come to the same man, that hath now welcom'd me with a free expression of love, and courtesies: and another time hath left me unsaluted at all. Yet, knowing him well, I have been certain of his sound affection: and have found this, not an intended neglect; but an indisposedness, or, a mind, seriously busied within. Occasion reins the motions of the stirring mind. Like men that walk in their sleeps, we are led about, we neither know whither nor how. I know there is a generation, that do thus, out of pride; and in strangers, I confess, I know not how to distinguish. For there is no disposition, but hath a varnished vizar, as well as an unpenicill'd face. Some people cozen the world: are bad, and are not thought so. In some, the world is cozened: believing them ill, when they are not. Unless it hath been some few of a Family; I have known the whole Male-hill of Pisnires (the World) in an error. For, tho' Report once vented, like a stone cast into a Pond, begets circle upon circle, till it meets with the bank, that bounds it: yet Fame often plays the Cur, and opens, when the springs no game. Censures will not hold out weight, that have life only from the spongy cells of the common brain. Why should I definitively censure any man, whom I know but superficially? As if I were a God, to see the inward soul. Nature, Art, Report, may all fail: Yea, oftentimes probabilities. There is no certainty to discover Man by, but Time, and Conversation. Every man may be said in some sort, to have two souls; one, the internal mind; the other even the outward air of the face and bodies gesture. And how infinitely in some shall they differ? I have known a wise look hide a fool within: and a merry face, inhold a discontented soul. Cleanthes might well have fail'd in his judgment, had not accident have helped him, to the obscured truth. He would

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would undertake to read the *mind* in the *body*. Some to try his *skill*, brought him a *luxurious fellow*, that in his *youth*, had been expos'd to *toyl*: seeing his *face tann'd* and his *hands leather'd* with a hardened skin, he was at a *stand*. Whereupon departing, the man *sneezed*, and *Cleanthes* says, Now I know the man, he is *effeminate*. For great laborers rarely *sneeze*. *Judgment* is apt to *err*, when it passeth upon *things* we know not. Every man keeps his *mind*, if he lists, in a *Labyrinth*. The heart of Man, to Man, is a room *inscrutable*. Into which, *Nature* has made no certain *window*, but as himself shall please to *open*. One man shews himself to me, to another, he is shut up. No man can either *like all*, or be *liked of all*. God doth not please *all*. Nay, I think it may stand with *Divinity*, as men are, to say, he cannot. Man is infinitely more *impotent*. I will speak of every man as I find. If I hear he hath been *ill* to others, I will *beware him*, but not *condemn him*, till I hear his own *Apology*.

*Qui statuit aliquid, parte inaudita altera,*

*Æquum licet statuerit, haud æquus est.* Sen. in Med Act. 2.

Who judgment gives, and will but one side hear,

Tho he judg right, is no good Justicer.

The *Nature* of many men is *abstruse*: and not to be espy'd, at an *instant*. And without knowing this, I know *nothing* that may warrant my *Sentence*. As I will not too far believe *reports* from others: So I will never *censure* any man, whom I know not *internally*; nor ever those, but *sparing* and with *modesty*.

## XXIV.

*That Man ought to be extensively good.*

I Find in the *Creation*, the first blessing God gave Man, was, *Be fruitful and multiply*. And this I find imposed by a *precept*, not a *promise*. It being a thing so necessary, as God would not leave it, but almost in an *impulsive quality*. And withal to shew us that (even from the beginning) *mans happiness* should consist, in obeying *Gods commands*. All men love to live in *posterity*. *Barrenness* is a *curse*; and makes men unwilling to die. Men, rather than they will want *infixing memory*, will be spoken by the *handed Statue*: Or by the *long-lasting* of some *insensate monument*. When bragging *Cambyses* would compare himself with his *Father Cyrus*, and some of his *flatterers* told him, he did excel him: Stay, says *Craesus*; you are not his *equal*, for he left a *Son* behind him. As if he were an *imperfect Prince*, that leaveth an *unhelmed State*. When *Philip* viewed his young Son *Alexander*, he said, he could than be content to die. *Conceit* of a surviving name, sweetens *Deaths Aloed potion*. 'Tis for this, we so love those that are to *preserve* us in extended *successions*. There was something more in it, than the *naked jeer*, when *Cesar* (seeing strangers at *Rome*, with *Whelps* and *Monkies* in their indulgent laps) asked, if they were the *children* that the *women* of those *Lands* brought forth. For he thought such *respectful love*, was due to none, but a self-extracted *off-spring*. Nor is this only in the *baser part* of man, the *body*; but even in the *sagacious soul*. The first Act God requires of a *Convert*, is *be fruitful*. The good mans *goodness*, lies not hid in him-  
self



self alone: he is still strengthening of his weaker brother. How soon would the world and Christianity fail, if there were not propagation both of it and man? Good works, and good instructions, are the generative acts of the soul: Out of which spring new posterity to the Church and Gospel. And I am persuaded, to be a means of bringing more to heaven, is an inseparable desire of a soul, that is rightly stated. Good men, wish all that they converse withal, in goodness, to be like themselves. How ungratefully he sinks away, that dies and does nothing, to reflect a glory to Heaven? How barren a tree he is, that lives, and spreads, and cambers the ground; yet leaves not one seed, not one good work, to generate another after him? I know all cannot leave alike; yet, all may leave something, answering their proportion, their kinds. They be dead, and withered grains of Corn, out of which, there will not one Ear spring. The Physician that hath a Sovereign Receipt, and dieth unrevealing it, robs the world of many blessings which might multiply after his death: Leaving this Collection, a truth to all survivors, That he did good to others, but to do himself a greater. Which, how contrary it is to Christianity, and the Nature of explicative Love, I appeal to those minds where Grace hath sown more Charity. Virtue is distributive, and had rather pleasure many with a self-injury, than bury benefits that might pleasure a multitude. I doubt whether ever he will find the way to Heaven, that desires to go thither alone. They are envious Favourites, that wish their Kings to have no loyal Subjects, but themselves. All heavenly hearts are charitable. Inlightned souls cannot but disperse their rays. I will, if I can, do something for others, and heaven; not to deserve by it: but to express my self, and my thanks. Tho I cannot do what I would, I will labor to do what I can.

## XXV.

## Of the horror Sin leaves behind.

NO willing Sin was ever in the act displeasing; yet, is it not sooner past, than distasteful. Tho pleasure merries the Senses for a while: yet horror after vultures the unconsuming heart; and those which carry the most pleasing tastes, fit us with the largest reluctations. Nothing so soon, can work so strange a change: Now in the height of delight; Now in the depth of horror. Damned Satan! That with Orphean airs, and dextrous warbles, lead'st us to the Flames of Hell: and then, with a contempt deridest us. Like a cunning Courtizan, that dallies the Russian to undo himself, and then pays him with a sneer, and scorn. Or, as some men will do to a desired beauty, vow, and promise that, in the heat of passion, which they never mind to stand unto. Herein only is the difference: Gratitude, and good nature, may sometimes make them penitent, and seek some way to satisfy; whereas, he that yields to the wooing Devil, does but more augment his tyranny. For when we meet with ignoble spirits, the more obedience, is a cause of the worse use. How often; and how infinitely are we abused? with what Masques and Triumphs are we led to destruction? Foolish, besotted, degenerate Man! That having so often experimented his juggling, wilt yet believe his fictions, and his turfed Mines: as if he had not many ways to one destroying

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*stroying end*: or could bring thee any pleasure, and in it not aim at thine overthrow. Knowest thou not, that he sows his tares by night; and in his Baits, hides all he knows may hurt thee? Are not all those delights he brings us, like traps we set for *Vermine*, charitable, but to kill? Does he not first pitch his toils, and then train us about to *insnare* us? He shews us nothing but a tempting face; where he hath counterfeited *Natures* excellency, and all the graces of a modest countenance: while whatsoever is *infective*, is veiled over with the exactest dress of comeliness. When our souls thirst after pleasure, we are call'd as *Beasts* with fodder to the slaughter-house: or as *Boys* catch *Horses* with provender in their hands to ride them. All actions are perpetual perturbations: the punishment that follows, is far more grievous, than the performance was delightful: and the guilt is worse than the punishment.

*Estque pati pœnam, quàm meruisse, minus.*

The most smart is, to think we have deserv'd it.

I'll give you the Story. A *Pythagorean* bought a pair of *Shoos* upon trust; the *Shoomaker* dies; the *Philosopher* is glad, and thinks them gains: but a while after, his conscience twitches him, and becomes a perpetual chider: he repairs to the house of the dead, casts in his money, with these words; *There, take thy due; Thou livest to me, though dead to all beside.* Certainly, ill gotten gains are far worse than losses with preserved honesty. These grieve but once, the other are continually grating upon our quiet. He diminishes his own contentment, that would add to it, by unlawfulness; looking only on the beginning, he thinks not to what end, the end extendeth. 'Tis indiscretion that is *Hare-sighted*.

*O Demea, istuc est sapere, non quod ante pedes modo est.*

*Videre; sed etiam illa quæ futura sunt prospicere.*

I tell thee *Demea*, Wisdom looks as well *Terent. Adelph. 3. 3.*

To things to come as those that present are.

This differenceth a wise man and a fool. The first, begins in the end; the other ends in the beginning. I will take a part of both, and fix one eye on the *Act*, another on the *Consequence*. So if I spy the Devil be shrouded in the following train, I will shut the door against the pleasure it self, tho it comes like a *Lord*, under a pretence of honouring me.

## XXVI.

## Of Man's Imperfection.

OF my self, what can I do without the hazard of erring? Nay, what can I think? Nay, what can I not do, or not think? even my best business, and my best vacancy, are works of offence and error. Uncomfortable constitution of man; that canst not but be bad, both in action, and forbearance! Corruption mixeth with our purest devotions: and not to perform them, is neglect. When we think not of God at all, we are impious, and ungrateful: when we do, we are not able to think aright. Imperfection sways in all the weak dispatches of the palled soul. If the Devil be absent, our own frailties are his tempting deputies. If those forbear, the Meretricious world claps our cheeks, and fonds us to a cozening fail. So which way soever we turn, we are sure to be bitten with the one, or the other head of this *Cerberus*. To what

what can we intend our selves, wherein there is not a *Devil* to intrap us? If we *pray*, how he casts in wandering *thoughts*, or by our *eyes*, steals away our *hearts*, to some other *object* than *God*! If we *hear*, he hath the same *policy*, and *prejudicates* our *opinion* with the *Man*, or part of his *doctrine*. If we *read*, he *persuades* us to let *Reason* *judg*, as well as *Faith*: So, measuring by a *false rule*, he would make us believe, *Divinity* is much *short* of what it *shews* for. If we do *good works*, he would *poysen* them with *Pharisaism*, and makes us, by *over-valuing*, lose them. If we do *ill*, he *incourages* us to a *continuance*: and at last *accuses* us. If *nothing*, we *neglect* the *good* we should do. If we *sleep*, he comes in *dreams*, and wantoneth the *ill-inclining* *soul*. If we *wake*, we *mispend* our *time*; or, at best, do *good*, not *well*. So, by bad *circumstances*, *poysen* a well intended *principle*. Even *Actions* of *necessity* we *dispatch* not without a *stain*; we *drink* to *excess*; and the *drowning* of the *brain*. We *eat*, not to *satisfie* *Nature*, but to *over-charge* her, and to *venerate* the *unbridled* *spirits*. As a *Mill-wheel* is continually turn'd round, and ever *drenched* with a *new stream*: so are we always hurried with *successions* of *various* *sins*. Like *Arrows* shot in *mighty* *winds*, we *wander* from the *Bow* that sent us. Sometime we think we do things *well*: but when they are past, we are sensible of the *transgression*. We *progreß* in the ways of *Vice*, and are constant in *nothing*, but *perpetual* *offending*. You may see the *thoughts* of the *whipping* *Satyrist*, how *divine* they are:

*Mobilis, & varia est ferme natura malorum:  
Cum scelus admittunt, superest constantia: quid fas,  
Atque nefas tandem incipiunt sentire, peractis  
Criminibus: tamen ad mores natura recurrit  
Damnatos, fixa & mutari nescia: nam quis  
Peccandi finem posuit sibi? quando recepit  
Ejectum semel attrita de fronte ruborem?  
Quisnam hominum est, quem tu contentum videris uno  
Flagitio?* ——— *Juven. Sat. 13.*

*Nature* is motive in the quest of *ill*:  
Stared in mischief: all our ablest skill  
Cannot know *right* from *wrong*, till *wrong* be done:  
Fix'd *Nature*, will to condemn'd customs run  
Unchangedly. Who to his *sins* can set  
A certain end? When hath he ever met  
Blushes once from his *hardned* forehead thrown?  
Who is it *sins*, and is content with one?

Surely there will not a *man* be found, that is able to answer to these *queries*. Their *souls* have *cieled* *eyes*, that can see nothing but *perfection*, in their own *labors*. It is not to any *man* given, absolutely to be *absolute*. I will not be too forward in *censuring* the *works* of *others*; nor will I ever do any, that I will not submit to *judgment*, and *correction*: yet so, as I will be able to give a *reason*, why I have *order'd* them, as the *world* sees.



## XXVII.

## Of curiosity in Knowledge.

Nothing wraps a man in such a mist of Errors, as his own curiosity, in searching things beyond him. How happily do they live, that know nothing, but what is necessary? Our knowledge doth but show us our ignorance. Our most studious scrutiny, is but a discovery of what we cannot know. We see the effect, but cannot guess at the cause. Learning is like a River, whose head being far in the Land, is, at first rising, little, and easily viewed: but, still as you go, it gapeth with a wider bank: not without pleasure, and delightful winding; while it is on both sides set with trees, and the beauties of various flowers. But still the further you follow it, the deeper and the broader 'tis? Till at last, it inwaves it self in the unfathom'd Ocean; There you see more water; but no shore, no end of that liquid fluid vastness. In many things we may sound Nature, in the shallows of her revelations. We may trace her to her second causes; but beyond them, we meet with nothing but the puzzle of the soul, and the dazle of the minds dim eyes. While we speak of things that are, that we may dissect, and have power, and means to find the causes, there is some pleasure, some certainty. But, when we come to Metaphysics to long buried Antiquity, and unto unreveal'd Divinity, we are in a Sea, which is deeper than the short reach of the line of Man. Much may be gained by studious inquisition; but more will ever rest, which Man cannot discover. I wonder at those, that will assume a knowledge of all; they are unwisely ashamed of an ignorance, which is not disgraceful. 'Tis no shame for man not to know that, which is not in his possibility. We fill the world with cruel brawls, in the obstinate defence of that, whereof we might with more honor, confess our selves to be ignorant. One will tell us our Saviours disputations among the Doctors. Another, what became of Moses body. A third, what place Paradise stood: and where is local Hell. Some will know Heaven as perfectly, as if they had been hurried about in every Sphere: and I think they may. Former Writers would have the Zones inhabitable; we find them by experience, temperate. St. Augustine would by no means indure the Antipodes: we are now of nothing more certain. Every Age both confutes old Errors, and begets new. Yet still are we more intangled, and the further we go, the nearer we approach a Sun that blinds us. He that went furthest in these things, we find ending with a censure of their vanity, their vexation. 'Tis questionable, whether the progress of Learning hath done more hurt, or good, whether the Schools have not made more Questions than they have decided; where have we such peaceable, and flourishing Commonwealths, as we have found among those, which have not so much as had the knowledge of Letters? Surely, these fruitless and enigmatic questions, are bones the Devil hath cast among us, that while we strive for a vain conquest in these toys, we forget the prize we should run for. The Husbandman that looks not beyond the Plough and the Sythe, is in much more quiet, than the divided brain of the Statist, or the Scholar. Who will not approve the judgment of our Modern Epigrammatist?

*Judice me, soli semperque perinde beati  
Sunt, quicunque sciunt omnia, quique nihil.*

If I may judg, they only happy show,  
Which do or nothing, or else all things know.

In *things* whereof I may be certain, I will labor to be *instructed*. But, when I come where *reason* loseth her *self*; I will be content with retiring *admiration*. Why should I rack my Brains, for unprofitable *impossibilities*? Though I cannot know how much is *hid*; I may soon judg what may be *discovered*.

XXVIII.

Of being Overvalued.

**T**IS an inconvenience for a Man to be counted wiser than ordinary. If he be a Superior, it keeps him from discerning what his Inferiors are. For, their opinion of his piercing judgment, makes them to dissemble themselves; and fits them with a care, not only to hide their defects, but to shew him only, the best of themselves. Like ill complexion'd women, that would fain be mistaken for fair; they paint most cunningly, where they know a blemish, or skar; especially, when they are to encounter with those, that be naturally beautiful. Worth in others, and defect in our selves, are two motives, that induce us to the gilding of our own imperfections. When the Sun-bak'd Peasant goes to feast it with a Gentleman, he washes, and brushes, and kerfies himself in his Holy-day clothes. When the Gentleman comes to him, he does fine up his homely house, and covers his clayed floor, with the freshness of a rusby carpet: and all is, that he may appear as above himself: while he is to meet with one that is so indeed. If he be an equal, men are fore-opinion'd of him for a politic man: and in any matters of weighty commerce, they will study to be more cautelous of him, than they would of an unesteemed man. So he shall be sure to conclude nothing, but upon harder conditions for himself. General Fames warn us to advised contracts. He that is to play with a cunning Fencer, will heed his Wards, and Advantage more; who, were he to meet with one unskilful, he would neglect, or not think of them. Strong opposition teaches opposition to be so. I have seen a rising Favorite laid at, to be trod in the dust: while the unnoted man, hath pass'd with the greater quiet, and gain: Report both makes jealousies where there are none, and increaseth those that there are. If he be an inferior, he is often a man of unwelcome society. He is thought one of too prying an observation: and that he looks further into our actions, than we would have him search. For there be few, which do not sometimes do such actions, as they would not have discretion scan. Integrity it self, would not be awed with a blabbing Spy. I know, the observer may fail as well as the other: but we all know Natures to be so composed,

*Aliena melius ut videant, & judicent, quam sua.*

That they see more of others than their own.

We judg of others, by what they should be: of our selves, by what we are. No man has preeminence, but wishes to preserve it in an unpruned state; which while an inferior notes of imperfection, he thinks, doth suffer detriment: so he rather seeks to be rid of his company, than desires to keep him, as the watch of his ways. Let me have but so much

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*wisdom*, as may orderly manage my *self*, and my *means*; and I shall never care to be digited, with a *That is he*. I wish, not to be esteemed wiser than usual: They that are so, do better in *concealing* it, than in *telling* the world. I hold it a greater injury to be *overvalued*, than *under*. For, when they both shall come to the *touch*, the one shall *rise* with *praise*, while the other shall decline with *shame*. The first hath more *incertain'd honor*; but less *safety*: The latter is *humbly secure*; and what is wanting in *renown*, is made up in a better blessing, *quiet*. There is no *detraction* worse than to *over-praise* a man. For whilst his *worth* comes short of what *report* doth speak him: his own *actions* are ever giving the *lye* to his *honor*.

## XXIX.

## That Misconceit has ruin'd Man.

OUR own follies have been the only cause, to make our lives uncomfortable. Our error of opinion, our cowardly fear of the world's worthless censure, and our madding after unnecessary Gold, have brambled the way of *Vertue*, and made it far more difficult than indeed it is. *Vertue* hath suffered most by those which should uphold her: That now we feign her to be, not what she is, but what our fondness makes her, a *Hill* almost unascendable, by the roughness of a *craggy way*. We force *indurance* on our selves, to wave with the wanton tail of the world: We dare not do those things that are *lawful*, lest the *wandering world* mis-construct them: And if we were to look more to what we should be *thought*, than to what we should *resolvedly be*. As if the *Poet* writ *untruth*, when he tells his friend, that,

*Virtus, repulsa nescia sordida,*

*Intaminatis fulget honoribus:*

*Nec sumit, aut ponit secures*

*Arbitrio popularis Aura.* Hor. Od. l. 3. 2.

*Vertue, muddy censures scorning,*

*With unstained Honor shines:*

*Without vulgar breath's suborning.*

*Takes the Throne, and Crowns resigns.*

Nor does she live in *penury*; as some have ill imagined: tho she lives not in *Palaces*, yet she does in *Paradise*: and there is the *Spirit* of joy, youthful in *perpetual life*. *Vertue* is a competent fruition of a *lawful pleasure*; which we may well use so far, as it brings not any evil in the *sequel*. How many have thought it the *Summum bonum*? *Antisthenes* was of opinion, that it had sufficient in it, to make a man perfectly happy: to the attaining of which, he wanted nothing but a *Socratic strength*. Shall we think *goodness* to be the *height of pleasure* in the other world; and shall we be so mad, as to think it here the *sufferance of misery*? Surely 'twas none of *God's intent*, to square man out for sorrows. In our *salutes*, in our *prayers*, we wish and invoke *Heaven* for the happiness of our friends: and shall we be so unjust, or so uncharitable, as to with-hold it from our selves? As if we should make it a *fashion*, to be kind abroad, and discourteous at home. I do think nothing more lawful, than moderately to satisfy the *pleasing desires* of *Nature*; so as they



they infringe not *Religion*, hurt not *our selves*, or the *commerce* of *human society*. *Laughing* is a faculty peculiar to *Man*: yet as if it were given us for *inversion*, no creature lives so *miserable*, so *disconsolate*. Why should we deny to use that lawfully, which *Nature* hath made for *pleasure* in *employment*? *Vertue* hath neither so crabbed a *face*, nor so austere a *look*, as we make her. 'Tis the *world*, that choaking up the way, does *rugged* that which is naturally *smoother*. How happy and how healthful do those things live, that follow harmless *Nature*? They weigh not what is *past*, are intent on the *present*, and never solicitous of what is to *come*: They are better pleased with *convenient* food than *dainty*: and that they eat not to *distemper*, but to *nourish*, to *satisfie*. They are well arrayed with what *Nature* has given them: and for *rayment*, they are never clad in the *spoils* of *others*; but the *Flies*, the *Beasts*, the *Fishes*, may, for all them, welcome *Age* in their own *Silks*, *Woolls*, and *Scarlets*. They live like *Children*, innocently sporting with their *Mother Nature*: and with a pretty kind of *harmlessness*, they hang upon her *nursing breast*. How rarely find we any *diseased*, but by *ill-mans* mis-using them? Otherwise, they are *sound* and *uncomplaining*. And this *blessedness* they have here above *Man*; that never seeking to be more than *Nature* meant them, they are much nearer to the *happiness* of their *first estate*; Wherein this, I confess, may be some reason: *Man* was curs'd for his own *sin*: they but for the *sin* of *Man*: and therefore they decline less into *worse*, in this the *crazed age* of the *world*: Whereas, *Man* is a daily multiplier of his own *calamities*: and what at first *undid* him, does constantly increase his *woes*; *Search*, and *self-presumption*. He hath sought means to wind himself out of *misery*, and is thereby plunged to *more*. He hath left *Vertue* which the *Stoics* have defined to be *honest Nature*; and is lanced into *by-devices* of his own *ingiddied brain*: nor do I see, but that this definition may hold with true *Religion*. For that does not abolish *Nature*, but rectifie it, and bound it. And tho *Man* at first fell desperately, yet we read not of any *Law* he had to live by, more than the *Instinct* of *Nature*, and the remnant of *God's Image* in him. till *Moses* time: Yet in that time, who was it that did teach *Abel* to do *Sacrifice*? As if we should almost believe, that *Nature* could find out *Religion*. But when *Man* (once fallen) was by degrees grown to a height of *prevarication*: Then *God* commanded *Moses*, to give them *rules*, to check the madding of their *ranging minds*. Thus, *God* made *Man* *righteous*; but he sought out *vain Inventions*; among all which, none hath more befooled him, than the setting up of *Gold*: For now, (*riches* swaying all) they that serve *Vertue*, like those of another *Faction*, are push'd at by those that run with the *general stream*. Incogitable calamity of *Man*! that must make that for the hinges of his *life* to turn on, which need not in any thing be conducent to it. I applaud that in the *Western Indies*; where the *Spaniards* hath conquer'd: whose *Inhabitants* esteemed *Gold*, but as it was wrought into necessary vessels; and that no more, than they would alike of any *inferior metal*; esteeming more of the *commodiousness*, than they did of the thing itself. Is it not miserable, that we should set up such an *Idol*, as should destroy our *happiness*? And that *Christians* should teach *Heathens* to undo themselves by *covetousness*? How happily they liv'd in *Spain*, till

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till fire made some Mountains vomit Gold! and what miserable discords followed after, *Vives* upon *Augustin* doth report. If this were put down, *Vertue* might then be *Queen* again. Now, we cannot serve her as we ought, without the leave of this *Godling*. Her access is more difficult, because we must go about to come to her. As when an *Usurper* hath deposed the *rightful King*; those that would shew their love to the *true one*, either dare not, or cannot, for fear of the *false ones might*. Some things I must do that I would not; as being one among the rest, that are involved in the *general necessity*. But in those things wherein I may be free from impugning the *Laws of Humanity*, I will never deny my self an honest solace, for fear of on *airy censure*. Why should another mans *injustice* breed my *unkindness* to my self? As for *Gold*, surely the world would be much happier, if there were no such thing in it. But since 'tis now the *Fountain* whence all things flow, I will care for it, as I would for a *Pass*, to travel the *World* by, without *begging*. If I have none, I shall have so much the more misery; because *custom* hath plaid the *fool*, in making it *material*, when it needed not.

## XXX.

## Of Women.

Some are so *uncharitable*, as to think all *Women* bad: and others are so credulous, as they believe, they all are good. Sure, tho every man speaks as he finds; there is reason to direct our opinion, without experience of the whole *Sex*: which in a *strict examination*, makes more for their *honor*, than most men have acknowledged. At first, she was created his *Equal*; only the difference was in the *Sex*: otherwise, they both were *Man*. If we argue from the *Text*, that *male* and *female* made *Man*: so the *Man* being put first, was *worthier*. I answer, So the *evening* and the *morning* were the *first day*: yet few will think the *night* the better. That *Man* is made her *Governor*, and so above her; I believe rather the punishment of her *sin*, than the *Prerogative* of his worth. Had they both stood, it may be thought, she had never been in that *subjection*: for then it had been no *curse*, but a *continuance* of her former *estate*; which had nothing but *blessedness* in it. *Peter Martyr* indeed is of opinion, that *Man* before the *fall*, had *priority*. But *Chrisostom*, he says, does doubt it. All will grant her *body* more admirable, more beautiful than *Mans*; fuller of *curiosities*, and *Noble Natures* wonder: both for *conception*, and *fostering* the *produced birth*. And can we think *God* would put a *worser soul* into a *better body*? When *Man* was created, 'tis said, *God made Man*: but when *Woman*, 'tis said, *God builded her*; as if he had then been about a *frame of rarer Rooms*, and more *exact composition*. And, without doubt, in her *body*, she is much more *wonderful*: and by this, we may think her so in her *mind*. *Philosophy* tells us, Tho the *soul* be not caused by the *body*; yet in the general it follows the *temperament* of it: so the *comeliest out-sides* are naturally (for the most part) *vertuous within*. If *place* can be any *privilege*; we shall find her built in *Paradise*, when *Man* was made without it. 'Tis certain, they are by *constitution* colder than the *boyling Man*: so by this, more *temperaté*; 'tis *heat* that transports *Man* to *immoderation* and *fury*; 'tis

'tis that, which hurries him to a *savage and libidinous violence*. Women are naturally the more *modest*: and *modesty* is the seat and dwelling place of *Vertue*. Whence proceed the most *abhorred villanies*, but from a *masculine unblushing impudence*? What a deal of *sweetness* do we find in a *mild disposition*? When a *Woman* grows bold and daring, we dislike her, and say, *she is too like a Man*: yet in our selves, we magnifie what we condemn in her. Is not this *injustice*? Every man is so much the better, by how much he comes nearer to God. Man in nothing is more like Him; than in being *merciful*. Yet Woman is far more *merciful* than Man: It being a *sex*, wherein *pity* and *compassion* have dispers'd far brighter rays. God is said to be *Love*; and I am sure, every where Woman is spoken of for transcending in that *quality*. It was never found, but in two men only, that their love exceeded that of the *feminine sex*: and if you observe them, you shall find, they were both of *melting dispositions*. I know, when they prove *bad*, they are a sort of the *vilest creatures*: Yet still the same reason gives it: for, *Optima corrupta pessima*: The best things corrupted, become the worst. They are things, whose souls are of a more *duffle temper*, than the harder metal of man, so may be made both better and worse. The Representations of *Sophocles* and *Euripides* may be both true: and for the *tongue-vice*, *talkativeness*, I see not, but at meetings, men may very well vie words with them. 'Tis true, they are not of so tumultuous a *spirit*, so not so fit for great actions. Natural heat does more actuate the stirring *Genius* of Man. Their easie Natures make them somewhat more *unresolute*; whereby men have argued them of *fear* and *inconstancy*. But men have always held the *Parliament*, and have enacted their own wills, without ever hearing them speak: and then how easie is it to conclude them *guilty*? Besides, *Education* makes more difference between men and them, than Nature: and, all their *aspersions* are less noble, for that they are only from their *Enemies*, men. *Diogenes* snarled bitterly, when walking with another, he spied two women talking, and said, *See the Viper and Asp are changing poison*. The Poet was conceited that said, *After they were made ill, that God made them fearful, that man might rule them; otherwise they had been past dealing with*. Catullus his conclusion was too general, to collect a *deceit* in all women, because he was not confident of his own.

*Nulli se dicit mulier mea nubere malle*

*Quam mihi: non si se Jupiter ipse petat.*

*Dicit: sed mulier cupido quod dicit amanti,*

*In vento & rapida scribere oportet aqua.* Epig. 71.

My Mistress swears, she'd leave all men for me:

Yea, tho that Jove himself should Sutee be.

She says it: but what women swear to kind

Loves, may be writ in rapid streams and wind.

I am resolved to honour *Vertue*, in what sex soever I find it. And I think, in the general, I shall find it more in women, than men; tho weaker, and more *infirmly guarded*. I believe, they are better, and may be brought to be worse. Neither shall the faults of many, make me *uncharitable* to all: nor the goodness of some, make me *credulous* of the rest. Tho hitherto, I confess, I have not found more *sweet and constant goodness* in man, than I have found in woman: and yet of these I have not found a number.



## Of the loss of things loved.

**N**O crosses do so much affect us, as those that befall us in the things we love. We are more grieved to lose *one child of affection*, than we should be for *many* that we do not so nearly care for, tho every of them be alike to us, in respect of *outward Relations*. The *soul* takes a *freedom*, to indear what it *liketh*, without discovering the *reason* to Man: and when that is taken from her, she *mourns*, as having lost a *son*. When the *choice of the affections* dies, a *general lamentation* follows. To some things we so dedicate our selves, that in their *parting*, they seem to take away even the *substance of our soul* along: as if we had laid up the *treasure of our lives*, in the frail and moveable hold of *another*. The *Soul* is fram'd of such an *active nature*, that 'tis impossible but it must assume *something* to it self, to delight in: We seldom find any, without *peculiar delight* in some *peculiar thing*; tho *various*, as their *fancies* lead them, *Honor, War, Learning, Musick*, do all find their several *votaries*: who, if they fail in their *souls wishes*, mourn immoderately. *David* had his *Absalon*: *Hannahs wish* was *children*: *Hamans thirst* was *Honor*: *Achitophel* took the glory of his *Counsel*. Who would have thought, that they could, for the *miss of these*, have expressed such *excessive passions*? Who would have believed, that one *neglection of his Counsel*, would have truss'd up *Achitophel* in a *voluntary Halter*; We then begin to be *miserable*, when we are totally bent on some one *temporal object*. What one *sublunary Center* is there, which is able to receive the *circles of the spreading soul*? All that we find here, is too *narrow*, and too *little*, for the *patent affections* of the *mind*. If they could afford us *happiness* in their possession, it were not then such *fondness* to inleague our selves with an *undividable love*: but, being they cannot make us *truly happy* in their *injoying*; and may make us *miserable* by their *parting*; it will be best, not to *concenter* all our rays upon them. Into how many *ridiculous passages* do they precipitate themselves, that dote upon a *Rosy face*? Who looks not upon *Dido*, with a kind of *smiling pity*, if *Virgil's Poetry* does not injure her with *love to Æneas*, rather than tell the truth of her *hate to Iarbas*.

*Uritur infelix Dido, totaque vagatur  
Urbe furens: qualis coniecta cerva sagittâ;  
Quam procul incautum nemora inter Cressia fixit  
Pastor agens telis, liquitque volatile ferrum  
Nescius: illa fugâ sylvas saltusque peragrat  
Dictæos: hæret lateri lethalis arundo.* Virg. Æn. 4.  
Scorch'd in fierce flames, through Cities several ways,  
Lost *Dido* wanders: like some *Deer* that strays,  
And unawares, by some rude *Shepherds Dart*,  
In her own *Crete*, pierc'd to her fearful heart,  
Flies tripping through all *Diète's Groves and Plains*;  
Yet still the deadly *Arrow sticks*, and pains.

But for such *high-fed Love* as this, *Crates triple-remedy* is the best that I know: either *Fasting*, or *Time*: and if both these fail, an *Halter*. And surely he deserves it, for robbing himself of his *soul*. Certainly

ly they can never live in *quiet*, that so vehemently intend a peculiar quest. *Fear* and *suspicion* startle their *affrighted minds*; and many times, their *over-loving* is a cause of their *loss*: *Moderate care* would make it last the longer. Often handling of the *withering Flower*, adds not to the *continuance*, but is a properation of more *swift decay*. Who loves a *Glass* so well, as he will still be playing with it, *breaks* that by his *childishness*, which might have been found in the *cellar* or *case*. But when in this we shall lay up all our *best contentments*, what do we, but like *foolish Merchants*, venture all our *estate* in a *bottom*? It is not good to bring our selves into that absolute *necessity*, that the failing of one *aim* should *perish* us. Who, that cannot swim well, would with one *small thred*, hazard himself in the *faithless* and *unsounded Sea*? How pleasantly the *wise man* laughs at that, which makes the *Lady weep*; *The death of her little Dog*? The *loving part* in her, wanted an object: so *play*, and *lapping on it*, made her place it *there*: and that so *deeply*, that she must bedew her *n'eyes* at parting with't. How improvident are we, to make that, *affliction* in the *farewel*, which while we had, we knew was not always to *stay* nor could (if we so pleas'd not) *thieve* the least *mite* from us. He is unwise, that lets his *light spleen* clap his *wanton fides*, which knows it needs must *dye*, whensoever the *Musick* cease. I like him, that can both *play*, and *win*, and *laugh*, and *lose*, without a *chafe* or *sighs*. Our *loves* are not always *constant*: their *objects* are much more *uncertain*; and *events* more *casual* than they. *Something* I must like and love: but, *nothing* so violently, as to undo my self with wanting it. If I should ever be intangled in that *snare*; I will yet cast the *worst*, and prepare as well for a *parting journey*, as *cohabitation*. And to prevent all, I will bend my *love* toward that, which can neither be *lost*, nor admit of *excess*. Nor yet will I ever love a *Friend* so little, as that he shall not command the *All* of an *honest man*.

XXXII.

Of the uncertainty of Life.

**M**iserable brevity! more miserable uncertainty of life! We are sure that we cannot live long: and uncertain that we shall live at all. And even while I am writing this, I am not sure my pen shall end the sentence. Our life is so short, that we cannot in it contemplate what our selves are: so uncertain, as we cannot say, we will resolve to do it. Silence was a full answer in that *Philosopher*, that being asked, *What he thought of human life*; said nothing, turn'd him round, and vanish'd. Like leaves on trees, we are the sport of every puff that blows: and with the least gust, may be shaken from our life and nutriment. We travel, we study, we think to dissect the world with continued searches: when, while we are contriving but the nearest way to't, *Age*, and *consumed years* o'rtake us; and only labor pays us the losses of our ill-expended time. Death whisks about the unthoughtful world, and with a *Pegasean speed*, flies upon unwary Man; with the kick of his heel, or the dash of his foot, springing Fountains of the tears of Friends. *Jurnal* does tell us, how life wings away:

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— *Festinat enim decurrere velox  
Flosculus angusta, miseraque brevissima vita  
Portio : dum bibimus, dum sarta, unguenta, puellas  
Poscimus, obrepit, non intellecta, senectus.* Sat. 9.

— The short-liv'd Flower, and portion  
Of poor, sad life post-hasteth to be gone :  
And while we drink, seek women, wreaths and earn'd  
Applause, old age steals on us undiscern'd.

If Nature had not made man an active creature, that he should be delighted in *employment*, nothing would convince him of more folly, than the durance of some *enterprizes* that he takes in hand : for they are many times of such a future length, as we cannot in reason hope to live till their conclusion comes. We build, as if we laid foundations for *Eternity* : and the expeditions we take in hand, are many times the length of three or four *lives*. How many *Warriors* have expir'd in their *expugnations* ; leaving their *breath* in the places where they laid their *Siege* ? Certainly, he that thinks of *lives casualties*, can neither be careless, nor covetous. I confess, we may live to the *Spectacle*, and the *bearing-staff*, to the *stooping back*, to the *snow*, or to the *steekness* of the *declining crown* : but, how few are there, that can unfold you a *Diary* of so many *leaves* ? More do die in the *Spring* and *Summer* of their years, than live till *Autumn*, or their *growned Winter*. When a man shall exhaust his very *vitality*, for the hilling up of *fatal Gold* ; and shall then think, how a *Hair* or *Fly* may snatch him in a moment from it ; how it quells his *laborious hope*, and puts his *posting mind* into a more safe and quiet pace. Unless, we are sure to enjoy it, why should any man strain himself, for more than is *convenient* ? I will never care too much, for that I am not sure to keep. Yet I know, should all men respect but their *own time*, an *Age* or two would find the *World* in *ruin* : so that for such actions, men may plead their *charity*, that tho they live not to enjoy those things themselves, they shall yet be beneficial to *posterity*. And I rather think this an *Instinct* that God hath put in *Man*, for the conservation of things ; than an *intended good* of the *Author* to his *followers*. Thus, as in *propagation* we are often more beholden to the *pleasure* of our *Parents*, than their desire of having us : so in matters of the *world*, and *Fortune*, the aims of our *Predecessors* for themselves, have by the secret work of *Providence*, cast benefits upon us. I will not altogether blame him that I see begins *things lasting*. Tho they be *vanities* to him, because he knows not who shall enjoy them : yet they will be things well fitted for some that shall succeed them. They that do me *good*, and know not of it, are causes of my *benefit*, tho I do not owe them my *thanks* : and I will rather *bless* them, as *instruments* ; than condemn them, as not *intenders*.

## XXXIII.

That good counsel should not be valued by the Person.

TO some, there is not a greater vexation, than to be advised by an *Inferior*. *Directions* are unwelcome, that come to us by *ascensions* : as if *wealth* only were the full accomplishment of a *soul* within ; and



and could as well infuse an *inward judgment*, as procure an *outward respect*. Nay, I have known some, that being advised by such, have run into a *worse contradiction*; because they would not seem to learn of one below them: or if they see no other way convenient, they will delay the *practice*, till they think the *Prompter* has forgot how he counsel'd them. They will rather fly in perillous height, than seem to decline at the voice of *one beneath them*. Pitiful! that we should rather *mischief our selves*, than be content to be *unprided*: For had we but so much *humility*, as to think our selves but what we are, *men*; we might easily believe, another might have *brain* to equal us. He is sick to the ruin of himself, that refuseth a *Cordial*, because presented in a *Spoon of wood*. That *wisdom* is not *lastingly good*, which stops the ear with the *tongue*: that will command and *speak all*, without hearing the voice of another. Even the *Slave* may sometimes light on a way to *enlarge his Master*, when his own *invention* fails. Nay, there is some reason why we should be best directed by *men below our state*. For, while a *Superior* is *sudden* and *fearless*, an *Inferior* premeditates the *best*; lest being found *weak*, it might displease by being too light in the *poize*. *Job* reckons it a part of his *integrity*, that he had not refused the *judgment of his servants*. 'Tis good to *command*, and *bear them*. Why should we shame, by any *honest means*, to meet with *that* which benefits us? In things that be *difficult*, and not of important *secrecie*, I think it not a mis to consult with *Inferiors*. He that lies under the *Tree*, sees more than they that sit o'th top on't. *Nature* hath made the *bodies eyes* to look upward with more ease than down: So, *the eye of the soul* sees better in *ascensions*, and things *meanly raised*. We are all, with a kind of *delectation*, carried to the *things above us*: and we have also better means of observing them, while we are admitted their *view*, and yet not thought as *Spies*. In *things beneath us*, not being so *delighted* with them, we pass them over with *neglect*, and *not observing*. *Servants* are usually our *best friends*, or our *worst enemies*. *Neuters* seldom. For, being known to be privy to our *retired actions*, and our more *continual conversation*, they have the advantage of being *believed*, before a *removed friend*. *Friends* have more of the *tongue*, but *Servants* of the *hand*: and *actions* for the most part, speak a *man* more truly than *words*. *Attendants* are like to the *locks* that belong to a *house*: while they are *strong* and *close*, they preserve us in *safety*: but *weak* or *open*, we are left a *prey* to *thieves*. If they be such as a *stranger* may pick, or another open with a *false key*; it is very fit to *change* them instantly: But if they be well *warded*, they are then good *guards* of our *fame* and *welfare*. 'Tis good, I confess, to consider how they stand *affected*; and to *handle* their *counsels* before we *embrace* them: they may sometimes at once, both *please* and *poysen*. *Advice* is as well *the wise man's fall*, as *the fools advancement*: and is often *most wounding*, when it stroaks us with a *silken hand*. All *families* are but *diminutives* of a *Court*; where most men respect more their own *advancement*, than the *honor* of their *Throned King*. The same thing, that makes a *lying Chamber-maid* tell a *foul Lady*, that she looks *lovely*: makes a *base Lord*, sooth up his *ill King* in *mischief*. They both counsel, rather to *insinuate themselves*, by floating with a *light-low'd humor*; than to profit the *advised*, and imbetter his *fame*. It is good to know the disposition of the *Counsellor*, so shall we better

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judg of his *counsel*; which yet if we find *good*, we shall do well to follow, howsoever his affection stand. I will love the *good counsel*, even of a *bad man*. We think not *gold* the worse, because 'tis brought us in a *bag of leather*: No more ought we to condemn *good counsel*, because it is presented us, by a *bad man*, or an *underling*.

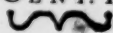
## XXXIV.

## Of Custom in advancing Money.

**C**ustom misleads us all: we magnifie the *wealthy man*, tho his parts be never so *poor*; the *poor man* we despise, be he never so well otherwise *qualified*. To be *rich*, is to be three parts of the way onward to *perfection*. To be *poor*, is to be made a *pavement* for the tread of the *full-minded man*. *Gold* is the only *Coverlet* of *imperfections*: 'tis the *Fools Curtain*, that can hide all his *defects* from the world: It can make *knees bow*, and *tongues speak*, against the native *genius* of the *groaning heart*: It supples more than *Oil*, or *Fomentations*: and can stiffen beyond the *Summer Sun*, or the *Winters white-bearded cold*. In this we differ from the ancient *Heathen*; They make *Jupiter* their *chief god*; and we have crowned *Pluto*. He is *Master of the Muses*, and can buy their *voices*. The *Graces* wait on him: *Mercury* is his *Messenger*: *Mars* comes to him for his *pay*: *Venus* is his *Prostitute*: He can Make *Vesta* break her *vow*: He can have *Bacchus* be merry with him; and *Ceres* feast him, when he lists: He is the *sick mans Æsculapius*: and the *Pallas* of an *empty brain*. Nor can *Cupid* cause love, but his *golden-headed Arrow*. Money is a *general man*: and, without doubt, excellently parted. *Petronius* describes his *Qualities*:

*Quisquis habet nummos, securâ naviget aurâ:  
Fortunamque; suo temperet arbitrio.  
Uxorem ducat Danaen, ipsumque licebit  
Acrisium jubeat credere quod Danaen:  
Carmina componat, declamet, concrepet omnes  
Et peragat causas, sitque Catone prior.  
Jurisconsultus, paret, non paret, habetor;  
Atque esto, quicquid Servius aut Labeo.  
Multa loquor: quidvis nummis presentibus opta,  
Et veniet: clausum possidet arca Jovem. Satyric. prope fin.*  
The Moneyed-man can safely sail all Seas;  
And make his Fortune as himself shall please.  
He can wed Danae, and command that now  
Acrisius self that fatal match allow.  
He can declaim, chide, censure, verses write;  
And do all things, better than Cato might.  
He knows the Law, and rules it: hath, and is  
Whole Servitus, and what Labeo could possess.  
In brief; let richmen with what's ere they love,  
'Twill come; they in a lockt Chest keep a Jove.

The time is come about, whereof *Diogenes* prophesied; when he gave the reason why he would be buried *groveling*; We have made the *Earths bottom* powerful to the *lofty skies*: *Gold*, that lay buried in the



the *buttock* of the world; is now made the *Head* and *Ruler* of the *People*; putting all under it, we have made it extensive, as the *Spanish Ambition*: and, in the mean, have undeservedly put *worth* below it. *Worth* without *wealth*, is like an *able servant* out of *employment*; he is fit for all *business*, but wants wherewith to put himself into any: he hath good *Materials* for a *foundation*: but misseth wherewith to rear the *walls* of his *fame*. For, tho indeed, *riches* cannot make a man *worthy*, they can shew him to the *world*, when he is so: But when we think him *wise*, for his *wealth* alone, we appear content to be *misled* with the *multitude*. To the *rich*, I confess, we owe something; but to the *wise man*, most: To *this*, for *himself*, and his *innate worthiness*: to the *other*, as being *casually happy*, in things that of themselves are  *blessings*; but never so much, as to make *Virtue* *mercenary*; or a *flatterer* of *Vice*. *Worth* without *wealth*, beside the *native Nobleness*, has this in it; That it may be a way of getting the *wealth* which is wanting: But as for *wealth* without *worth*, I count it nothing but a *rich Saddle*, for the *State* to ride an *Ass* withal.

XXXV.

*That Sin is more crafty than violent.*

**B**Efore we *sin*, the *Devil* shews his *policy*; when we have *sinned*, his *baseness*: he makes us first revile our *Father*, and then steps up, to witness how we have *blasphemed*. He begs the *rod*, and the *wand*, for *faults* which had not been, but for his own *intisement*. He was never such a *Soldier*, as he is a *Politician*: He blows up more by *one mine*, than he can kill by *ten assaults*: He prevails most by *Treaty*, and *facetious ways*. *Presents* and *Parlies* win him more than the *cruel wound*, or the *drag* of the *compulsive hand*. All *sin* is rather *subtil*, than *valiant*. The *Devil* is a *coward*; and will, with thy *resisting*, fly thee: not dare he shew himself in a *noted good mans* company; if he does, he comes in *seeming-virtues*; and the garments of *belyed Truth*. *Vice* stands abash't at the glorious *Majesty* of a good confirmed *soul*. *Cato's* presence stop't the practices of the *Romans* brutish *Floralia's*. *Satan* began first with *hesitations*, and his *sly-couch'd Oratory*: and ever since, he continues in *wiles*, in *stratagems*, and the *fetches* of a *toyling brain*; rather *persuading* us to *sin*, than *urging* us: and when we have done it, he seldom lets us see our *folly*, till we be plunged in some deep *extremity*: then he writes in *capital letters*, and carries it as a *Pageant* at a *show*, before us. What could have made *David* so heartless, when *Abolom* rose against him, but the guilt of his then presented *sins*; when he *fled*, and *wept*, and *fled* again? It appears a *wonder*, that *Shimei* should rail a *King* to his face; and unpunish'd, brave him, and his host of *Soldiers*, casting *stones*, and spitting *taunts*, while he stood incompass'd with his *Nobles*. Surely, it had been impossible, but that *David* was full of the horror of his *sins*, and knew he repeated truth; tho in that, he acted but the *Devils* part, ignobly to insult over a man in *misery*. *Calamity*, in the sight of *worthiness*, prompts the *hand*, and opens the *purse*, to relieve. 'Tis a *hellish disposition*, that watcheth how to give a *blow* to the man that is already *reeling*. When we are in danger, he galls us with what



what we have done; and on our *sick beds*, shews us all our *sins* in *multiplying-Glasses*. He first draws us into *hated Treason*; and when we are taken, and brought to the *Bar*, he is both our *accuser*, and *condemning witness*. His *close policy*, is now turn'd to declared *baseness*. Nor is it a wonder: for, *unworthiness* is ever the end of *unhonest deceit*: yet sure this *cozenage* is the more condemned, for that it is so *ruinous*, and so *easy*. Who is it but may *cozen*, if he minds to be a *Villain*? How poor and inhuman was the craft of *Cleomenes*, that concluding a *league* for seven days, in the *night* assaulted the secure *Enemy*? alleging, The *nights* were not excluded from *slaughter*. Nothing is so like to *Satan*, as a *Knave* furnish'd with *dishonest fraud*: the best way to avoid him, is to *disdain* the *league*. I will rather labor for *valor*, at the first, to resist him; than after *yielding*, to endeavour a *flight*. Nor can I well tell which I should most hate, the *Devil*, or his *Machiavel*. For tho the *Devil* be the more secret *Enemy*, yet the base *Politician* is the more familiar: and is indeed but a *Devil* in *Hose* and *Doublet*, fram'd so, in an acquainted shape, to advantage his *deceit* the more.

## XXXVI.

## Of Discontents.

THE *discontented man* is a *Watch* over-wound, wrested out of tune, and goes false. Grief is like *Ink* poured into *water*, that fills the whole *Fountain* full of *blackness* and *disuse*. Like *mist*, it spoils the *burnish* of the *silver-mind*. It casts the *Soul* into the *shade*, and fills it more with consideration of the *unhappiness*, than thought of the *remedy*. Nay, it is so busied in the *mischiefe*, as there is neither room, nor time for the ways that should give us *release*. It does dissociate *man*, and sends him, with *Beasts*, to the loneliness of *unpathe'd Desarts*, who was by *Nature* made a *Creature companionable*. Nor is it the *mind* alone, that is thus muddled; but even the *body* is disfair'd: it thickens the *complexion*, and dies it into an *unpleasing swarthiness*: the *eye* is dim, in the *discoloured face*; and the whole man becomes as if statued into *stone* and *earth*. But, above all, those *discontents* sting deepest, that are such as may not with safety be communicated: For, then the *soul* pines away, and starves for want of *counsel*, that should feed and cherish it. *Concealed sorrows*, are like the *vapours*, that, being shut up, occasion *Earth-quakes*; as if the *world* were plagued with a fit of the *Colick*. That man is truly *miserable*, that cannot but keep his *miseries*; and yet must not *unfold* them. As in the *body*, whatsoever is taken in, that is *distastful* and continues there unvoided, does daily *imposthume*, and gather, till at last it kills, or at least *indangers* to extremity: So is it in the *mind*: *Sorrows* entertain'd, and smother'd, do collect still, and still *habituate* it so, that all *good disposition* gives way to a *harsh morosity*. *Vexations*, when they daily *billow* upon the *mind*, they froward even the sweetest *soul*, and from a *dainty affability*, turn it into *spleen* and *testiness*. It is good to do with these, as *Jocasta* did with *Oedipus*, cast them out in their *infancy*, and lame them in their *feet*: or, for more safety, *kill* them, to a not reviving. Why should we hug a *poysoned Arrow* so closely in our wounded *bosomes*? Neither *griefs*, nor joys,

joys, were ever ordained for *secrecie*. It is against *Nature*, that we should so long go with child with our *conceptions*; especially when they are such, as are ever striving to quit the *ejecting womb*.

*Strangulat inclusus Dolor, atque cor astuat intus;*

*Cogitur & vires multiplicare suas.* Ovid. Trist. 5. 1.

Untold griefs choak, cinder the *Heart*; and, by  
Restraint, their burning forces multiply.

I think, no man but would willingly tell them, if either *shame of the cause*, or *distrust of the friend*, did not bridle his *expressions*. Either of these intail a mans mind to *misery*. Every sorrow is a *short convulsion*; but he that it makes a *close prisoner*, is like a *Papist*, that keeps *Good-Friday* all the year; he is ever *whipping*, and inflicting *penance* on himself, when he needs not. The *sad man* is an *Hypocrite*: for he *seems wise*, and is not. As the *eye*, fix'd upon one *object*, sees other things but by halves and glancings: so the *soul* intent on this *accident*, cannot discern on other *contingencies*. *Sad objects*, even for *worldly things*, I know are sometimes profitable: but yet, like *Willows*, if we set them deep, or let them stand too long, they will grow *trees*, and *overspread*, when we intended them but for *stays*, to *uphold*. *Sorrow* is a *dull passion*, and deads the *activeness* of the *mind*. Methinks *Crates* shew'd a *braver spirit*, when he *danc'd* and *laugh'd* in his *shred bare Cloak*, and his *wallet* at his back, which was all his *wealth*: than *Alexander*, when he wept, that he had not such a huge *Beast*, as the *Empire of the World*, to govern. He *contemned*, what this other did *cry* for. If I must have *sorrow*, I will never be so in love with it, as to keep it to my *self* alone: nor will I ever so affect *company*, as to live where *vexations* shall daily salute me.

## XXXVII.

## Of Natures recompensing Wrongs.

There be few *bodily imperfections*, but the *beauty of the mind* can cover, or *countervail*, even to their *not-seeming*. For, that which is *unfightly* in the *body*, tho it be our *misfortune*, yet it is not our *fault*. No man had ever power to order *Nature* in his own *composure*: what we have there, is such as we could neither give our *selves*, nor *refuse* when it was bequeathed us: But, what we find in the *soul*, is either the *blur of the man*, or the *blossom* for which we praise him: because a *mind well qualified*, is oft beholden to the *industry* of the *careful man*: and that again which is mudded with a *vicious iniquation*, is so, by the *vileness of a wilful self neglect*. Hence, when our *soul* finds a *rareness* in a *tuned soul*, we fix so much on that, as we become *charitable* to the *disproportion'd body*, which we find containing it: and many times, the *faults of the one*, are *foils*, to set off the *other* with the *greater grace and lustre*. The *mind's excellency* can salve the *real blemishes* of the *body*. In a man *deformed*, and *rarely qualified*, we use first to view his *blots*, and then to tell his *virtues*, that transcend them: which be, as it were, *things* set off with more *glory*, by the *pity* and defect of the *other*. 'Tis fit the *mind* should be most magnified. Which I suppose to be the reason, why *Poets* have ascribed more to *Cupid the Son*, than to *Venus the Mother*: because *Cupid* strikes the *mind*, and *Venus* is but for the *body*.

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Homer says, *Minerva cur'd Ulysses of his wrinkles and baldness*; nor that she took them away by *supplements*, or the *deceiving fucus*: but that we was so *applauded*, for the *acuteness of an ingenious mind*, that men spared to object unto him his *deformity*, and if it shall chance to be remembred, it will be allayed with the adjunct of the other's worth. It was said of *bald, hook-nos'd, crook-footed Galba*, only that his wit dwelt ill. Worth then does us the best service, when it both *hides the faults of Nature*, and brings us into *estimation*. We often see *blemish'd bodies*, rare in *mental excellencies*: which is an admirable *instinct of Nature*, that being conscious of her own *defects*, and not able to *absterge* them, she uses *diversion*, and draws the consideration of the beholders to those parts, wherein she is more confident of her *qualifications*. I do think, for *worth* in many men, we are more beholden to the *defects of Nature*, than their own *inclinary love*. And certainly, for converse among men, *beautiful persons* have less need of the *minds commending Qualities*. *Beauty* in it self is such a *silent Orator*, as is ever pleading for *respect and liking*: and by the *eyes of others*, is ever sending to their *hearts for love*. Yet, even this hath this *inconvenience* in it, that it makes them oft neglect the furnishing of the mind with *Nobleness*. Nay, it oftentimes is a cause, that the *mind* is ill. The *modest sweetness of a lily'd face* makes men persuade the *heart* unto *immodesty*: Had not *Dinah* had so good a one, she had come home *unravished*. *Unlovely features* have more liberty to be good withal; because they are freer from *solicitations*. There is a kind of *continual combat*, between *Virtue and Proportions pleasingness*. Though it be not a *curse*; yet 'tis many times an *unhappiness* to be fair.

—*Vetat optari faciem Lucretia, qualem Ipsa habuit; cuperet Rutila Virginia gibbum Accipere, atque suam Rutila dare. Filius autem Corporis egregii miseros, trepidosque parentes Semper habet: rara est adeo concordia forma Atque pudicitia.* — Juven. Sat. 10.  
*Lucretia's fate* warns us to wish no face Like hers; *Virginia* would bequeath her grace To *Lute-backt Rutila*, in exchange: for still, The fairest Children do their Parents fill With greatest care; so seldom *Modesty* Is found to dwell with *Beauty*. —

The words be *Juvenal's*. Above all therefore, I applaud that man which is *amiable* in both. This is the true *Marriage*, where the *body* and the *soul* are met in the *familiar Robe of Comeliness*: and he is the more to be affected, because we may believe, he hath taken up his *goodness*, rather upon love to it, than upon *sinister ends*. They are *rightly virtuous*, that are so, without *incitation*: nor can it but argue, *virtue* is then strong, when it lives *upright*, in the prease of *many temptations*. And, as these are the best in *others eyes*, so are they most composed in *themselves*. For here *Reason* and the *Senses* kiss; *disporting* themselves with *mutual speculations*: whereas those men, whose *minds* and *bodies* differ, are like two that are *married together*, and love not: they have ever *secret reluctations*, and do not part for any other reason, but because they cannot.



XXXVIII.

Of Truth, and bitterness in Jests.

**I**T is not good for a man to be too tart in his Jests. Bitterness is for serious Potions; not for Healths of merriment, and the jollities of a mirthful Feast. An offensive man is the Devils bellows, wherewith he blows up contentions and jars. But among all passages of this nature, I find none more galling than an offensive Truth, for thereby we run into two great Errors. One is, we chide that in a loose laughter, which should be grave, and savour both of love and pity. So we rub him with a poison'd oyl, which spreads the more, for being put in such a fleeting suppleness. The other is, we defend to particulars, and by that means, draw the whole company to witness his disgrace we break it on. The Soldier is not noble; that makes himself sport with the wounds of his own companion. Whosoever will jest, should be like him that flourishes at a show: he may turn his weapon any way, but not aim more at one, than to another. In this case, things like Truth, are better than Truth it self. Nor is it less ill than unsafe, to fling about this wormwood of the brain: some noses are too tender to endure the strength of the smell. And tho there be many like tyled houses, that can admit a falling spark, unwarmed: yet some again, are cover'd with such light, dry straw, that with the least touch they will kindle, and flame about your troubled ears: and when the house is on fire, it is no disputing with how small a matter it came: it will quickly proceed to mischief; *exitus ira furor*: Anger is but a step from Rage; and that is wild fire which will not be extinguished. I know, wise men are not too nimble at an injury. For, as with fire, the light staff, and rubbish, kindles sooner than the solid, and more compacted: so anger sooner inflames a Fool, than a man compos'd in his resolutions. But we are not sure always to meet discreet ones: nor can we hope it, while we our selves are otherwise in giving the occasion. Fools are the greater number: wise men are like timber trees in a wood, here and there one: and tho they be most acceptable, to men wise like themselves, yet have they never more need of wisdom, than when they converse with the ringing elboes: who, like corrupt air, require many Antidotes, to keep us from being infected: But when we grow bitter to a wise man, we are then worst: For, he sees further into the disgrace, and is able to harm us more. Laughter should dimple the cheek, not furrow the brow into fuggedness. The birth is then prodigious, when Mischief is the child of Mirth. All should have liberty to laugh at a Jest: but if it throws a disgrace upon one, like the crack of a string, it makes a stop in the Music. Flouts we may see proceed from an inward contempt; and there is nothing cuts deeper in a generous mind than scorn. Nature at first makes us all equal: we are differenc'd but by accident, and outwards. And I think 'tis a jealousy that she hath infused in Man, for the maintaining of her own Honor against external causes. And tho all have not wit to reject the Arrow, yet most have memory to retain the offence; which they will be content to owe a while, that they may repay it both with more advantage, and ease. 'Tis but an unhappy wit, that stirs up Enemies against the owner. A man may spit out his friend from his tongue; or laugh him into an Enemy. Gall in mirth is an ill mixture; and sometimes truth is bitterness.

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I would wish any man to be *pleasingly merry*: but let him beware he bring not *Truth* on the *Stage*, like a *wanton* with an *edged weapon*.

## XXXIX.

## Of Apprehension of Wrongs.

WE make our selves more *injuries* than are offered us: they many times pass for *wrongs* in our own thoughts, that were never meant so, by the heart of him that speaketh. The apprehension of wrong, hurts more, than the sharpest part of the wrong done. So, by falsely making of our selves *patients* of wrong, we become the true and first *Actors*. It is not good, in matters of *discourtesie*, to dive into a mans mind, beyond his own *Comment*: nor to stir upon a doubtful *indignity*, without it: unless we have *proofs*, that carry weight and conviction with them. Words do sometimes fly from the tongue, that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one: and after that, repent our *misconceptions*. In things that may have a double sense, 'tis good to think, the better was intended; so shall we still both keep our friends, and quietness. If it be a wrong that is apparent; yet it is sometimes better to *dissemble* it, than play the *Wasp*, and strive to return a sting. A wise mans glory is, in passing by an offence: and this was *Solomons Philosophy*. A Fool strook Cato in the Bath; and when he was sorry for it, Cato had forgot it: For, says *Seneca*, *Melius putavit non agnoscere, quam ignoscere*. He would not come so near *Revenge*, as to acknowledge that he had been wronged. Light injuries are made none, by a not regarding; which with a pursuing revenge, grow both to height, and burthen. It stands not with the discretion of a generous spirit, to return a punishment for every abuse. Some are such, as they require nothing but contempt to kill them. The cudgel is not of use, when the beast but only barks. Tho much sufferance be a stupidity; yet a little is of good esteem. We hear of many that are disturbed with a light offence, and we condemn them for it: because, that which we call remedy, slides into disease; and makes that live to mischief us, which else would die, with giving life to safety. Yet, I know not what self partiality makes us think our selves behind-hand, if we offer not repayment in the same coin we received it. Of which, if they may stand for reasons, I think, I may give you two. One is the sudden apprehension of the mind, which will endure any thing with more patience, than a disgrace; as if by the secret spirits of the air it conveyed a stab to the ethereal soul. Another is, because living among many, we would justify our selves, to avoid their contempt; and these being most such, as are not able to judge, we rather satisfy them by external actions, than rely upon a judicious verdict, which gives us in for nobler, by condemning it. Howsoever we may prize the revengeful man for spirit; yet without doubt 'tis Princely to disdain a wrong: who, when *Embassadors* have offered undecencies, use not to chide, but to deny them audience; as if silence were the way Royal to reject a wrong. He enjoys a brave composedness, that seats himself above the flight of the injurious claw. Nor does he by this shew his weakness, but his wisdom. For, *Qui leviter seviunt, sapiunt magis*: The wisest rage the least. I love the man that is modestly valiant, that stirs

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stirs not till he must needs; and then to purpose. A continued patience I commend not; 'tis different from what is goodness. For tho God bears much, yet he will not bear always.

## XL.

*When Vice is most dangerous.*

**W**hen *Vice* is got to the *midst*, it is hard to stay her, till she comes to the *end*. Give a hot *Horse* his head at first, and he will surely run away with you. Who can stop a man in the *thunder* of his *wrath*, till he a little hath dischar'd his *passion* either by *intemperate speech* or *blows*? In vain we preach a *patience*, presently after the sense of the loss. What a stir it asks, to get a man from the *Tavern*, when he is but *half drunk*! *Desire* is dispersed into every *vein*; that the *Body* is in all his parts *concupiscible*. And this dies not in the way; but by *discharge* or *recess*. The *middle* of *extremes* is worst. In the *beginning*, he may forbear; in the *end*, he will leave alone: in the *midst*, he cannot but go on to worse; nor will he, in that heat, admit of any thing that may teach him to desist. *Rage* is no friend to any man. There is a time, when 'tis not safe to offer even the best advice. Be counsel'd by the Roman *Ovid*.

*Dum furor in cursu est, currenti cede furori;*

*Difficiles aditus impetus omnis habet.*

*Stultus, ab obliquo qui cum discedere possit,*

*Pugnat in adversas ire natator aquas.*

When rage runs swiftly, step aside, and see

How hard th' approaches of fierce *Fury* be.

When danger may be shun'd, I reckon him

Unwise that yet against the stream will swim.

We are so blinded in the *heat* of the *Chase*, that we beat back all *preservatives*: or make them means to make our *vices* more. That I may keep my self from the *end*, I will ever leave off in the *beginning*. Whatsoever *Precepts* strict *Stoicism* would give us, for the calming of *untemper'd passion*; 'tis certain, there is none like *running away*. *Prevention* is the best *bridle*. I commend the policy of *Satyrus*, of whom *Aristotle* hath this *Story*; that being a *Pleader*, and knowing himself *choleric*, and, in that *whirre* of the *mind*, apt to rush upon foul *transgression*; he used to stop his ears with *wax*, lest the sense of ill *Language* should cause his *fierce blood* to seeth in his *distended skin*. It is in *Man* to avoid the *occasion*; but not the *inconvenience*, when he hath admitted it. Who can retire in the *impetuous girds* of the *Soul*? Let a *Giant* knock, while the door is shut, he may with ease be still kept out; but if it once open, that he gets in but a *limb* of himself, then there is no course left to keep out the entire *bulk*.

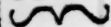
## XLI.

*That all things are restrained.*

**I** Cannot think of any thing that hath not some *enemy*, or some *Antagonist*, to restrain it, when it grows to *excess*. The whole world is order'd by *discord*; and every part of it is but a more particular composed



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jar. Not a man, not a beast, not a creature, but have something to ballast their *lightness*. One scale is not always in *depression*, nor the other lifted ever *high*; but the *alternate wave* of the *beam* keeps it ever in the *play* of *motion*. From the *Pismire* on the *tufted hill* to the *Monarch* on the *raised Throne*, nothing but hath somewhat to *awe* it. We are all here like *birds*, that *Boys* let fly in *strings*, when we *mount too high*, we have that which pulls us *down* again. What *man* is it which lives so *happily*, which fears not something, that would *sadden* his *soul* if it fell; nor is there any whom *Calamity* doth so much *tristitiate*, as that he never sees the *flashes* of some *warming joy*. *Beasts* with *beasts* are *terrified* and *delighted*. *Man* with *man* is *awed* and *defended*. *States* with *States* are *bounded* and *upheld*. And in all these it makes greatly for the *Makers glory* that such an *admirable Harmony* should be produced out of such an *infinite discord*. The world is both a *perpetual war*, and a *wedding*. *Heraclitus* call'd *Discord* and *Concord* the *universal Parents*. And to rail on *Discord* (says the *Father of the Poets*) is to speak ill of *Nature*. As in *musick*, sometimes one string is louder, sometimes another; yet never one *long*, nor never all at *once*: so sometimes one *State* gets a *Monarchy*, sometimes another; sometime one *Element* is violent, now another: yet never was the whole world under one long, nor were all the *Elements* raging together. Every string has his *use*, and his *tune*, and his *turn*. When the *Assyrians* fell, the *Persians* rose. When the *Persians* fell, the *Grecians* rose. The loss of one *man*, is the gain of another. 'Tis *vicissitude* that maintains the world. As in *infinite circles* about one *Center* there is the same *method*, tho not the same *measure*: so in the *smallest creature* that is there is an *Epitome* of a *Monarchy*, of a *World*, which hath in it self *Convulsions*, *Arefcations*, *Enlargements*, *Erections*: which, like props, keep it *upright*, which way soever it *leans*. Surely *God* hath put these lower things into the hands of *Nature*, which yet he doth not *relinquish*, but *dispose*. The world is composed of four *Elements*, and those be contraries. The year is quartered into four different *seasons*. The body both consists, and is nourished by *contraries*. How diverse, even in *effect* are the *birds*, and the *beasts* that feed us; and how diverse again are those things that feed them? How many several qualities have the *Plants* that they browse upon? Which all mingled together, what a well-temper'd *Sallad* do they make? The *mind* too is a mixture of *disparities*: joy, sorrow, hope, fear, hate, and the like. Neither are those things *pleasing*, which flow to us, in the *smoothness* of a free *prostitution*. A gentle *resistance* heightens the desires of the *seeker*. A friendly *war* doth *indulciate* the ensuing *close*. 'Tis *variety* that hits the *humors* of both sides. 'Tis the *imbecility* of declining *Age*, that commits man Prisoner to a *sedentary* settledness. That which is the *vigor* of his *life*, is *ranging*. *Heat* and *cold*, *dryness* and *moysture*, *quarrel* and *agree* within him. In all which he is but the great worlds *Breviary*. Why may we not think the world like a *masking Battel*, which *God* commanded to be made for his own content in viewing it? Wherein, even a *dying fly* may lecture out the worlds *mortality*. Surely we deceive our selves, to think, on earth, continued joys would please. 'Tis a way that crosses that which *Nature* goes. Nothing would be more tedious, than to be glutted with perpetual *Jollities*: were the body tied to one *dish* always, (tho of the most exquisite delicate, that it could make choice of) yet after a small time,

time, it would complain of *loathing* and *satiety*. And so would the soul, if it did ever *epicure* it self in joy. *Discontents* are sometimes the better part of our life. I know not well which is the more *useful*; Joy I may chuse for *pleasure*, but *adversities* are the best for *profit*. And sometimes these do so far help me, as I should, without them want much of the joy I have.

## XLII.

## Of Dissimulation.

**D**issimulation in Vice is like the Brain in man. All the Senses have recourse to that, yet is it much controverted, whether that at all be sensitive, or no: So, all vices fall into dissimulation, yet is it in dispute, whether that in it self be a vice, or no. Sure, men would never act vice so freely, if they thought not they could escape the shame on't by *dissimbling*. Vice hath such a loathed look with her, that she desires to be ever masked. Deceit is a dress that she does continually wear. And howsoever the Worlds corrupted course may make us sometimes use it; even this will condemn it, that it is not of use, but either when we do ill our selves, or meet with ill from others. Men are divided about the question; some disclaim all, some admit too much, and some have hit the Mean. And sure as the World is, it is not all condemnable. There is an honest policy. The heart is not so far from the tongue, but that there may be a reservation; tho not a contradiction between them. All policy is but circumstantial dissimbling; pretending one thing, intending another. Some will so far allow it, as they admit of an absolute recess from a word already passed, and say, that Faith is but a merchants, or mechanic-virtue: And so they make it higher, by making it a regal vice. There is an other that out-goeth Machiavel: or else he is *honest*er than his wont, where he confesses, *Usus fraudis in ceteris actionibus detestabilis: in bello gerendo laudabilis*, That fraud which in War is commendable, is, in other actions, detestable. 'Tis certain there is a prerogative in Princes, which may legitimate something in their Negotiations, which is not allowable in a private person. But even the grant of this liberty, hath encourag'd them to too great an enlargement. State is become an irreligious Riddle. Lewis IX. of France would with his Son to learn no more Latin, than what would teach him to be a dissimbling Ruler. The plain heart, in Court, is but grown a better word for a Fool. Great men have occasions both more, and of more weight, and such as require contrivings, that go not the ordinary way; lest, being traced, they be countermined, and fall to ruin. The ancient Romans did (I think) miscal it, Industry. And when it was against an enemy, or a bad man, they needs would have it commendable. And yet the prisoner that got from Hannibal, by eluding his oath, was by the Senate (as Livy tells us) apprehended and sent back again. They practis'd more than some of them taught; tho in this deed there was a greater cause of performance, because there was a voluntary trust reposed. Contrary to the opinion of Plato; that allowed a lie lawful, either to save a Citizen, or deceive an enemy. There is a sort, that the Poet bid us cozen;

*Fallite fallentes, ex magnâ parte profanum*

*Sunt genus: in laqueos, quos posuere, cadent.*

Cozen

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Cozen the Cozeners; commonly they be  
Profane: let their own snare their ruin be.

But sure we go too far, when our *cozenage* breeds their *mischief*. I know not well whether I may go along with *Lipsius*; *Fraus triplex: prima levis, ut dissimulatio, & diffidentia: hanc suadeo. Secunda media, ut conciliatio, & deceptio: illam tolero. Tertia magna, ut perfidia, & injustitia, istam damno*. I had rather take *Peter Martyrs* distinction of good and bad, Good, as the Nurse with the Child, or the Physitian with his Patient, for his *health's* sake: Bad, when 'tis any way author of harm. Certainly, the use of it any way is as great a fault, as an imperfection; and carries a kind of diffidence of God along with it. I believe if Man had not *fallen*, he should never need have us'd it: and as he is now, I think no Man can live without it. The best way to avoid it, is to avoid much *business* and vice. For, if men defend not in some sort, as others offend; while you maintain one breach, you leave another unman'd: and for Vice, she ever thinks in this dark, to hide her abhorred foulness. If I must use it, it shall be only so, as I will neither, by it, dishonor Religion, nor be a cause of hurt to my neighbour.

## XLIII.

## Of Censure.

'TIS the easiest part to censure, or to contradict a truth. For truth is but one, and seeming truths are many: and few works are performed without errors. No man can write six lines, but there may be something one may carp at, if he be dispos'd to cavil. Opinions are as various, as false. Judgment is from every tongue, a several. Men think by censuring to be accounted wise; but, in my conceit, there is nothing lays forth more of the Fool. For this you may ever observe; they that know least, censure most. And this I believe to be a reason, why men of precise lives, are often rash in this extravagancy. Their retiredness keeps them ignorant in the course of business; if they weighed the imperfections of humanity they would breathe less condemnation. Ignorance gives disparagement, a louder tongue than Knowledge does. Wise men had rather know, than tell. Frequent praises are, at best, but the faults of uncharitable wit. Any Clown may see the Furrow is but crooked, but where is the man that can plow me a streight one? The best works are but a kind of Miscellany; the cleanest Corn, will not be without some soil: No not after often winnowing. There is a tincture of corruption, that dies even all mortality. I would wish men in works of others, to examine two things before they judg. Whether it be more good, than ill: And whether they themselves could at first have perform'd it better. If it be most good; we do amiss for some errors to condemn the whole. Who will cast away the whole body of the Beast, because it inheld both guts and ordure? As man is not judged good, or bad, for one action, or the fewest number; but as he is most in general: So in works, we should weigh the generality, and, according to that censure. If it be rather good than ill, I think he deserves some praise, for raising Nature above her ordinary flight. Nothing in this World can be framed so entirely perfect, but that it shall have in it some delinquencies, to argue more were in the comprisor. If it were not so, it were not from Nature,



*Nature*, but the immediate *Deity*. The next, if we had never seen that *frame*, whether or no, we think we could have mended it. To espy the inconveniences of a House built, is *easy*; but to lay the plot at first, well; is matter of more *patience*, and speaks the praise of a good *Contriver*. The crooked lines help better to shew the *streight*. *Judgment* is more certain by the *eye*, than in the *fancy*; surer in things done than in those that are but in *cogitation*. If we find our selves able to correct a *Copy*, and not to produce an *Original*, yet dare to *deprave*; we shew more *Criticism* than *Ability*. Seeing we should rather magnifie him, that hath gone beyond us; than condemn his worth for a few *faults*. *Self-examination* will make our *judgments* charitable. 'Tis from where there is no *judgment*, that the heaviest *judgment* comes. If we must needs *censure*, 'tis good to do it, as *Suetonius* writes of the twelve *Cesars*; tell both their *vertues*, and their *vices* partially: and leave the upshot to collection of the private *mind*, so shall we learn by hearing of the *faults* to avoid them: and by knowing the *vertues* practise the like. Otherwise, we should rather praise a man for a little *good*, than brand him for his more of *ill*. We are full of *faults*, by *Nature*; we are *good*, not without our *care* and *industry*.

## XLIV.

## Of Wisdom and Science.

Science by much is short of *Wisdom*. Nay, so far, as I think you shall scarce find a more *Fool*, than sometimes a *meer Scholar*. He will speak *Greek* to an *Ostler*, and *Latin* familiarly to *women* that understand it not. *Knowledge* is the treasure of the *mind*; but *Discretion* is the key: without which it lies dead, in the dulness of a fruitless rest. The *practic* part of *Wisdom* is the best. A native *ingenuity* is beyond the watchings of industrious study. *Wisdom* is no inheritance, no not to the greatest *Clerks*. Men write commonly more formally, than they practise; and they conversing only among books are put into *affectation*, and *pedantism*. He that is built of the *Press*, and the *Pen*, shall be sure to make himself ridiculous. *Company* and *Conversation* are the best *Instructors* for a *Noble* behaviour. And this is not found in a *melancholy* study alone. What is written, is most from *Imagination* and *Fancy*. And how *acry* must they needs be, that are congeriated wholly on the fumes, perhaps of *distempered brains*? For if they have not *judgment*, by their *Learning*, to amend their *conversations*; they may well want *judgment* to chuse the worthiest *Authors*. I grant they know much: and I think any man may do so, that hath but *Memory*, and bestows some time in a *Library*. There is a *flowing nobleness*, that some men are graced with, which far out-shines the notions of a *timed Student*. And without the vain *perls* of *Rhetorick*; some men speak more excellently, even from *Natures* own *judiciousness*, than can the *Scholar* by his *quiddits* of *Art*. How *fond* and *untunable* are *Freshmens Brawls*, when we meet them out of their *Colledge*; with many times a long recited *Sentence*, quite out of the way, *Arguments* about nothing; or at best *nicities*. As one would be of *Martin's Religion*, another of *Luther's*, and so quarrel about their *Faith*. How *easy* an invention may put false matter into true *Syllogisms*? So I see how *Seneca* laugh at them. *O pueriles ineptias! in hoc supercilium subduximus? in hoc barbarum dimiss-*

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*dimissimus? Disputationes istæ, utinam tantum non prodesse? Nocent. O most childish follies! is it for this we knit our brows, and stroke our beards? Would God these Disputations did only not profit us; they are hurtful. In discourse, give me a Man that speaks reason, rather than Authors: rather sense, than a Syllogism, rather his own, than anothers. He that continually quotes others, argues a barrenness in himself, which forces him to be ever a borrowing. In the one, a man betrays Judgment; in the other Reading. And in my opinion, 'tis a greater commendation to say, he is wise, than well-read. So far I will honor Knowledge, as to think, this art of the brain, when it meets with an able Nature in the mind, then only makes a man compleat. Any man shall speak the better, where he knows what others have said. And sometimes the consciousness of his inward knowledge, gives a confidence to his outward behaviour: which of all other is the best thing to grace a man in his carriage.*

## XLV.

*That misapplication makes Passion ill.*

**I** Read it but of one, that 'tis said, He was a Man after God's own Heart. And Him among all others, I find extremely passionate, and very valiant. Who ever read such bitter Curses, as he prays may light upon his Enemies? Let Death come hastily upon them: and let them go quick to Hell. Let them fall from one wickedness to another. Let them be wiped out of the Book of Life. Let their prayer be turned into sin. Certainly, should such imprecations fall from a Modern tongue, we should censure them for want of charity: and I think we might do it justly. For God hath not given us commission to curse his enemies, as he did to David. The Gospel hath set Religion to a sweeter tune. The Law was given with Thunder, striking terror in the Hearers; The Gospel with Music, Voices, and Angel-like apparitions. The Law came in like War, threatening ruin to the land of Man; The Gospel like Peace, in the soft pleasures of uniting Weddings. And this may satisfy for his rigor: But if we look upon him in another trim of the mind: how smooth he is, and mollifying? how does his soul melt it self into his eyes, and his bowels flow with the full streams of compassion? how fixt he was to Jonathan? How like a weak and tender woman, he laments his Rebel Absalom, and weeps oftner than I think we read of any through the whole Story of the Bible: His valor, we cannot doubt: it is so eminent in his killing of the Bear and Lion: in his Duel with that huge Polypheme of the Philistins, and his many other Martial acts against them. So that there seems to be in him, the highest pitch of contrary passions: and yet the man, from Gods own mouth, hath a testimony of a true approvement. When passions are directed to their right end, they may fail in their manner, but not in their measure. When the subject of our hatred is sin, it cannot be too deep: When the object of our Love is God, it cannot be too high. Moderation may become a fault. To be but warm, when God commands us to be hot, is sinful. We bely Vertue into the constant dulness of a Mediocrity. I shall never condemn the nature of those men, that are sometimes violent, but those that know not, when 'tis fit to be so. Valor is then best temper'd, when it can turn out of a stern Fortitude into the mild strains of Pity. 'Tis written to the  
honor

honor of *Tamberlane*, that conquering the *Moscovites* with expression of a princely valor, he falls from the joy of the victory, to a lamentation of the many casual miseries they endure, that they are tied to follow the leading of *Ambitious Generals*: And all this, from the sight of the field, covered with the *soul-less men*. Some report of *Caesar*, that he wept, when he heard how *Pompey* dy'd. Though pity be a downy virtue, yet she never shines more brightly, than when she is clad in steel. A martial man compassionate shall conquer both in peace and war; and by a two-fold way get Victory, with honor. Temperate men have their passions so ballanced within them, as they have none of either side in their height and purity. Therefore, as they seldom fall into *foul acts*, so they very rarely cast a lustre in the excelling deeds of Nobleness. I observe in the general, the most famed men of the World have had in them both Courage and Compassion; and oftentimes wet eyes, as well as wounding hands. I would not rob Temperance of her Royalty. *Fabius* may conquer by delaying, as well as *Caesar*, by expedition. As the casualties of the world are, Temperance is a virtue of singular worth: But without doubt, high spirits directed right will bear away the Bays, for more glorious actions. These are best to raise Common-Wealths: but the other are best to rule them after. This, best keeps in order, when the other hath stood the shock of an innovation; of either, there is excellent use. As I will not overvalue the moderate: So I will not too much disesteem the violent. An arrow, aimed right, is not the worse for being drawn home. That Action is best done, which being good, is done with the vigor of the spirits. What makes zeal so commendable, but the fervency that it carrieth with it?

XLVI.

Of the waste and change of Time.

I Look upon the lavish Expenses of former Ages, with Pity and Admiration, That those things men built for the honor of their name, (as they thought) are either eaten up by the *steely Teeth of Time*, or else rest as monuments, but of their pride, and luxury. Great works, undertaken for ostentation, miss of their end, and turn to the Authors shame: if not, the transitions of time, wear out their engraved names, and they last not much longer than *Caligula's Bridge* over the *Baja*. What's become of the *Mausoleum*, or the *ship-besriding Colossus*? Where is *Marcus Scaurus Theater*, the *Bituminated walls of Babylon*? And how little rests of the *Egyptian Pyramids*? And of these, How divers does report give in their Builders? Some ascribing them to one, some to another. Who would not pity the toils of *Vertue*, when we shall find greater honor inscribed to loose *Phryne*, than to victorious *Alexander*? Who when he had razed the walls of *Thebes*, she offer'd to re-edify them, with condition this Sentence might but on them be insister'd: *Alexander* pulled them down; but *Phryne* did rebuild them. From whence, some have jested it into a quarrel for fame, betwixt a Whore and a Thief: Doubtless, no Fortifications can hold against the cruel devastations of Time. I could never yet find any estate exempted from this Mutability. Nay, those which we would have thought had been held up with the strongest pillars of continuance, have yet suffered the extremest changes.



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The *houses* of the *dead*, and the *urned bones*, have sometimes met with *rude hands*, that have scattered them. Who would have thought when *Scanderbeg* was laid in his *tomb*, that the *Turks* should after rifle it, and wear his *bones* for *Jewels*? *Change* is the great *Lord of the World*, *Time* is his *Agent*, that brings in all things to suffer his *unstaied Dominion*.

—— *Ille tot Regum parens,  
Caret Sepulchro Priamus, & flammâ indiget,  
Ardente Troja*—— Sen. in *Troad*. Act. 1.

—— He that had a *Prince* each *Son*,  
Now finds no *grave*, and *Troy* in flames,  
He wants his *Funeral* one.

We are so far from *leaving* any thing certain to *posterity*, that we cannot be sure to *enjoy* what we *have*, while we *live*. We *live* sometimes to see more *changes* in our selves, than we could *expect* could happen to our *lasting off-spring*. As if none were *ignorant* of the *Fate*, the *Poet* asks.

*Divitis audita est cui non opulentia Cræsi?*

*Nempe tamen vitam, captus ab hoste tulit.*

*Ille, Syracusâ modo formidatus in urbe,*

*Vix humili duram reppulit arte famem.* Ovid. de *Pont*. l. 4.

Who has not heard of *Cræsus* heaps of *Gold*, (Ep. 3.

Yet knows his *Foe* did him a *Pris* ner hold?

He that once aw'd *Sicilia's* proud extent,

By a poor *Art*, could *Famine* scarce prevent.

We all put into the *World*, as men put *Money* into a *Lottery*. Some lose all and get *nothing*: Some with *nothing*, get infinite *prize*; which perhaps *ventring* again, with *hope* of *increase*, they lose with *grief*, that they did not rest *contented*. There is nothing that we can confidently call our own: or that we can surely say, we shall either *do*, or *avoid*. We have not power over the *present*: Much less over the *future*, when we shall be *absent*; or *dissolved*. And indeed, if we consider the *World* aright, we shall find some *reason*, for these continual *Mutations*. If every one had *Power*, to transmit the certain *possession* of all his *acquisitions*, to his own *Succeeders*, there would be *nothing* left, for the *Noble Deeds* of new *aspirers* to *purchase*: Which would quickly betray the *world*, to an *incommunicable dulness*, and utterly *discourage* the generous *designs* of the *stirring*, and more *elementary spirit*. As things now are, every man thinks something may fall to his *share*: and since it must crown some *indeavours*, he *imagines*, why not his? Thus by the *various* treads of *Men*, every *action* comes to be *done*, which is requisite for the *Worlds* maintaining. But since nothing here below is certain, I will never *purchase* any thing with too great a *hazard*. 'Tis *Ambition*, not *Wisdom*, that makes *Princes* hazard their whole *estates* for an *honor* merely *titular*. If I find that *lost*, which I thought to have kept; I will comfort my self with this, that I knew the *World* was *changeable*; and that as *God* can take away a *less good*: so he can, if please, confer me a *greater*.

XLVII.  
Of Death.

There is no *Spectacle* more profitable, or more terrible, than the sight of a *dying man*, when he lies expiring his *soul* on his *death-bed*: to see how the antient society of the *body* and the *soul* is divelled; and yet to see how they struggle at the *parting*: being in some doubt what shall become of them after. The *spirits* shrink inward, and retire to the anguished *heart*: as if, like *Sons* prest from an *indulgent Father*, they would come for a sad *Vale*, from that which was their *lives maintainer*: while that in the mean time pants with *afrighting pangs*; and the *hands* and *feet*, being the most remote from it, are by degrees encoldned to a *fashionable Clay*: as if *Death* crept in at the *nails*, and by an *insensible surprise*, suffocated the *inwiron'd heart*. To see how the *mind* would fain utter it self, when the *Organs of the voice* are so debilitated, that it cannot. To see how the *eye* settles to fixed *dimness*, which a little before, was swift as the *shoots of Lightning*, nimbler than the *thought*, and bright as the *polisht Diamond*: and in which this *Miracle* was more eminent than in any of the *other parts*, That it being a *material earthly body*, should yet be conveyed with *quicker motion*, than the revolutions of an *indefinite Soul*; so suddenly bringing the *object* to *conceits*, that one would think the *apprehension of the heart* were seated in the *eye* it self. To see all his *friends*, like *Conduits*, dropping tears about him; while he neither knows his *wants*, nor they his *cure*. Nay, even the *Physician*, whose whole *life* is nothing but a *study* and *practice* to continue the *lives of others*, and who is the *Anatomist of general Nature*, is now as one that gazes at a *Comet*, which he can reach with nothing, but his *eye* alone. To see the *Countenance*, (through which perhaps there shin'd a *lovely Majesty*, even to the captivating of *admiring Souls*) now altered to a *frightful paleness*, and the terrors of a *gastly look*. To think, how that which commanded a *Family*, nay perhaps a *Kingdom*; and kept all in awe, with the moving of a *spongy tongue*, is now become a thing so full of *horror*, that *Children* fear to see it: and must now therefore be transmitted from all these *enchanting blandishments*, to the dark and hideous *grave*: Where, instead of shaking of the *golden Scepter*, it now lies imprison'd but in five foot of *Lead*: and is become a *nest of worms*, a *lump of filth*, a *box of pallid putrefaction*. There is even the difference of two several *Worlds* betwixt a *King* enamell'd with his *Robes* and *Jewels*, sitting in his *Chair* of adored *State*, and his condition in his *bed of Earth*, which hath made him but a *Cave of Crawlers*: and yet all this change, without the loss of any *visible substantial*: Since all the *limbs* remain as they were, without the least sign, either of *dislocation*, or *diminution*. From hence 'tis, I think, *Scaliger* defines *Death* to be the *Cessation of the Souls functions*: as if it were rather a *restraint*, than a *missive ill*. And if any thing at all be wanting, 'tis only *color*, *motion*, *heat*, and *empty air*. Though indeed, if we consider this *dissolution*, *man* by *death* is absolutely divided and dis-man'd. That gross object, which is left to the *spectators eyes*, is now only a *composure* but of the two *baser Elements*, *Water* and *Earth*: that now it is these two only, that seem to make the *body*, while

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the two purer, *Fire* and *Air*, are wing'd away, as being more fit for the compact of an elemental and *ascentive* Soul. When thou shalt see all these things happen to one whose *conversation* had endeared him to thee; when thou shalt see the *body* put on *Death's* sad and ashy countenance, in the dead age of *night*, when *silent darkness* does encompass the dim light of thy *glimmering Taper*, and thou hearest a *solemn Bell* toll'd, to tell the *World* of it; which now, as it were, with this sound, is struck into a *dumb attention*: Tell me if thou canst then find a thought of thine, devotion thee to *pleasure*, and the fugitive *toys* of *life*? O what a *bubble*, what a *puff*, what but a *wink* of *Life* is *man*! And with what a general swallow, *Death* still gapes upon the *general World*! When *Hadrian* askt *Secundus*, what *Death* was, he answered in these several truths: *It is a sleep eternal*; the *Bodies* of *dissolution*; the *rich man's* fear; the *poor man's* wish; an event *inevitable*; an *uncertain Journey*; a *Thief* that steals away *man*; *Sleep's* father; *Life's* flight; the *departure* of the *living*, and the *resolution* of all. Who may not from such *fights* and *thoughts* as these, learn, if he will, both *humility* and *loftiness*? the one to vilify the *body*, which must once perish in a *stenchful nastiness*; the other to advance the *Soul*, which lives here but for a higher, and a more heavenly *ascension*? As I would not care for too much indulging of the *flesh*, which I must one day yield to the *worms*: So I would ever be studious for such actions, as may appear the issues of a *nobler* and *diviner* Soul.

## XLVIII.

## Of Idleness.

THE *Idle man* is the *barrennest* piece of *Earth* in the *Orb*. There is no *Creature* that hath *life*, but is busied in some *action* for the benefit of the *restless world*. Even the most *venomous* and most *ravenous* things that are, have their *commodities* as well as their *annoyances*: and they are ever engaged in *some action*, which both profiteth the *World*, and continues them in their *Natures* courses. Even the *Vegetables*, wherein *calm Nature* dwells, have their turns and times in *fructifying*: they *leaf*, they *flower*, they *seed*. Nay, *Creatures* quite *inanimate* are (some) the most laborious in their *motion*. With what a cheerful face the *Golden Sun* Chariots thorow the *rounding Sky*? How perpetual is the *Maiden Moon*, in her just and horn'd *mutations*? The *Fire*, how restless in his quick and catching *flames*? In the *Air*, what *transitions*? and how fluctuous are the *salted waves*? Nor is the *teeming earth* weary, after so many thousand years *production*? All which may tutor the *touch-stretched man*, and raise the *modest red* to shew through his *unwashed face*. *Idleness* is the most *corrupting Fly*, that can blow in any *human mind*. That *Ignorance* is the most miserable, which knows not *what to do*. The *Idle man* is like the *dumb Jack* in a *Virginal*: while all the other dance out a *winning musick*, this, like a *member out of joint*, ful-lens the whole *Body*, with an ill disturbing *lazinefs*. I do not wonder to see some of our *Gentry* grown (well-near) the *lewdest men* of our *Land*: since they are most of them, so muffled in a *non-employment*. 'Tis *Action* that does keep the *Soul* both *sweet* and *sound*: while lying still



still does rot it to an *ordur'd noisomness*. *Augustin* imputes *Esau's* loss of the blessing, partly to his *slothfulness*, that had rather receive meat, than seek it. Surely, *exercise* is the far'nier food of the Soul, without which, she grows lank and thinly-parted. That the Followers of Great men are so much debauched, I believe to be want of employment: For the Soul, impatient of an absolute recess, for want of the wholesome food of business, preys upon the lewder Actions. 'Tis true, men learn to do ill, by doing what is next it, nothing. I believe *Solomon* meant the field of the sluggard, as well for the Emblem of his mind, as the certain Index of his outward state. As the one is over-grown with Thorns and Briers; so is the other with vices and enormities. If any wonder how *Egistrus* grew adulterate, the exit of the Verse will tell him—*Desidiosus erat*. When one would brag the blessings of the Roman state, that since Carthage was raz'd, and Greece subjected, they might now be happy, as having nothing to fear: Says the best *Scipio*, *We now are most in danger; for while we want business, and have no Foe to awe us, we are ready to drown in the mud of Vice and slothfulness*. How bright does the Soul grow with use and negotiation! With what proportioned sweetness does that Family flourish, where but one laborious Guide steereth in an order'd Course! When *Cleanthes* had laboured, and gotten some coin, he shews it his Companions, and tells them, that he now, if he will, can nourish another *Cleanthes*. Believe it, Industry is never wholly unfruitful. If it bring not joy with the incoming profit, it will yet banish mischief from thy busied gates. There is a kind of good Angel waiting upon diligence, that ever carries a Laurel in his hand, to crown her. Fortune, they said of old, should not be pray'd unto, but with the hands in motion. The bosom'd fist beckens the approach of poverty, and leaves beside, the noble head unguarded: but the lifted arm does frighten want, and is ever a shield to that nobler director. How unworthy was that man of the world, that ne'er did ought, but only liv'd and dy'd. Though *Epaminondas* was severe, he was yet exemplary, when he found a Soldier sleeping in his Watch, and ran him through with his Sword; as if he would bring the two Brothers, Death and Sleep, to a meeting: And when he was blam'd for that, as cruelty, he says he did but leave him as he found him, dead. It is none of the meanest happiness, to have a mind that loves a virtuous exercise: 'Tis daily rising to blessedness and contentation. They are idle Divines, that are not heav'n'd in their lives, above the unstudious man. Every one shall smell of that he is busied in: as those that stir among perfumes and spices, shall, when they are gone, have still a grateful odour with them: So they, that turn the leaves of the worthy Writer, cannot but retain a smack of their long-liv'd Author. They converse with Virtues Soul, which he that writ, did spread upon his lasting Paper. Every good line adds sinew to the virtuous mind: and withal, heals that vice, which would be springing it. That I have liberty to do any thing, I account it from the favouring Heavens. That I have a mind sometimes inclining to use that liberty well; I think, I may, without offense, be thankful for it, as a bounty of the Deity. Sure, I should be miserable, if I did not love this business in my vacancy. I am glad of that leisure, which gives me leisure to employ my self. If I should not grow better for it; yet this benefit, I am sure, would accrue me: I should both keep my self from worse, and not have time to entertain the Devil in.

## RESOLVES.

## XLIX.

*That all things have a like progression and fall.*

**T**Here is the same *method* through all the *World* in general. All things come to their height by *degrees*; there they stay the least of time; then they decline as they rose: only mischief, being more importunate, ruins at once, what *Nature* hath been long rearing. Thus the *Poet* sung the fall. Ovid. de Pont. l. 4. Ep. 3.

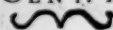
*Omnia sunt hominum tenui pendentia filo,*

*Et subito casu, quæ valere, ruunt:*

All that man holds, hangs but by slender twine;

By sudden chance the strongest things decline.

Man may be kill'd in an instant; he cannot be made to live, but by space of time in conception. We are curdled to the fashion of a life, by time, and set successions; when all again is lost, and in the moment of a minute, gone. Plants, fishes, beasts, birds, men, all grow up by leisurely progressions: so Families, Provinces, States, Kingdoms, Empires, have the same way of rise by steps. About the height they must stay a while, because there is a nearness to the middle on both sides, as they rise, and as they fall: otherwise, their continuance in that top, is but the very point of time, the present now, which now again is gone. Then they at best descend; but for the most part tumble. And that which is true in the smallest particulars, is, by taking a larger view, of the same in the distended bulk. There were first, Men, then Families, then Tribes, then Common-Wealths, then Kingdoms, Monarchies, Empires; which, we find, have been the height of all worldly dignities: And as we find those Monarchies did rise by degrees; so we find they have slid again to decay. There was the Assyrian, the Persian, the Grecian, the Roman. And sure, the height of the World's glory was in the days of the Roman Empire; and the height of that Empire, in the days of Augustus. Peace then gently breathed through the Universe; Learning was then in her fullest flourish: no Age, either before or since, could present us with so many towering ingenuities. And then, when the whole World was most like unto God, in the sway of one Monarch, when they saluted him by the Title of Augustus; and they then, like God, began in rule to be called Imperatores: This, I take it, was the fulness of time, wherein GOD, the Saviour of the World, vouchsafed, by taking human nature upon him, to descend in the World. And surely the consideration of such things as these, are not unworthy our thoughts: Though our Faith be not bred, yet it is much confirmed, by observing such like circumstances. But then may we think, how small a time this Empire continued in this flourish. Even the next Emperor, Tiberius, began to degenerate; Caligula more; Nero yet more than he; till it grew to be embroiled and dismembred, to an absolute division. Since, how has the Turk seized one in the East? And the other in the West, how much is it subdivided, by the deduction of France, Britain, Spain? Some have also observed the Site of these Empires, how the first was nearest the East; the next, a Degree further off; and so on in distant removals, following the course of the Sun: as if beginning in the morning, of the World, they would make a larger day by declining toward the West, where the Sun goes down, after his rising in



in the *East*, This may stand to the *Southern* and *Western* *Inhabitants* of the *World*; but I know not how to the *Northern*: for else how can that be said to rise any where which resteth no where, but is perpetually in the speed of a circular motion? For the time, it was then the world was within a very little aged four thousand years; which, I believe, was much about the middle age of the world: though seeing there are promises that the latter days shall be shortened, we cannot expect the like extent of time after it, which we find did go before it. Nor can we think, but that decay, which hastens in the ruin of all lesser things, will likewise be more speedy in this. If all things in the world decline faster by far, than they do ascend; why should we not believe the world to do so too; I know not what certain grounds they have, that dare assume to foretel the particular time of the worlds conflagration. But surely in reason, and Nature, the end cannot be mightily distant. We have seen the Infancy, the Youth, the Verility, all past: Nay, we have seen it well steep into years, and declination, the most infallible premonitors of a dissolution. Some could believe it within less than these nine and twenty years, because as the Flood destroy'd the former world, one thousand six hundred fifty six years after the first destroying Adam; so the latter world shall be consumed by fire, one thousand six hundred fifty and six years after the second saving Adam; which is Christ. But I dare not fix a certainty, where God hath left the world in ignorance. The exact knowledge of all things is in God only. But surely, by collections from Nature and Reason, Man may much help himself, in likelihood and probabilities. Why hath Man an arguing and permeditating Soul, if not to think on the course and causes of things, thereby to magnifie his Creator in them; I will often muse in such like Themes: for, besides the pleasure I shall meet, in knowing further; I shall find my Soul, by admiration of these wonders, to love both Reason, and the Deity better. As our admiring of things evil, guides us to a secret hate and decession: so, whatsoever we applaud for goodness, cannot but cause some rise in our affections.

L.

Of Detraction.

IN some unlucky dispositions, there is such an envious kind of Pride, that they cannot endure that any but themselves should be set forth for excellent: so that when they hear one justly praised, they will either seek to dismount his Virtues; or, if they be like a clear light, eminent; they will stab him with a But of detraction: as if there were something yet so foul, as did obnubilate even his brightest glory. Thus when their tongue cannot justly condemn him, they will leave him in suspected ill, by silence. Surely, if we considered detraction, to be bred of envy, nestled only in deficient minds; we should find, that the applauding of virtue would win us far more honor, than the seeking slyly to disparage it. That would shew we lov'd what we commended; while this tells the world, we grudge at what we want in our selves. Why may we not think the Poet meant them for Detractors, which sprung of the teeth of Cadmus poisoned Serpent? I am sure their ends may parallel;



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parallel; for they usually murder one another in their fame: and where they find not spots, they devise them. It is the basest Office Man can fall into, to make his tongue the whipper of the worthy man. If we do know vices in men, I think we can scarce shew our selves in a nobler virtue, than in the charity of concealing them: so it be not a flattery, persuading to continuance. And if it be in absence, even sometime that which is true, is most unbecoming the report of a Man. Who will not condemn him as a Traitor to reputation and society, that tells the private fault of his friend, to the publick and depraving World? When two friends part, they should lock up one anothers secrets, and interchange their keys. The honest man will rather be a grave to his neighbours fails, than any way unscertain them. I care not for his humor, that loves to clip the wings of a lofty fame. The Counsel in the Satyr I do well approve of.

*Absentem qui rodit amicum,  
Qui non defendit alio culpante, solutos  
Qui captat risus hominum, famamq; dicacis,  
Fingere qui non visa potest, commissa tacere  
Qui nequit; hic niger est, hunc tu, Romane, caveto.*

—Who bites his absent Friend,  
Or not defends him blam'd, but holds along  
With mens loose laughter, and each praters tongue;  
That feigns what was not, and discloaks a soul;  
Beware him, Noble Roman, he is foul. *Hor. Sat. l. 1, 4.*

And for the most part, he is as dangerous, in another vice as this. He that can detract unworthily, when thou canst not answer him; can flatter thee as unworthily, when thou canst not chuse but hear him. 'Tis usual with him to smooth it in the Chamber, that keeps a railing tongue for the Hall. And besides all this, it implies a kind of cowardise: for who will judge him otherwise, that but then unbuttons his tumor'd breast, when he finds none to oppose the bigness of his looks and tongue? The valiant man's tongue, though it never boasteth vainly, yet is ever the greatest Coward in absence: but the Coward is never valiant but then: and then too, 'tis without his heart, or spirit. There is nothing argues Nature more degenerate, than her secret repining at anothers transcendency. And this, besides the ill, plunges her into this folly, that by this act, she is able less to discern. He that pretending virtue is busie in the stains of men, is like to him that seeks lost gold in ashes, and blowing them about, hides that more, which he better might have found with stillness. To over-commend a man, I know is not good: but the Detractor wounds three with the one Arrow of his viperous tongue. Indeed it is hard to speak a man true, as he is: but howsoever, I would not deprave the fame of the absent: 'Tis then a time for praises, rather than for reprehension. Let praise be voiced to the spreading air; but chidings whisper'd in the kissed ear: Which action teaches us, even while we chide, to love. If there be Virtues, and I am call'd to speak of him that owns them, I will tell them forth impartially. If there be vices mixt with those, I will be content the world shall know them by some other tongue than mine.

LI. Against

LI.

Against Compulsion.

**A**S nothing prevails more than *Courtesie*: so *Compulsion* often is the way to *lose*. Too much *importunity* does but teach men how to *deny*. The more we desire to *gain*, the more do others desire that they may not *lose*. *Nature* is ever jealous of her own *supremacy*: and when she sees that others would *under-tread* it, she calls in all her powers for *resistance*. Certainly they work by a wrong *Engin*, that seek to gain their ends by *constraint*. Cross two *Lovers*, and you knit but their *affection* stronger. You may *strout* the *Lion* into a *bondage*: but you shall sooner *hew* him to pieces, than *beat* him into a *chain*. The *Fox* may praise the *Crow's* meat from her *Bill*: but cannot with his *swiftness* overtake her wing. *Easte Nature*, and *free Liberty*, will steal a man into a *winy excess*: when urged *healths* do but shew him the way to *refuse*. The noblest weapon, wherewith *Man* can conquer, is *love*, and *gentlest courtesie*. How many have lost their *hopes*, while they have sought to *ravish* them with too rude a hand? *Nature* is more apt to be led by the soft motions of the *musical tongue*, than the rustick threshings of a *striking arm*. *Love of life*, and *Jollities*, will draw a man to more, than the fear of death, and *torments*. No doubt, *Nature* meant *Caesar* for a *Conquerour*, when she gave him both such *courage*, and such *courtesie*; both which put *Marius* into a *maze*. They which durst speak to him, (he said) were ignorant of his *greatness*; and they which durst not, were so of his *goodness*. They are men the best composed, than can be *resolute*, and *remiss*. For, as *fearful Natures* are wrought upon by the sternness of a *rough comportment*: so the *valiant* are not gain'd on, but by *gentle affability*, and a shew of *pleasing liberty*. Little *Fishes* are twitched up with the violence of a *sudden pull*; when the like action cracks the *line*, whereon a *great one* hangs. I have known *denials*, that had never been given, but for the earnestness of the *requester*. They teach the *petitioned* to be *suspicious*; and *suspicion* teaches him to *hold* and *fortifie*. He that comes with *you must have me*, is like to prove but a *fruitless Wooer*. Urge a *grant* to some men, and they are *inexorable*; seem *careless*, and they will force the thing upon you. *Augustus* got a friend of *Cinna*, by giving him a *second life*, whereas his *death* could at best but have remov'd an *Enemy*. Hear but his *exiled Poet*.

*Flectitur obsequio curvatus ab arbore ramus:*

*Franges, si vires experiere tuas.*

*Obsequio tranantur aque, nec vincere possis*

*Flumina, si contra, quam rapit unda, nates.*

*Obsequium Tigresq; domat, tumidosq; Leones:*

*Rustica paulatim taurus arata subit. De Art. am. l. 2.*

The *Trees* crookt-branches, gently bent, grow right;

When as the hands full vigor breaks them quite.

He safely swims, that waves along the flood;

While crossing streams is neither safe nor good.

*Tigers* and *Lions*, mildness keeps in awe:

And gently us'd, *Bulls* yoakt in *Ploughs* will draw.

Certainly, the *fair way* is the best, though it be something the further

## RESOLVES.

about. 'Tis less ill for a Journey to be long, than dangerous. To vex other men, I will think, is but to tutor them, how they should again vex me. I will never wish to purchase ought unequally: What is got against reason, is for the most part won, by the meeting of a Fool and Knave. If ought be sought with reason, that may come with kindness; for then Reason in their own bosoms, will become a pleader for me: but I will be content to lose a little, rather than be drawn to obtain by violence. The trouble and the hazard we avoid, may very well sweeten, or out-weigh a slender loss. Constraint is for extremities, when all ways else shall fail. But in the general, Fairness has preferment. If you grant, the other may supply the desire; yet this does the like, and purchaseth love; when that only leaves a loathsome hate behind it.

## LII.

## Of Dreams.

Dreams are notable means of discovering our own inclinations. The wise man learns to know himself as well by the nights black mantle, as the searching beams of day. In sleep we have the naked and natural thoughts of our souls: outward objects interpose not, either to shuffle in occasional cogitations, or hale out the included fancy. The mind is then shut up in the Burrough of the body: none of the Cinqueports, of the Isle of Man, are then open to in-let any strange disturbers. Surely, how we fall to vice, or rise to virtue, we may by observation find in our dreams. It was the wise Zeno, that said, he could collect a man by his Dreams. For then the soul, staid in a deep repose, bewrayed her true affections, which in the busie day, she would either not shew, or not note. It was a custom among the Indians, when their Kings went to their sleep, to pray with piping acclamations, that they might have happy dreams; and withal consult well for their Subjects benefit: as if the night had been a time, wherein they might grow good and wise. And certainly, the wise man is the wiser for his sleeping, if he can order well in the day, what the eye-less night presenteth him. Every dream is not to be counted of: nor yet are all, to be cast away with contempt. I would neither be a Stoick, superstitious in all; nor yet an Epicure, considerate of none. If the Physician may by them judge of the disease of the body, I see not, but the Divine may do so, concerning the soul. I doubt not but the Genius of the Soul is waking and motive, even in the fastest closures, of the imprisoning eye-lids. But to presage from these thoughts of sleep is a wisdom that I would not reach to. The best use we can make of dreams, is observation: and by that, our own correction, or encouragement. For, 'tis not doubtable, but that the mind is working, in the dullest depth of sleep. I am confirmed by Claudian,

*Omnia quæ sensu voluntur vota diurno,  
Tempore nocturno reddit amica quies.  
Venator defessa toro cum membra reponit,  
Mens tamen ad sylvas, & sua lustra redit.  
Judicibus lites, aurigæ somnia currus,  
Vanæque nocturnis meta cavetur equis.*



*Furto gaudet amans ; permutat navita merces :  
Et vigil elapsas querit avarus opes.  
Blandaue largitur frustra sitientibus agris,  
Irriguus gelido pocula fonte sopor.  
Me quoque Musarum studium, sub nocte silenti,  
Artibus assiduus, sollicitare solet.* Carm. 27. Præf.

Day-thoughts, transwinded from th' industrious breast,  
All seem re-acted in the nights dumb rest.  
When the tyr'd Huntsman his repose begins,  
Then flies his mind to Woods, and wild Beasts dens.  
Judges dream Cases: Champions seem to run,  
With their night Coursers, the vain bounds to shun.  
Love hugs his rapes, the Merchant Traffick minds.  
The Miser thinks he some lost treasure finds.  
And to the thirsty sick some potion cold  
Stiff flattering sleep inanely seems to hold.  
Yea, and in th' age of silent rest, even I,  
Troubled with Arts deep musings, nightly lie.

Dreams do sometimes call us to a recognition of our inclinations, which print the deeper in so undisturbed times. I could wish men to give them their consideration, but not to allow them their trust, though sometimes 'tis easie to pick out a profitable Moral. Antiquity had them in much more reverence, and did oft account them Prophecies, as is easily found in the sacred volume : and among the Heathen, nothing was more frequent. Atyages had two of his daughter Mandane, the Vine, and her Urin. Calphurnia of her Cesar ; Hecuba of Paris ; and almost every Prince among them, had his Fate shewed in interpreted dreams. Galen tells of one, that dream'd his thigh was turn'd to stone, when soon after it was struck with a dead Palsie. The aptness of the humors to the like effects, might suggest something to the mind, then apt to receive. So that I doubt not but either to preserve health or amend the life, dreams, may, to a wise observer, be of special benefit. I would neither depend upon any, to incur a prejudice, nor yet cast them all away, in a prodigal neglect and scorn. I find it of one that having long been troubled with the paining spleen ; that he dreamt, if he opened a certain vein, between two of his fingers, he should be cured : which he, awaked, did, and mended. But indeed I would rather believe this, than be drawn to practise after it. These predictions are more rare foretellings, used to be lapp'd in obscured folds : and now that Art lost, Christianity hath setled us to less inquisition ; 'tis for a Roman soothsayer to read those darker spirits of the night, and tell that still Dictator ; his dream, of copulation with his mother, signified his subjecting of the world to himself. 'Tis now so out of use, that I think it not to be recovered. And were it not for the power of the Gospel, in crying down the vains of men, it would appear a wonder, how a Science so pleasing to humanity, should fall so quite to ruin.

## LIII.

## Of Bounty.

There is such a *Royalty* in the mind, as betrays a man to *baseness*, and to poverty. Excesses, for the most part, have but ill conclusions. There is a *dunghil mischief*, that awaits even the man of the bounteous soul: and they, that had store of a native goodness, grow at last to the practice of the foulest villanies. They are free as the descending rain, and pour a plenty on the general world. This *Munificence* consumes them, and brings them to the miseries of an emptied Mine. Yet, in this fall of their melted demeanors, they grow ashamed to be publickly seen come short of their wonted revelling. So, rather than the world shall see an alteration, they leave no lewdness privately unpractised. 'Tis a noted truth of Tacitus, *Aerarium, ambitione exhaustum, per scelera supplementum erit. Treasure spent ambitiously, will be supply'd by wickedness.* 'Tis pity, that which bears the name of Noble, should be parent of such hated Villeness. What is it *Ambition* will not practise, rather than let her port decline? *Vain-glory* ends in lewdness, and contempt. The lavish mind loves any indirection better than to flag in state. A fond popularity bewitches the soul, to strow about the wealth, and means: and, to feed that disperseive humor, all ways shall be trodden, though they never so much unworthy the man. Surely, we nick-name the same flooding man, when we call him by the name of Brave. His striving, to be like a God in Bounty, throws him to the lowest estate of man. 'Tis for none, but him that has all, to give to all abundantly. Where the carrying stream is greater, than the bringing one, the bottom will be quickly waterless; and then what commendation is it, to say, There is a plenty wasted? He has the best Fame, that keeps his estate unniggardly: The other flux is, meerly out of weakness. He over-values the drunken and reeling love of the vulgar, that buys it with the ruin of himself, and his family. He fears he is not lov'd, unless that he be loose and scattering. They are fools that think their minds ill-woven, unless they have allowance from the popular stamp. The wise man is his own both World and Judge; he gives what he knows is fit for his estate, and him, without ever caring how the waving Tumult takes it. To weak minds the People are the greatest Parasites: they worship and kneel them, to the spending of a fair inheritance: and then they crush them with the heavy load of Pity. 'Tis the inconsiderate Man, that ravel out a spacious Fortune. He never thinketh how the heap will lessen, because he loses, but by grains and parcels. They are ill Stewards, that so shewr away a large State. Says Democritus, when he saw one giving to all, and that would want nothing which his mind did crave; Mayst thou perish unpitied, for making of the Virgin Graces, Harlots. He made his liberality, like a Whore, to court the Publick; when indeed she ought to win by modesty. For, as the Harlot's offers but procure the good man's hate: So when bounty proves a Courtesan, and offers too undecently, it fails of gaining love, and gets but the dislike of the wise. He does bounty injury, that shews her so much, as he makes her but be laugh't at. Who gives or spends too much, must fall, or else desist with shame, To live well of a little, is a great deal more honor, than to spend a great deal vainly. To know both when, and what

to part withal, is a knowledge that befits a Prince. The best object of bounty, is either necessity, or desert. The best motive, thy own goodness: And the limit, is the safety of thy state. For, this I will constantly think; The best bounty of man, is, not to be too bountiful. It is not good to make our kindness to others, to be cruelty to our selves and ours.

LIV.

Of Man's Inconstancy.

NO Weathercock under Heaven is so variable, as inconstant Man. Every breath of wind, fans him to a various shape. As if his mind were so near a kin to Air, as it must, with every motion, be in a perpetual change. Like an Instrument cunningly plaid on, it does rise, and fall, and alter, and all on a sudden. We are Feathers blown in the bluster of our own loose passions, and are meerly the dalliance of the flying winds. How many in an instant have murdered the men they have lov'd: as if Accident were the Fate of things, and the Epicure had balked truth. How ardently can we affect some, even beyond the desire of dying for them, when immediately one sudden Ebullition of Choler shall render them extremely offensive: nay, steep them in our hate, and curses: Behold the hold that Man doth take of Man! 'tis lost in a moment, with but the clacking of the tongue, a nod, or frown, or any such like nothing. We cancel leagues with friends, make new ones with our Enemies, and break them ere concluded. Our Favorites with the places alter: And our hate hath wings to alight, and depart. In our diet, how infinitely does the variation of humors disrelish the ill tasting palate: What to day we raven on, is the rise of the next days stomach. In our recreations how inconstantly loving: sometimes affecting the noiseful Hound; sometimes the stiller sport of the wing; though ever engaged to a giddy variety. In our Apparel how mutable: as if fashion were a God, that needs would be ador'd in changes. Our whole life is but a greater, and longer child-hood. What man living would not die with anguish, were he bound to follow another, in all his unstedfast motions; which though they be ever turning, yet are never pleasing, but when they proceed from the native freedom of the Soul: which argues her change not more out of object than her self, and the humors wherewith she is composed: They first flowing to incite Desire, then poured out upon an object, die in their birth, while more succeed them. Like Souldiers in a running Skirmish, come up, discharge, fall off, fly, and re-inforce themselves. Only order is in their proceedings, while confusion doth distract the man. Surely, there is nothing argues his imperfection more. For tho' the Nobler Elements be most motive, and the Earth least of all, which is yet basest: yet are they never mutable, but as the object that they fix on makes them; nor do they ever wander from that quality, wherewith Nature did at first invest them. But man, had he no object, he would change alone; and even to such things, as Nature did not once intend him. Minds thus temper'd, we use to call too light, as if they were unequally mixt, and the two nimbler Elements had gotten the predominance. Certainly, the best is a noble constancy. For, perfection is immutable. But for things imperfect, change is the way to perfect them. It gets the name of



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of wilfulness, when it will not admit of a lawful *change*, to the better. Therefore *Constancy*, without *Knowledge*, cannot be always good. In things ill, 'tis not *virtue*, but an absolute *Vice*. In all *changes*, I will have regard to these three things: *God's approbation*, my own benefit, and the not *harming of my Neighbour*, where the *change* is not a *fault*, I will never think it a *disgrace*; though the great *Exchange*, the *World* should judge it so. Where it is a *fault*, I would be *constant*, though outward things should wish my *turning*. He hath but a weak *warrant* for what he does, that hath only the *fortune* to find his bad *actions* plausible.

LV.

Of Logic.

Nothing hath spoil'd *Truth* more than the *Invention of Logic*. It hath found out so many *distinctions*, that it inwraps *Reason* in a *mist of doubts*. 'Tis *Reason* drawn into too fine a *thread*; tying up *Truth* in a twist of *words*, which, being hard to *unloose*, carry her away as a *prisoner*. 'Tis a *net* to *intangle* her, or an *art* *instructing* you, how to tell a *reasonable lye*. When *Diogenes* heard *Zeno*, with *subtle Arguments*, proving that there was no *Motion*: he suddenly *starts up*, and *walks*. *Zeno* asks the *cause*? Says he again, *I but confute your reasons*. Like an over-curious *workman*, it hath sought to make *Truth* so *excellent*; that it hath marr'd it. *Vives* saith, He doubts not but the *Devil* did *invent* it. It teaches to *oppose* the *Truth*, and to be *falsly obstinate*, so *cunningly delighting*, to put her to the *worse*, by *deceit*. As a *Conceiteest*, it hath laid on so many *colours*, that the *counterfeit* is more *various* than the *pattern*. It gives us so many *likes*, that we know not which is the *same*. *Truth*, in *logical arguments*, is like a *Prince* in a *Masque*; where are so many other *presented* in the *same attire*, that we know not which is *he*. And as we know there is but one *Prince*, so we know there is but one *Truth*; yet by *reason of the Masque*, *Judgment* is *distracted*, and *deceived*. There might be a *double reason*, why the *Areopagita* banisht *Stilpo*, for proving by his *Sophistry*, *Minerva* was no *Goddess*: One, to shew their *dislike* to the *Art*: another, that it was not fit, to suffer one to *wanton* with the *Gods*. Sure, howsoever men might first *invent* it, for the help of *truth*, it hath *prov'd* but a help to *wrangle*: and a thing to set the *mind* at *jar* in it self: and doing nothing but *confound conceit*, it grows a *toy* to *laugh* at. Let me give you but one of our own.

*Nascitur in tenebris animal, puer, inscius, infans,  
Conferat Oxonium se, citò fiet homo.*

A thing born blind, a child, and foolish too,  
Shall be made man, if it to *Oxford* go.

*Aristarchus* his *Quip*, may fall upon our *Times*: Heretofore (says he) there were but seven wise men; and now it is hard to find that number of *fools*. For every *man* will be a *Sophister*, and then he thinks he's *wise*; though I doubt, some will never be so, but by the help of *Logic*. *Nature* herself makes every man a *Logician*: they that brought in the *Art*, have *presented* us with one that hath *overacted* her: and something *strain'd* her beyond her *genuine plainness*. But I speak this of *Logic* at large,

large, for the pure *Art* is an *Excellency*. Since all is in *use*, 'tis good to retain it, that we may make it defend *us*, against it *self*. There is no way to secure a *Mine*, but to *countermine*. Otherwise, like the *Art of Memory*, I think it spoils the *Natural*. How can it be otherwise, when the *Invention of Man*, shall strive with the *investigation of Supream Nature*? In matters of *Religion*, I will make *Faith* my means to *ascertain*, though not *comprehend* them; for other matters, I will think simple *Nature* the best *Reason*, and naked *reason* the best *Logic*. It may help me to *strip off doubts*, but I would not have it help to *make* them.

LVI.

Of Thoughtfulness in Misery.

THE *unfortunate man's wisdom*, is one of his greatest *miseries*. Unless it be as well able to *conquer*, as *discern*, it only shews him but the blacker face of *mourning*. 'Tis no *commendation*, to have an *in-sight* deep in *Calamity*. It can shew him mischief which a *Fool* sees not; so help him to *vexation*, which he cannot tell how to *cure*. In *temporal* things, 'tis one great *happiness* to be free from *miseries*: A next to that, is not to be *sensible of them*. There is a *comfort*, in seeing but the *shell of sorrow*. And in my opinion, he does *wisely*, that, when grief presents her *self*, lets her wear a *vizor*, fairer than her *naked skin*. Certainly, 'tis a *felicity* to be an *honest fool*, when the piercing eye of his *spirit*, shall not see into the *bowels of his attendant trouble*. I believe our eyes would be ever *winterly*, if we gave them the *flow* but for every just *occasion*. I like of *Solon's course*, in *comforting his constant friend*: when taking him up to the top of a *Turret*, over-looking all the *piled buildings*, he bids him think, how many *Discontents* there had been in those *houses* since their *framing*, how many *are*, and how many *will be*. Then, if he can, to leave the *world's calamities*, and *mourn* but for his *own*: To *mourn* for none else, were *hardness and injustice*. To *mourn* for all, were *endless*. The best way is, to *uncontract the brow*, and let the *world's mad spleen* fret, for that we smile in *woes*. Sorrows are like *putrid graves*, the deeper you dig, the fuller both of *stench*, and *horror*. Tho' *consideration* and a *fool* be *contraries*, yet nothing increaseth *misery* like it. Who ever knew a *Fool* die of a *discontenting melancholy*? So poor a condition is man *faln to*, that even his *glory* is become his *punishment*: and the rays of his *wisdom* light him but to see those *anguishes*, which the *darkness of his mind* would cover. Sorrows are not to be entertain'd with *hugs*, and lengthned *complements*; but the cast of the *eye*, and the put-by of the turning *hand*. Search not a *wound* too deep, lest you make a *new one*. It was not spoke without some *Reason*, that *fortunate* is better than *wise*; since whosoever is *that*, shall be thought to be *this*. For *vulgar eyes* judge rather, by the *event*, than the *intention*. And he that is *unfortunate*, though he be *wise*, shall find many, that will dew him with that at least *supposed folly*. This only is the *wise man's benefit*: As he sees more *mischiefs*; so he can curb more *passions*: and by this means hash wit enough, to endure his *pain in secrecy*. I would look so far into *crosses*, as to cure the *present*, and prevent the *future*: But will never care for *searching further*, or *indearing cares by thoughtfulness*. They are like  
Charon's

*Charon's Cave in Italy, where you may enter a little way, without danger, and further perhaps with benefit, but going to the end, it stifles you. No Ship but may be cast away, by putting too far into tempestuous Seas.*

## LVII.

## Of Ill Company.

WE have no *Enemy* like *base Company*: it kills both our *fame*, and our *souls*. It gives us *wounds*, which never will admit of *healing*: and is not only *disgraceful*, but *mischievous*. Wer't thou a *King*, it would rob thee of thy *Royal Majesty*: who would reverence thy *sway*, when, like *Nero*, thou should'st *Tavern* out thy time with *wantons*, triumph with *Minstrels* in thy *Chariot*, and present thy self upon a *common Stage* with the *buskin'd Tragedian*, and the *Pantomime*? 'Tis like a *Ship* new *trimmed*, wheresoever you but *touch*, it *soils* you: and though you be *clean*, when you enter, even a little *motion* will fill you with *defiled badges*. And then the *whiter* the *Swan* is, the *more* is the *black* *apparent*. How many have died *ignominiously*, and have used their last *breath*, only to *complain* of this; as the *Witch* that had *enchanted* them to the *evils* that they now must *smart* for? 'Tis an *Engin* wherewith the *Devil* is ever *practising*, to lift *Man* out of *Virtues* seat. 'Tis the *spiritual Whore*, which *teys* the *good man* to his *souls undoing*. Certainly of there be any *Dalilah* under *Heaven*, it is in *bad Society*. This will *bind us*, *betray us*, *blind us*, *undo us*. Many a man hath been *good* that is not, if he had but kept *good company*. When the *Achates* of thy *life* shall be *ill*, who will not *imagine* thy *life* to be so too? Even *waters* change their *virtues*, by running through a *changed vein*. No man but hath both *good* and *bad* in his *nature*, either of which *fortifie*, as they meet with their *like*; or *decline*, as they find a *contrary*. When *Vice* runs in a *single stream*, 'tis then a *passable shallow*; but when many of these shall fall into *one*, they swell a deeper *channel* to be *drown'd* in. *Good* and *wise Associates*, are like *Princes* in *defensive Leagues*; one defends the other against the *devices* of the *common Foe*. *Lewd ones* are like the *mistaken Lanthorn* in 88. which under *pretence* of *guiding*, will draw us unto *hazard*, and *loss* among our *Enemies*. Nor was the *fiction* of the *Sirens* any other in the *Moral*, than *pleasant wits*, *vitiating* in *accustom'd lewdness*; who for that were *feign'd* to be *Monsters* of a *parted nature*, and with *sweet tunes*, *entic'd* men to *destruction*. Could my *name* be *safe*, yet my *soul* were in *danger*; could my *soul* be *free*, yet my *fame* would *suffer*; were my *body* and *estate* *secure*, yet those other two (which are the *purest excellencies* of *Man*) are ever laid at the *stake*. I know *Physicians* may *converse* with *sick ones* *uninfected*: but then, they must have *stronger Antidotes*, than their *nature* gives them: else they themselves shall soon *stand in need*, of what themselves *once were*, *Physicians*. One *rotted Apple*, will *infect* the *floor*. The *putrid Grape*, *corrupts* the whole *sound Cluster*. Though I be no *Hermit*, to sit away my days in a *dull Cell*; yet will I *chuse* rather to have no *Companion* than a *bad one*. If I have found any *good*, I will *cherish* them, as the *choice of men*: or as *Angels*, that are sent for *Guardians*. If I have any *bad ones*, I will *study* to *lose* them: lest by *keeping* them, I *lose* my self in the *end*.

LVIII. That



## LVIII.

*That no Man always sins unpunisht.*

**W**Hen David saw the *delights* of the *nicked*, he was forced to fly to the *stop*, with a *Fret* not thy self, O my soul! The *Jollities* of the *villanous man* stagger the *religious mind*. They live, as if they were passing through the world in *state*: and the stream of *prosperity* turning it self, to rowl with their applauded *ways*: When, if we do but look to despised *vertue*, how *miserable*, and how *stormy* is her *Sea*? Certainly, for the *present*, the *good man* seems to be in the *disgrace* of *Heaven*; He *smarts*, and *pines*, and *sadneth* his *incumbred soul* and *lives* as it were in the *frown*, and the *nod* of the *trading world*. When the *Epicure* considered this, it made him to exclude the *Providence*. And surely to view the *virtuous* with but *Natures Eyes*, a man would think, they were things that *Nature envi'd*, or that the whole world were *deluded* with a *possonous lie*, in making only the *virtuous happy*. 'Tis only the *daring soul*, that *digesting vice* in *gross*, climbs to the *Sear of Honor*. *Innacece* is become a *stair* to let others rise to our *abuse*, and not to raise our selves to *greatness*. How rare is it to find one raised for his *sober worth* and *virtus*? What was it but *Joseph's goodness*, that brought him to the *Stocks*, and *Irons*? Whereas if he had cop'd with his *Inticer*, 'tis like he might have *swam* in *Gold*, and liv'd a *laping* to the *filk*, and *dainties*. The world is so much *Knave*, that 'tis grown a *vice* to be *honest*. Men have removed the *Temple of Honor*, and have now set it, like an *arbor*, in a *Wilderness*, where unless we trace those *devious ways*, there is no *hope* of finding it. Into what a *sad Complaint*, did these thoughts drive the weighty *Tragedian*?

*Res humanas ordine nullo*

*Fortuna regit, spargitque manu*

*Munera ceca, pejora fovens.*

*Vincit sanctos dira libido;*

*Fraus sublimi regnat in aula.*

*Tradere turpi fasces populus*

*Gaudet: eosdem colit, atque odit.*

*Tristis virtus perversa tulit*

*Premia recti: Castos sequitur*

*Mala paupertas, vitioque potens*

*Regnat Adulter. Sen. in Hippol. Act. 3. Chor.*

Bent to worse, all human ways

Quite at random, *Fortune* sways,

Her loose favours blindly throwing.

Cruel lust the good man kills:

Fraud the Court triumphant fills;

People, honors ill bestowing.

Them they hate, even those they kiss.

Sad worth ill rewarded is;

And the chaste are poor, while Vice

Lords it by *Adulteries*.

Were these *Ages* chain'd to ours? Or why complain we that the world is worse, when fifteen hundred years space cannot (for ought I see) alter the

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the condition? But, what is past, we forget; what is to come, we know not: so we only take a spleen at the present. 'Tis true, *Vice* braves it with a boldness face, and would make one think, it were only she that the dotting world had chose, to make a Favorite on. But, if we have time for observation, we shall see her halting with a Crutch, and shame. Have we not seen the vices of the aged Father, punished in the Son, when he hath been aged too? I am persuaded there be few notorious vices, but even in this world have a certain punishment, altho we cannot know it God (for the most part) doth neither punish, nor bless at once; but by degrees, and warnings. The world is so full of changings, that 'tis rare for one man, to see the completed race of another. We live not long enough to observe, how the Judgments of the justest God do walk their rounds in striking. Neither always are we able. Some of Gods corrections are in the night, and closeted. Every offence meets not with a Market lash. Private punishments sometimes gripe a man within, while men, looking on the outer face of things, see not how they smart in secret. And sometimes those are deep wounds to one man, that would be Balm and Physic to another. There are no Temporal blessings, but are sometimes had in the nature of perverted curses. And surely all those creatures that God hath put subordinate to Man, as they (like inferior servants) obey him while he is a true Steward: so when he grows to injure his great Master, they send up complaints against him, and forsake him: chusing rather to be true to their Maker, God; than assisting to the wiliness of his falsest Steward, Man. So that tho men, by lewd ways, may start into a short preferment; yet sure there is a secret chain in Nature, which draws the universal to revenge a vice. Examples, might be infinite; every Story is a Chronicle of this Truth, and the whole World but the practice. How many Families do we daily see, wherein a whipping hand scourgeth the stream of all their lineal blood? As if there were curses, hereditary with the Lands their Fathers left them. I confess, they have a valour beyond mine, that dare forage in the wilds of vice. Howsoever I might for a while, in my self, sleep with a dumb conscience; yet I cannot think, the All of Creatures would so much cross the current of their natures, as to let me go unpunished. And, which is more than this, I find a soul within my soul, which tells me, that I do unnobly; while I love Sin more for the pleasure of it, than I do Virtue for the amiable sweetness that she yields in her self.

LIX.

Of Opinion.

NOT any Earthly pleasure is so essentially full in it self, but that even bare conceit may return it much distastful. The World is wholly set upon the God and waving: mere Opinion is the Genius, and, as it were, the foundation of all temporal happiness. How often do we see men pleased with Contraries? As if they parted the fights and frays of Nature: every one maintaining the Faction which he liketh. One delighteth in Mirth, and the friskings of an airy soul: another findeth something amiable in the saddest look of Melancholy. This man loves the free and open-handed; that the grasped fist, and frugal sparing. I go to the market and

and see one *buying*, another *selling*, both are exercised in things different; yet either pleas'd with his own; when I standing by think it my happiness, that I do neither of these. And in all these, nothing frames Content so much as *Imagination*. Opinion is the shop of pleasures, where all human felicities are forged, and receive their birth. Nor is their end unlike their beginning: for, as they are begot out of an airy phantasm; so they die in a fume, and disperse into nothing. Even those things which in them carry a shew of reason, and wherein (if Truth be Judg) we may discern solidity, are made placid or disgustful, as fond Opinion catches them. Opinion guides all our passions and affections, or at least, begets them. It makes us love and hate, and hope, and fear, and vary: for, every thing, we light upon, is as we apprehend it. And tho we know it be nothing, but an uncertain prejudgment of the mind, mis-informed by the outward senses; yet we see it can work wonders. It hath untongued some on the sudden; and from some hath snatcht their natural abilities. Like Lightning, it can strike the Child in the womb, and kill it ere 'tis worlded; when the Mother shall remain unhurt. It can cast a man into speedy diseases, and can as soon recure him I have known some, but conceiting they have taken a Potion, have found the operation, as if they had taken it indeed. If we believe Pliny, it can change the Sex; who reports himself to have seen it; and the running Montaigne speaks of such another. Nor is it only thus powerful, when the object of the mind is at home in our selves; but also when it lights on things abroad, and apart. Opinion makes Women fair; and Men lovely: Opinion makes men wise, valiant, rich, nay any thing. And whatsoever it can do on one side to please and flatter us; it can do the same on the other side, to molest and grieve us. As if every man had a several seeming truth in his soul, which if he follows, can for a time render him, either happy, or miserable. Here lies all the difference; If we light on things but seeming, our felicity fades; if on things certain and eternal it continues. 'Tis sure, we should bring all opinions to Reason, and true Judgment, there to receive their doom of admittance or ejection: but even that, by the former is often seduced, and the grounds that we follow, are erroneous, and false, I will never therefore wonder much at any man, that is swayed with particular affections, to things sublunary. There are not more objects of the mind, than dispositions. Many things I may love, that I can yield no Reason for: or, if I do, perhaps Opinion makes me coin that for a Reason, which another will not assent unto. How vain then are those, that assuming a liberty to themselves, would yet tie all men to their Tenets? Conjuring all men to the trace of their steps; when, it may be, what is Truth to them, is Error to another as wise. I like not men that will be Gods, and have their Judgments absolute. If I have liberty to hold things as my mind informs me, let me never desire to take away the like from another. If fair arguments may persuade, I shall with quiet shew what grounds do lead me. If those cannot satisfy, I think I may with any man to satisfy his own Conscience. For that, I suppose, will bear him out in the things that it justly approves. Why should any man be violent for that, which is more diverse, than the wandering judgments of the hurrying Vulgar, more changing than the love of inconstant women; more multifarious than the sports and plays of Nature, which are every minute fluctuous, and returning in their new



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*varieties? The best guide that I would chuse, is the reason of an honest man: which I take to be a right-informed Conscience: and as for Books, which many rely on, they shall be to me, as discourses but of private men, that must be judged by Religion, and Reason; so not to tie me, unless these and my conscience join, in the consent with them.*

## LX.

*That we are govern'd by a Power above us.*

**T**HAT which we either *desire* or *fear*, I observe, doth *seldom* happen; but something, that we think not on, doth for the most part *intervene*, and *conclude*: or if it do fall out as we expect, it is not till we have given over the *search*, and are almost out of thought of *finding* it. *Fortunes* befall us *unawares*, and *mischiefs* when we think them *scaped*. Thus *Cambyfes*, when *Cyrus* had been *King of the Boys*, he thought the *predictions* of his rule fulfilled, and that he now might sit and sleep in his *Throne*; when suddenly he was awaked to ruin. So, *Sarah*, was fruitful; when she could not believe it: and *Zachary* had a son, when he was stoop'd into years, and had left hoping it. When *Dioclesian* thought himself deluded by the *Prophecie*, having killed many wild Boars, at last he lights on the right *Aper*, after whose death he obtained the *Empire*. As if *God*, in the general would teach, that we are not wise enough to chuse for our selves, and therefore would lead us to a dependency on Him. Wherein he does like wise *Princes*, who feed not the expectations of *Favourites* that are apt to presume; but often cross them in their hopes and fears: thereby to tie them faster in their duty, and reverence to the hand that giveth. And certainly, we shall find this infallible: Tho *God* gives not our desires, yet he always imparts to our profits. How infinitely should we intangle our selves, if we could sit down, and obtain our wishes? Do we not often wish that, we after see would be our confusion? and is not this, because we ignorantly follow the flesh, the body, and the blinded appetite, which look to nothing, but the shell and outside? Whereas *God* respecteth the soul, and distributeth his favour, for the good of that, and his glory. *God* sees and knows our hearts, and things to come in certainty: We, but only by our weak collections, which do often fail of finding truth, in the Crowd of the Worlds occasions. No man would be more miserable, than he that should cull out his own ways. What a specious shew carried *Midas* his wish with it, and how it paid him with ruin at last! Surely, *God* will work alone, and *Man* must not be of his council. Nothing pulls destruction on him sooner, than when he presumes to part the *Empire* with *God*. If we can be patient, *God*, will be profitable: but the time and means we must leave to him, not challenge to our selves. Neither must our own *indeavours* wholly be laid in the couch to laze. The Moral of the Tale is a kind of an instructive Satyre, when the *Carter* prayed in vain to *Jupiter*, because he did not put his shoulder to the wheel. Do thy part with thy industry, and let *God* point the event. I have seen matters fall out so unexpectedly, that they have tutor'd me in all affairs, neither to despair, nor presume: Not to despair; for *God* can help me: Not to presume; for *God* can cross me. It is said of *Marius*, that one day made him *Emperor*, the next saw him rule;

rule; and the third he was slain of the Soldiers. I will never despair, cause I have a God: I will never presume, cause I am but a Man. Seneca has counsel, which I hold is worth the following:

*Nemo confidat nimium secundis,  
Nemo desperet meliora, lapsus;  
Misceat hac illis, prohibetque Clotho  
Stare fortunam.*—— Sen. in Thyest. Act. 3. Chor.  
Let none fall, despair to rise,  
Nor trust too much prosperities.  
Clotho mingling both, commands  
That neither stands.——

LXI.

Of Misery after Joy.

AS it is in *Spiritual proceedings*, better never to have been righteous, than, after righteousness, to become *Apostate*: So in *temporal* it is better never to have been happy, than after happiness, to be drown'd in calamities. Of all objects of sorrow, a distressed King is the most pitiful; because it presents us most the frailty of *Humanity*; and cannot but most midnight the soul of him that is fall. The sorrows of a deposed King, are like the distortments of a darted Conscience; which none can know, but he that hath lost a Crown. Who would not have wept, with our Second Edward, when his Princely tears were all the warm water his Butchers would allow to shave him with? when the hedge was his cloth of State; and his Throne, the humble, tho the honor'd ground. Misery after Joy, is killing as a sudden damp; terrible, as fire in the night, that startles us from a pleasing repose. Sudden changes, tho to good, are troublesome, especially if they be extreme: but when they plunge us into worse, they are then the Strapados of a human soul. A palpable darkness in a Summers day would be a dismal thing. Diseases, when they do happen, are most violent in the strongest constitutions. He that meets with plagues after a long prosperity, has been but fatted, like a beast, for slaughter: he is more mollified, only to make the pains and pangs of death more sensible: as if we should first supple a limb with Oils and Unguents; and then dab it with Aqua fortis, toothed waters, and corroding Minerals. It is better never to have been fair, than after a rare beauty, to grow into ugliness. The memory of thy blindness, makes thy misery more deplorable; which like dead Beer, is never more distastful than after a Banquet of Sweetmeats. Nor is this misery merely opinionate, but truly argued from the measure of pity that it meets with from others. For you may period upon this; That where there is the most pity from others; that is the greatest misery in the party pitied. Toward those that have been alway poor, pity is not so passionate: for they have had no elevation to make their depression seem the greater wonder. The tann'd slave, that hath ever rugg'd at the Oar, by a long use, hath mingled Misery with Nature; that he can now endure it uncomplaining. But when a soft Wanton comes to the Galley, every stroke is a wounding Spear in the side. I wonder not to hear *Dionysius* say, They are happy, that have been unblest from their youth. It was the opinion of *Diogenes*, that the most lamentable spectacle that the world had,

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had, was an *old man* in misery : whereunto, not only a *present impotency*, but also a remembrance of a *passed youth*, gave addition. Even the absence alone of fore-gone joy, is troublesome : how much more, when they wind downward, into *smartful extremities* ? *Death* and *Darkness* both are but *privations* ; yet we see how deep they terrifie. *Wax*, when it takes a *second impression*, receives it not without *new passion*, and more *violence* : so the *mind*, retaining the *prints of Joy*, suffereth a *new Creation*, in admitting a *contrary stamp*. For *Bajazet* to change his *Seraglio* for a *Cage* ; for *Valerian* to become a *Footstool* to his *proud foe* ; are *calamities* that challenge the *tributes of a bleeding eye*. I shall pity any man that meets with *misery* ; but they that find it after continual *blessedness*, are so much the more to be wailed, by how much they are unacquainted with the gloominess of *downfalls*. That which *Sophonisba* return'd, when her *Husband* sent her *poison*, the day after her *wedding*, as it shew'd *resolution* in her, so it incites *compassion* in others : *Hoc nuntia, melius me morituram fuisse, si non in funere meo nupissem*. Tell him, I had died more willingly, if I had not met my *Grave* in *Marriage*.

## LXII.

## Of the temper of Affections.

EVERY man is a vast and spacious Sea : his passions are the winds, that swell him into *disturbant waves* : How he tumbles, and roars, and fumes, when they in their fury trouble him ! Sometimes the *West* of pleasure, fanning in *luxurious gales* : sometimes the *maded South*, sorrowful, and full of tears ; sometimes the *sharp East*, piercing with a *testy spleen* : sometimes the violent and *blustering North*, swelling the cheek, with the *Angers* boiling blood. Any of these, in extremes, makes it become *unnavigable*, and full of danger to the vessel that shall coast upon it. When these are too loud, 'tis *perillous* : but when again they are all laid in the stillness of an *immotive calm*, 'tis *useless* : and tho it be not so ready to hurt, yet it is far from *availing*, to the profit of a *Voyage* : and the passengers may sooner *famish*, by being *becalm'd*, than coast it over for the advantage of their *Mart*. Surely, the man that is always *still* and *reposed* in his own thoughts, tho he be good, is but a piece of *deadned charity*. I care not for the *planed Stoic*, there is a *Seet* between him and the *Epicure*. An *unmoved man*, is but a *motive Statue* ; harmless and unprofitable. Indeed *fury* is far the *worser extreme* ; for, besides the trouble it puts on the company, it always delivers the *Author* into *successive mischiefs*. He that is *raging* in one thing, seeds his business with many *inconveniencies*. *Fury* is like *false position* in a *Verse*, at least nine faults together. Says *Claudian*, *Carm. 26*.

— Caret eventu nimius furor :

— Rage knows not when, nor how to end.

I like neither a *devouring Stork*, nor a *Jupiters Log*. Man is not fit for conversation, neither when his passions hurry him in a *hideous distemper* ; nor when they are all laid in a *silent and unstirring calm*. The Sea is best in a *pleasant Gale* : and so is Man, when his passions are alive, without *raging*. God implanted passions in the Soul, as he gave his *Talents* in the *Gospel*, neither to be *lavish'd* out impetuously, nor to be *buried* in *Napkins*.



*Napkins.* We may warm us at these fires: tho we burn not. *Man* without any, is no better than a *speaking stone*. *Cato's* best *Emperor* was, *Qui potuit imperare affectibus*; he does not say, *deponere*. *Moderate passions* are the most *affable expressions* of *humanity*; without which, the *Soul* finds nothing like it self to love. A *Horse*, too hot and fiery, is the danger of his *Rider*; one too dull, is his trouble: And as the first will not endure any man; so the last will be indur'd by no man. One will suffer none to back him; the other admits each child to abuse him. A good temper is a sure expression of a well compos'd *Soul*. Our wild passions are like so many *Lawyers*, wrangling and brawling at the *Bar*; *Discretion* is the *Lord-keeper* of man, that sits as *Judge*, and moderates their contestations. Too great a *spirit* in a man born to poor means, is like a high-heel'd shoe to one of mean stature: It advanceth his proportion, but is ready to fit him with falls. The flat sole walks more sure, tho it abates his gracefulness: yet, being too low, it is subject to bemire the foot. A little elevation, is the best mediocrity; 'tis both raised from the *Earth*, and sure: and for his tallness, it disposeth it to an equal competency. I will neither walk so lifted, as to occasion falling; nor so dejected, as at every step to take soil. As I care not for being powder, or the cap of the company; so I would not be *Earth*, or the *Fools Foot-ball*.

LXIII.

That Religion is the best Guide.

NO man lives conveniently, unless he propounds something that may bound the whole way of his actions. There must be something for him to fly to, beyond the reach of his cavilling senses, and corrupted reason: otherwise, he shall waver in his ways, and ever be in a doubtful unsettledness. If he takes policy, that is both endless and uncertain: and many times depends more upon the circumstance, than the main Act. What to day is good, is to morrow unsaving: what benefits one, may be the undoing of another; tho to an eye that is not curious, the matter may appear the same. How like the *Ass* it show'd, when he thought by leaping in his *Masters lap*, to be made much on, because he had seen the *Dog* do the like, before him? Besides, Policy is not a Flower growing in every mans Garden. All the world is not wit and stratagem. If it were, Policy is but a flight of wit, a brain-war: and in all wars, how doubtful, how inconstant is Victory? *Oedipus* his cunning, in the resolving *Sphinx's* Riddle, did but betray him to the fatal marriage of his *Mother*. *Palamedes* found out *Ulysses* fained madness; and *Ulysses* after, by hidden gold, and forged Letters, found means to have him stoned; even while he made shew of defending him. No man has a Monopoly of craft alone. Again, in private men it is infinitely shorten'd; both in respect of means and lawfulness. Even those that have allowed deceit lawful in Princes, have yet condemn'd it as vicious in private persons. And believe it, Policy runs smoothest, when it turns upon a golden hinge: without the supply of means, 'tis but like a Clock without a weight to set it going: Curious workmanship, but it wants a mover. If a man takes Nature, she is both obscure and insufficient: and will, with a pleasing breath, waft us into *Mare mortuum*. Nay, she, that before *Man* fell, was his sufficient Genius, is since

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since become his *Parasite*, that smoothing his *senses*, serves them, as the tyrannous *Emperor* did his *servants*, let them fall into a *chamber* fill'd with *Roses*; that, being smother'd in them, they might meet the bitterness of death, in sweetness. Nor is *Nature*, for the most part, without the over-bearing of predominant humours. *Cicero* is in one place doubtful, whether she be a *mother*, or a *step-dame*; she is sometimes so weighing a man to extremities. Nor, if she were able, could we have her pure alone. *Custom* hath so mingled her with *Art*, that we can hardly sever her: if we do, we shall so differ from the world, as we shall but, by it, make ourselves a prey to the nature that is arted with the subtilties of time and practice. Either of these are but sinking floors, that will fail us, when our weight is on them. *Reason* is contradicting, and so is *Nature*; and so is *Religion*, if we measure it by either of these. But *Faith* being the *Rule* of that, placeth it above the cavils of *Imagination*, and so subjecteth both the other to it. This being above all, is that only, which, giving limits to all our actions, can confine us to a settled rest. *Policy* governs the World; *Nature*, *Policy*; but *Religion*, All. And as we seldom see those Kingdoms govern'd by *Vice-Roys*, flourish like those where the *Prince* is present in *Person*: So, we never find *Policy* or *Nature*; to keep a man in that quiet, which *Religion* can. The two first I may use as *Counsellors*; hear what they say, and weigh it: but the last must be my *Sovereign*. They are to *Religion*, as *Apocrypha* to the *Bible*; They are good things, may be bound up, and read with it: but must be rejected, when they cross the *Text Canonical*. *God* is the *Summit* of *Man's* happiness: *Religion* is the way. Till we arrive at Him, we are but vapours, transported by unconstant winds.

## LXIV.

## Of the Soul.

HOW infinitely is *Man* distracted about himself? Nay, even about that which makes him capable of that distraction; his *Soul*? Some have thought it of the nature of fire, a hot subtil body, dispersing it self into rays, and fiery Atoms; as *Democritus* and some of the *Stoics*. Others have thought it Air; as *Diogenes*, and *Varro*, and others. *Epicurus* makes it a *Spirit*, mixt of fire and air. Some would have every Element a Parent of the *Soul*, separately: so every *Man* should have many distinct Souls, according to the Principles of his composition. Some have call'd it an undetermined virtue; some, a self-moving number; some, a Quintessence. Others have defin'd it to be nothing but a *Harmony*, conflat by the most even compofure of the four Elements in man. And for this one might thus argue: The body is before the soul; and till the body be perfect, the soul appears not: as if the perfection of the body, in his even contemperation, were the generation of the soul within it. The soul also changeth with the body: Is it not childish in *Infancy*, luxurious and unbounded in *Youth*, vigorous and discerning in the strength of *Manhood*, froward and doting in the declining age of his life? For, that which in old men we call transcending wisdom, is more collection by long observation, and experience of things without them, than the genuine vigour of judgment in themselves. Hence some wise Princes have been careful,

careful, neither to chuse a *green head*, nor one that is worn with *age*, for *Counsel*. Next, we see the *soul* following the temperature of the *body*; nay, even the *desires* of it, generated by the *present* constitution of the *body*: as in *longing* after things that please our *humors*, and are agreeable to their *defect* or *excess*: Doth not the distemper of the *body* insatiate the *soul*? What is *madness*, but *Mania*, and the exuberancy and pride of the *blood*? And when again they mean to cure the *soul*, do they not begin with *Doses*, and *Potions*, and *Prescriptions* to the *body*? *Johannes de Combis* cites *Augustin* saying, *Anima est omnium similitudo*: because it can fanſie to it ſelf, the ſhape of whatſoever appears. But for all theſe, I could never meet with any, that could give it ſo in an *absolute Definition*, that another or himſelf could conceive it: Which argues, that to all theſe, there is ſomething ſure *immortal* and *transcending*, infuſ'd from a ſupernatural *Power*. *Cicero* is there *divine* where he ſays, *Credo Deum immortalem ſparſiſſe animos in humana corpora*: and where he ſays again, *Mihi quidem nunquam perſuaderi potuit, Animos, dum in corporibus eſſent mortalibus, vivere: cum exiſſent ex iis, emori*: I could never think ſouls to live in mortal bodies, to die when they depart them. *Seneca* does raiſe it higher, and asks, *Quid aliud voces hunc, quam Deum, in corpore humano hoſpitantem*? What other canſt thou term it, but a God, Inning in the *ſleſh* of man? The *Conſcience*, the *Charaſter*, of a God ſtampt in it, and the apprehenſion of *Eternity*, do all prove it a ſhoot of *everlaſtingneſs*. For though I doubt whether I may be of their opinion, who utterly take away all *reaſon* from *Beaſts*: yet I verily believe, theſe are things that were never *inſtincted* in them. *Man* hath theſe things in grant only: whereby the *soul* doth ſeem *immortal*; and by this ſeeming, is proved to be ſo indeed: Elſe ſeeming ſhould be better than *certainty*; and *falsehood* better than *truth*; which cannot be. Therefore they which ſay, the *soul* is not *immortal*; yet, that 'tis good men ſhould think it ſo, thereby to be awed from *vice*, and incited to *virtue*; even by that *Argument*, argue againſt themſelves. They that believe it not, let them do as *Philophers* wiſh them to do, that deny *fire* to be hot, becauſe they ſee not the *means* that make it ſo: let them be caſt into it, and then hear if they will deny: So let them that deny the *immortality* of the *soul*, be immerged in the horrors of a *wulned Conſcience*, then let them tell me what they believe. 'Tis certain, *Man* hath a *Soul*; and as certain, that it is *immortal*. But *what*, and *how* it is, in the *perfect* nature and *ſubſtance* of it; I confeſs, my *human reaſon* could never ſo inform me, as I could fully explain it to my own apprehenſion. O my God! what a clod of moving ignorance is *Man*! when all his *industry* cannot inſtruct him, what himſelf is; when he knows not *that*, whereby he knows that he does not know it. Let him ſtudy, and think, and invent, and ſearch the very *inwards* of obſcured *Nature*; he is yet to ſeek, how to define this *inexplicable, immortal, incorporeal wonder*: this *Ray* of *Thee*; this *emanation* of thy *Deity*. Let it then be ſufficient, that *God* hath given me a *Soul*, and that my *eternal welfare* depends upon it: though he be not accountable either how I had it, or what it is. I think both *Seneca* and *Cicero* ſay trueſt, when they are of opinion, that *Man* cannot know what the *Soul* is. Nor indeed need any man wonder at it: Since he may know, whatſoever is created by a *Superior Power*, ſuffers a *Compoſure*, but cannot know it: becauſe it was done, before it ſelf was. *Man* though he hath



*Materials*, cannot make any thing, that can either know how it was made, or what it is, being made: yet it is without defect, in respect of the end 'tis intended for. How then can *Man* think to know himself, when both his *materials* and *composure*, are both created and formed by a *Supreme Power*, that did it without co-operation? Why should I strive to know that, which I know I cannot know? Can a man dissect an *Atome*? Can he grasp a *flame*? or hold and seize on *Lightning*? I am sure I have a *soul*: and am commanded to keep it from *sin*. O thou, the *God* of that little god within me, my *Soul*! let me do that, and I know, thou art not such an *Enemy* to ignorance in *Man*, but that thou art better pleased with his admiration of thy secrets, than his search of them.

## LXV.

## Of Courtesies.

Nothing inflaveth a grateful Nature, like a free benefit. He that confers it on me, steals me from my self: and in one and the same Act, makes me his *Vassal*, and himself my *King*. To a disposition that hath worth in it, 'tis the most tyrannical War in the world: for it takes the mind a prisoner: and, till the *Ransom* be paid by a like return, 'tis kept in fetters, and constrained to love, to serve, and to be ready as the Conquerer desires it; he that hath requited a *Benefit*, hath redeemed himself out of prison: and, like a man out of debt, is free. For, *Courtesies* to Noble minds, are the most extream extortions that can be. Favours, thus imparted, are not Gifts, but Purchases, that buy men out of their own liberty. Violence and Compulsion, are not half so dangerous. These besiege us openly, give us leave to look to our selves, to collect our forces, and refortifie, where we are sensible of our own weaknesses: nay, they sometimes befriend us, and raise our fortitude higher, than their highest braves. But the other, undermine us, by a fawning Stratagem: and if we be Enemies, they make us lay down our Weapons, and take up Love. Thus the Macedonian proved himself a better Physician for calumny, by his bounties; than his Philosophers, by their gray advise-ments. They make of an Enemy, a Subject; of a Subject, a Son. A Crown is safer kept by Benefits, than Arms, *Meliùs beneficiis Imperium custoditur quàm Armis*. The golden Sword can conquer more than steel ones: and when these shall cause a louder cry, that shall silence the barking tongue. There is nothing adds so much to the greatness of a King, as that he hath wherewith to make friends at his pleasure. Yet even in this, he plays but the Royal Merchant, that putting no condition in his bargain, is dealt with in the same way: so for a petty benefit, he often gets an inestimable friend. For, Benefits, binding up our bodies, take away our souls for the giver. I know not that I am ever sadder, than when I am forced to accept courtesies, that I cannot requite. If ever I should affect injustice, it should be in this, that I might do courtesies, and receive none. What a brave height do they flie in, that like gods, can bind all to them, and they be tied to none! But indeed, it is for a God alone. How heroical was it in Alexander Severus, who used to chide those he had done nothing for, for not asking; demanding of them, if they thought it fit, he should be still in their debt; or that they should have cause

to complain of him when he is gone? Certainly, as it is a transcending happiness to be able to shine to all; so, I must reckon it one of the greatest miseries upon Earth, wholly to depend upon others favours: and a next to this, is, to receive them. They are grains cast into rich ground, which makes it self sterile, by yielding such a large increase. Gifts are the greatest Usury; because a two-fold retribution is an urged effect, that a Noble nature prompts us to. And surely, if the generous man considers; he shall find he pays not so much for any thing, as he does for what is given him. I would not, if I could, receive favours of my friends, unless I could re-render them. If I must, I will ever have a ready mind, though my hand be shortned. As I think there be many, will not have all they may: So I think there are few, can requite all they have: and none, but sometimes must receive some, God hath made none absolute. The rich depends on the poor, as well as the poor on him. The World is but a more magnificent building: all the stones are gradually concerned, and there is none that subsists alone.

LXVI.

Of a Man's Self.

WE ever carry our greatest Enemy within us. There was never a sounder truth, than, *Nemo laeditur nisi à seipso*. Had we the true reins of our own passions and affections, outward occasions might exercise our virtues, but not injure them. There is a way to be wise and good, in spite of occasions. We go abroad, and fondly complain, that we meet with wrongs; as if we could cross the Proverb, and prove, that they may be offered to a willing preparedness. Others cannot draw us into inconveniencies, if we help not our selves forward. 'Tis our inside that undoes us. Therefore says Machiavel, *A Prince ought to know the tempers of men, that he may fit them with baits, and wind them to his own ends*. A Curtezan cannot hurt thee, unless there lies a Letcher in thy heart. When men plot upon us, to intrap and snare us, they do but second our own inclinations: and, if they did not see a kind of invitation, from our selves, they would never dare to begin. When Cyrus besought the Lacedemonians to enter League with him, rather than Artaxerxes; he only tells them, he had a greater heart than his Brother, and could bear his drink better: For he knew they loved men generous and hardy: so by making himself like them, he thought to win their liking. When men happen upon things that go against the Genius of the mind, then they work in vain: but when others flatteries shall joyn with the great Flatterer, a man's self; he is then in the way to be wrought upon. 'Tis sure, there is sometimes a self-constancy, that is not temptable. In Athens there may be one Phocion, to refuse the gold of Harpalus and Alexander. But this indeed is rare, and worthy his magnifying. *Nil magnum in rebus humanis, nisi animus magna despiciens*. Otherwise, it is we only, that ruin our selves: if not totally, yet primarily. If we do ill compulsively, we are cleared by the violence. In the judgment of an upright soul, a man is not guilty of that which he cannot avoid, (I mean in civil matters.) There is no mischief that we fall into, but that we our selves are at least a coadjutive cause, and do help to further the thing. A man's

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own heart is as arch a *Traitor*, as any he shall meet withal: we *trust* it too much, and *know* it too little: and while we think it *sure-footed*, it *slides*, and does *deceive* us. That we are the *Authors* of our own ill, the *success* will tell us: For, *Conscience* is always *just*, and will not chide us wrongfully: and when we have done an ill, though by *others* *procurement*, yet she rates us even to a *loathing* of our selves. Says the *Comic*,

—*Jam aderit tempus, cum se etiam*

*Ipse oderit.* — Plaut. Bacch. 3. 3.

The day will come, when he shall hate himself.

The wise man should ever therefore keep a double watch; one, to keep his heart from *extravagancies*; the other, to keep the *Enemy* from approaches. *Occasion*, and our *Nature*; are like two *inordinate Lovers*; they seldom meet, but they *sin* together. If we keep them asunder, the *harm* is prevented: or if they do meet, and the heart consent not, I am in some doubt, whether the *offence* be punishable, though the *act* be committed. It is no fault in the *true man*, to let the *Thief* have his purse, when he can do no other. In the old *Law*, the *ravished Woman* was to be free'd: for, says the *Text*, *There is in her no cause of death. Qui volens injuste agit, malus est: qui vero ex necessitate, non dico prorsus malum.* 'Tis not the *necessitated*, but the *willing ill* that stains. Even *Actual sins* have so far dependency on the hearts approbation, as that alone can vitiate or excuse the *Act*. While we keep that steady, our *Enemies* can much less hurt us. The reason is, it is not in *Man* to compel it. The *mind* of *Man*, from *Man*, is not capable of a *violation*: and whom then can I tax for my own *yielding*, but my *self*? No man hath power over my *mind*, unless I my *self* do give it him. So that this I shall think certain; *No man falls by free action, but is faulty in something*, at least by some *circumstance*; though excusable in the most, and most important. I know, *calumny* and *conjecture* may injure *Innocence* it self. In matters of *censure*, nothing but a certain knowledge, should make us give a certain judgment. *Fame* and *Air* are both too weak foundations for unspotted *Truth* to build on: only *deeds* are liable to the down-right *Tax*: Because they carry the heart along: which in every action is a *witness*, either for or against us. Surely, *Man* is his own *Devil*, and does oftentimes tempt himself. All the *Precepts* of *moderation*, we meet with, are but given us to beware of our selves: and undoubtedly, he that can do it, is rising towards *Deity*. Hark but to the *Harp* of *Horace*.

*Latius regnes, avidum domando*

*Spiritum, quam si Libyam remotis*

*Gadibus jungas, & uterq; Pænis*

*Serviat uni.* L. 2. Od. 2.

By curbing thy insatiate mind,

Thou shalt sway more, than couldst thou bind

Far Spain to *Lybia*: or to thee

Cause either *Carthage* subject be.

One eye I will sure have for *without*; the other I will hold *within* me: and lest I see not enough with that, it shall ever be my *Prayer*, that I may be delivered from my *self*. *A me me salva, Domine!* shall be one *Petition* I will add to the *Letany* of my beseechings.



LXVII.

Of the worst kind of *Perfidy*.

THE *Dead*, the *Absent*, the *Innocent*, and him that trusts me, I will never deceive willingly. To all these we owe a *Nobler Justice*; in that they are the most certain trials of *human equity*. As that *grief* is the truest, which is without a *witness*; so is that *honesty* best, which is for it self without *hope of reward*, or *fear of punishment*. Those *virtues* that are *sincere*, do value *applause* the least. 'Tis when we are conscious of some *internal defect*, that we look out for others *approbations*. Certainly, the *world* cannot tempt the man that is *truly honest*. And he is certainly a *true man*, that will not *steal*, when he may, without being *impeached*. The two first are hindered, that they cannot tax my *injury*; and *deceit* to them is not without *cowardice*, throwing *Nature* into the lowest degree of *baseness*. To wrong the third, is *savage*, and comes from the *Beast*, not *Man*. It was an *Act* like *Nature* in *Xenocrates*, when the pursued *Sparrow* flew into his bosom, to *cherish* and *dismiss* it. How black a *heart* is that, which can give a *stab*, for the *innocent smiles* of an *Infant*? Surely, *Innocence* is of that *purity*, that it hath more of the *God* in it, than any other *quality*; it intimates a freedom from *general vice*. And this is it, which makes the *injury* to it so detestable; and sometimes gives the *owners* a divine and miraculous force: as we may read in the *Turkish story*, of a *Child* that struck an *intending Murderer* into a *swound*, with offering to embrace him. The last I cannot defraud without *Ingratitude*; which is the very *lees of Vice*: and makes my *offence* so much the *greater*, by how much he was *kinder*, in making me *Master of himself*. Assuredly, as *Nature* hath endued *man* with a more earnest desire to do right to these; because a *true performance* doth in these things most magnifie him: so she hath made the contrary appear the most *odious*; because they are breaches that most destroy *humanity*. It came from him that had but *Nature*, *Cicero*; *Perditissimi est hominis, fallere eum, qui lasus non esset, nisi credidisset*, None but the most villanous man, will deceive him that had been safe, but for trusting.

LXVIII.

Against *Insultation*.

IT cannot be safe to insult over any. As there is no *creature* so little but may do us a *mischiefe*: so is no *Man* so low, but may occasion our smart. The *Spider* com *impoison*; the *Ant* can *sting*; even the *Fly* can trouble our *patience*. Into all *sensitive Creatures*, *Nature* hath put a kind of a *vindictive justice*; that in some measure they are able to return an *Injury*. If they do not always, 'tis only because they are not *able*. *Man* hath both a more *able*, and more *impatient soul*: and though *Reason* teaches him not to be *furios*, yet withal, it teaches him not to be *dull*. Extremities of *Injury* often awake extremities of *Revenge*: especially, if we meet with *contempt* from others, or find *despair* in our selves: for *despair* makes a *Coward bold* and *daring*. Nor stands it but with *reason*, that a *strong patience*, urged beyond it self, should turn into the

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the strongest rage. The Bow, that is hardest to bend, sends out an Arrow with most force. Neglect an Enemy, but contemn him not. Disdain will banish Patience, and bring in Fury; which is many times a greater Lord, than he that rules a Kingdom. Contempt unbridles Fear, and makes us both to will, to dare, and to execute. So Lipsius has it, *Contemptus excutit timoris frangum, & efficit, ut non velis solum, sed audeas, & tentes*. It is not good too far to pursue a Victory. Sigismund said true, *He hath conquer'd well, that hath made his Enemies fly*: we may beat them to a desperate resistance, that may ruin us. He is the wrong way high, that scorns a man below him, for his lowness. They are but puffed minds, that bubble thus above Inferiors. We see, 'tis the froth only, that gets to the top of the water. Man cannot be so much above Man, as that his difference should legitimate his scorn. Thou knowest not what may shew it self, when thy contempt awakes the Lion of a sleeping mind. All Disdain, but that of Vice, detracteth from the worth of Man. Greatness in any man, makes not his injury more lawful, but more great. And as he that suffers, thinks his disgrace more noted for the others eminency: so he thinks his own honor will be the more, when he hath accomplished his revenge; whereby, in some kind, he hath raised himself to be his Superiors equal. Man is, *Animal generosissimum*: and though he be content to subject himself to another's commands, yet he will not endure his bruises. A lash given to the soul, will provoke more, than the bodies cruel torture. Derision makes the Peasant brave the Prince. When Augustus saw one like himself, and ask'd him in a scoff, if his Mother were never at Rome: The Boy answers, No; but his Father was. When Julius in a mock, ask'd the reverend, and aged, blind Ignatius, Why he went not into Galilee, to recover his sight: Says he, *I am contentedly blind, that I may not see such a Tyrant as thou art*. We are all here fellow-servants: and we know not how our grand Master will brook Insolencies in his Families. How darest thou, that art but a piece of Earth, that Heaven has blown into, presume thy self into the impudent usurpation of a Majesty unshaken? Thou canst not sit upon so high a Cog, but mayst with turning prove the lowest in the wheel: and therefore thou mayst think of the measure that thou would'st then have given me. If we have Enemies, 'tis better we deserve to have their friendship, than either to despise, or irritate them. No man's weakness shall occasion my greater weakness, in proudly contemning him. Our Bodies, our Souls have both the like original composition: If I have any thing beyond him, 'tis not my goodness, but God's: and he, by time and means, may have as much, or more. Take us alone, and we are but Twins of Nature. Why should any despise another, because he is better furnished with that which is none of his own?

## LXIX.

## Of Assimilation.

Through the whole world this holds in general, and is the end of all; that every thing labors to make the thing it meets with, like it self. Fire converts all to fire. Air exiccates and draws to it self. Water moistens, and resolveth what it meets withal. Earth changeth all, that we commit to her, to her own nature. The world is all vicissitude and conversion.

version. Nor is it only true in *Materials* and *Substances*; but even in *Spirits*, in *Incorporeals*; nay, in these there is more *aptness*; they mix more *subtily*, and pass into one another with a *nimbler glide*. So we see *infection* sooner taken by *breath* than *contaction*: and thus it is in *dispositions* too: The *Souldier* labors to make his *Companion* *valiant*. The *Scholar* endeavours to have his *Friend* *learned*. The *bad man* would have his *company* like himself. And the *good man* strives to frame others *virtuous*. Every Man will be busie in dispensing that *quality*, which is predominant in him. Whence this *Caveat* may well become us, to beware both whom and what we chuse to live withal. We can converse with nothing, but will work upon us; and by the unperceived stealth of *Time*, assimilate us to it self. The choice therefore of a man's *Company*, is one of the most weighty *Actions* of our *lives*: For, our future well or ill being depends on that *Election*. If we chuse ill, every day declines us to worse: we have a perpetual weight hanging on us, that is ever sinking us down to *Vice*. By living under *Pharaoh*, how quickly *Joseph* learned the *Courtship* of an *Oath*! *Italy* builds a *Villain*: *Spain* *superbiates*; *Germany* makes a *Drunkard*, and *Venice* a *Letcher*. But if we chuse well, we have a *hand of Virtue*, gently lifting us to a continual rising *Nobleness*. *Antisthenes* used to wonder at those, that were curious but in buying an *earthen Dish*, to see that it had no *cracks*, nor *inconveniences*, and yet would be careless in the choice of *Friends*; to take them with the flaws of *Vice*. Surely a man's *Companion* is a second *Genius*, to sway him to the white or bad. A *good man* is like the *Day*, enlightning and warming all he shines on, and is always raising upward, to a *Region* of more constant *purity*, than that wherein it finds the *Object*. The *bad man* is like the *night*, dark, obtruding fears, and dimitting unwholesome vapours upon all the rest beneath. *Nature* is so far from making any thing absolutely idle, that even to *stones* and *dullest metals*, she hath given an *operation*: they grow, and spread, in our *general Mothers veins*: and by a cunning way of *incroachment*, couzen the *Earth* of it self: and when they meet a *Brother'd Constitution*, they then unite and fortifie. Hence grows the height of *friendship*, when two *similary Souls* shall blend in their *commixtures*. This causes, that we seldom see different *dispositions* to be entirely loving. Hor Epist. 1. 19.

Oderunt hilarem tristes, tristemque jocos:

Sedatum celeres, agilem gnavumque remissi.

Potores Bibuli mediâ de nocte Falerni

Oderant porrecta negantem pocula

Sad men hate mirth; the pleasant, sadness shun:

Swift men, the slow; the slothful, those that run.

Who drinks at midnight, old Falernian Wine,

Scorns him that will not take his Cups

It is likeness that makes the true-love-knot of *friendship*. When we find another of our own *disposition*, what is it, but the same soul in a divided body? What find we, but our selves intermutually transposed; each into other? And *Nature*, that makes us love our selves, makes us, with the same reason, love those that are like us. For this, a *Friend* is a more sacred name than a *Brother*. What avails it to have the *Bodies* from the same *Original*, when the *Souls* within them differ? I believe that the applause which the *Ancients* gave to equal *friendship*, was to be understood



stood of the likeness of *minds*, rather than of *estate*, or *years*: For, we find no *season*, nor no *degree of man*, but hath been happy with this *Sun* of the *World*, *Friendship*: Whereas in *jarring dispositions*, we never as yet found it true. Nay, I think, if the *minds* be *consonant*, the best *friendship* is between *different fortunes*. He that is *low*, looks *upward* with a greater *loving reverence*: and he that is *high*, looks *downward* more *affectionately*; when he takes it to be for his *honor*, to favour his *Inferior*, whom we cannot chuse but *love* the more for *magnifying him*. Something I would look to *outwards*; but in a *friend*, I would especially chuse him full of *worth*, that if I be not so my *self*, yet he may work me like him. So for *Company*, *Books*, or whatsoever; I would, if I have *freedom*, chuse the *best*: though at first I should not fancy them, *continual use* will alter me, and then I shall gain by their *graces*. If *judgment* direct me right in my *choice*, *custom*, winning upon my *will*, will never fail in time to draw that after it.

## LXXI.

## Of Poets and Poetry.

Surely he was a little wanton with his *leisure*, that first invented *Poetry*. 'Tis but a *Play*, which makes *Words dance*, in the evenness of a *Cadency*: yet, without doubt, being a *Harmony*, it is nearer to the *mind* than *prose*: for that it self is a *Harmony* in height. But the *Words* being rather the *drossie part*, *Conceit* I take to be the *principal*. And here tho' it digresseth from *Truth*, it flies about her, making her more rare, by giving *curious raiment* to her *nakedness*. The *Name*, the *Grecians* gave the men that wrote thus, shew'd how much they honor'd it: They call'd them *Makers*. And had some of them had power to put their *Conceits* in *Act*, how near would they have come to *Deity*? And for the *virtues* of men; they rest not on the bare *Demeanor*, but slide into *imagination*: so proposing things above us, they kindle the *Reader* to wonder and *imitation*. And certainly, *Poets*, that write thus, *Plato* never meant to banish. His own *practice* shews, he excluded not *all*. He was content to hear *Antimachus* recite his *Poem*, when all the *Herd* had left him: and he himself wrote both *Tragedies*, and other pieces. Perhaps he found them a little too busie with his *gods*: and he, being the first that made *Philosophy Divine*, and *Rational*, was *modest* in his own *beginnings*. Another *Name* they had of *honor* too, and that was *Vates*. Nor know I how to distinguish between the *Prophets* and *Poets* of *Israel*. What is *Jeremy's Lamentation*, but a kind of *Sapphic Elegy*? *David's Psalms* are not only *Poems*, but *Songs*, *Snatches*, and *Raptures* of a *flaming spirit*. And this indeed I observe, to the *honor* of *Poets*; I never found them *covetous*, or *scrapingly-base*. The *Jews* had not two such *Kings* in all their *Catalogue*, as *Solomon*, and his *Father*; *Poets* both. There is a largeness in their *Souls*, beyond the narrowness of other men: and why may we not then think, this may imbrace more, both of *Heaven*, and *God*? I cannot but conjecture this to be the reason, that they, most of them, are *poor*: they find their minds so solaced with their own flights, that they neglect the study of *growing rich*: and this, I confess again, I think, turns them to vice, and *unmanly courses*. Besides, they are for the most part, mighty lovers

lovers of their palates; and this is known an impoverisher. *Antigonus* in the *Tented Field*, found *Antagoras* cooking of a *Conger* himself. And they all are friends to the *Grape* and *Liquor*: though I think, many, more out of a ductile Nature, and their love to pleasant company, than their affection to the juice alone. They are all of free Natures; and are the truest Definition of that *Philosopher's man*, which gives him, *Animal risible*. Their grossest fault is, that you may conclude them sensual: yet this does not touch them all. Ingenious for the most part they are. I know there be some *Riming fools*; but what have they to do with *Poetry*? When *Salust* would tell us, that *Scmpronius's* wit was not ill; says he, — *Potuit versus facere, & jocum movere*: She could make a Verse, and break a Jest. Something there is in it, more than ordinary: in that it is all in such measured Language; as may be marr'd by reading. I laugh heartily at *Philoxenus* his Jest, who passing by, and hearing some *Masons*, mis-sensing his lines, (with their ignorant sawing of them) falls to breaking again: They ask the cause, and he replies, They spoil his work, and he theirs. Certainly, a worthy Poet is so far from being a Fool, that there is some wit required in him that shall be able to read him well: and without the true accent, *numbered Poetry* does lose of the gloss. It was a speech becoming an able Poet of our own, when a Lord read his Verses crookedly, and he beseech'd his Lordship not to murder him in his own lines. He that speaks false Latin, breaks *Priscian's* head: but he that repeats a Verse ill, puts *Homer* out of joynt. One thing commends it beyond *Oratory*; it ever complyeth to the sharpest Judgments. He is the best Orator that pleaseth all, even the *Crowd* and *Clowns*. But Poetry would be poor, that they should all approve of. If the Learned and Judicious like it, let the *Throng* bray. These, when 'tis best, will like it the least. So, they condemn what they understand not; and the neglected Poet falls by want. *Calphurnius* makes one complain the misfortune, *Eclog.* 4.

*Frangere puer calamos, & inanes desere Musas:  
Et potius glandes, rubicundaque collige corna.  
Duc ad mulctra greges, & lac venale per urbem  
Non tacitus porta: Quid enim tibi Fistula reddet,  
Quo tutere famem? certe, mea carmina nemo  
Prater ab his scopulis vertosa remurmurat Eccho.  
Boy, break thy Pipes, leave, leave thy fruitless Muse:  
Rather the Mast, and blood-red Cornil chuse.  
Go lead thy Flocks to milking; sell and cry  
Milk thro' the City: what can Learning buy,  
To keep back hunger? None my Verses mind,  
But Eccho, babbling from these Rocks and Wind.*

Two things are commonly blamed in Poetry: nay, you take away That if Them; and these are Lyes, and Flattery. But I have told them in the worst words: For, 'tis only to the shallow insight that they appear thus. Truth may dwell more clearly in an Allegory, or a moral'd Fable, than in a bare Narration. And for Flattery, no man will take Poetry literal: since in commendations, it rather shews what men should be, than what they are. If this were not, it would appear uncomely. But we all know, *Hyperbole's* in Poetry do bear a decency, nay, a grace along with them. The greatest danger that I find in it, is, that it wantons the Blood, and Imagination; as carrying a man, in too high a Delight. To prevent

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vent these, let the *wise Poet* strive to be modest in his *lines*. First, that he dash not the *Gods*: next, that he injure not *Chastity*, nor corrupt the *Ear* with *Lasciviousness*. When these are declined, I think a *grave Poem* the deepest kind of *Writing*. It wings the *Soul* up higher, than the *slack'd pace of Prose*. *Flashes* that do follow the *Cup*, I fear me, are too *spritely* to be *solid*: they run smartly upon the *loose*, for a *Distance* or two; but then being *foul*, they give in, and *tyre*. I confess, I love the *sober Muse*, and *fasting*: From the other, *matter* cannot come so clear, but that it will be misted with the *fumes of Wine*. *Long Poetry* some cannot be friends withal: and indeed, it palls upon the reading. The *wittiest Poets* have been all *short*, and changing soon their *Subject*; as *Horace*, *Martial*, *Juvenal*, *Seneca*, and the two *Comedians*. *Poetry* should be rather like a *Coranto*, *short*, and *nimbly-lofty*; than a *dull Lesson*, of a day long. Nor can it but be *deadish*, if *distended*: For, when 'tis right, it centers *Conceit*, and takes but the *spirit of things*: and therefore *foolish Poetrie* is of all *writing* the most *Ridiculous*. When a *Goose* dances, and a *fool Versifies*, there is *sport* alike. He is twice an *Ass*, that is a *riming one*. He is something the *less unwise*, that is *unwise* but in *Prose*. If the *Subject* be *History*, or *contexted Fable*, then I hold it better put in *Prose*, or *Blanks*: for *ordinary discourse* never shews so well in *Metre*, as in the *strain* that it may seem to be spoken in: the *commendation* is, to do it to the *life*. Nor is this any other than *Poetry* in *Prose*. Surely, though the *World* think not so, he is happy to himself, that can play the *Poet*. He shall vent his *passions* by his *Pen*, and ease his *heart* of their weight: and he shall often raise himself a *Joy* in his *Raptures*, which no man can perceive, but *he*. Sure, *Ovid* found a *pleasure* in't, even when he writ his *Tristia*. It gently delivers the *mind of distempers*; and works the thoughts to a *sweetness*, in their *searching conceit*. I would not love it for a *Profession*: and I would not want it for a *Recreation*. I can make my self *harmless*, nay, *amending mirth* with it; while I should perhaps be trying of a *worser pastime*. And this I believe in it further, unless *Conversation* corrupts his *easiness*, it lifts a man to *Nobleness*; and is never in any *rightly*, but it makes him of a *Royal* and *capacious Soul*.

## LXXI.

## Of Fear and Cowardice.

They, that are made of *fearful dispositions*, of all others, may seem the least beholden to *Nature*. I know not any thing, wherein they can be more *unfortunate*. They enjoy nothing without a *frighted mind*; no, not so much as their *sleeps*. They doubt what they *have done*, lest it may *hurt them*: they *tremble* at the *present*; and *Miseries* that but *may come*, they *anticipate* and *send for*, and *infer* in a more *horrid habit*, than any *Enemy* can *devise* to put them in. Nay, it were well, if they did but *fear more miseries*, than the *bolder people*: But it plainly appears, that the *Coward* really meets more *dangers*, than the *valiant man*. Every *base Nature*, will be ready to offer *injuries*, where they think they will not be *repayed*. He will many times *beat* a *Coward*, that would not dare to strike him, if he thought him *valiant*. When the *Passenger* gallops by, as if his *fear* made him *speedy*; the *Car* follows him with an open





open mouth, and *swiftness*: let him walk by, in a *confident neglect*; and the Dog will never stir at him. Surely, 'tis a weakness that every creature (by a native instinct) takes advantage of: and Cowards have souls of a *courser mixture*, than the common spirits of men. Evils that must be, they meet with before their time: as if they strived to make themselves miserable, sooner, than God appointed them. Evils that are but probable, they ascertain. They that by an even poize might sit safe, in a Boat on a rough Sea, by rising up to avoid drowning, are drowned. For this is sure; it cozens the weak mind infinitely, both in making of her falsely believe she may avoid dangers by flying, and in counterfeiting whatsoever is ill. All diseases are belyed by fear, and conceit: and we know some, out of fear of Death, have dy'd. In a Battel we see the valiant man escape off safe, by a constant keeping his rank; when the Coward, shifting dangers, runs, by avoiding one, into the several walks of many. *Multos in summa pericula misit Venturi timor ipse mali.* Certainly I have studied in vain, in thinking what a Coward may be good for: I never heard of any Act becoming virtue, that ever came from him. All the Noble deeds that have beat their Marches through succeeding Ages, have all proceeded from men of courage. And I believe many times, their confidence kept them safe. An unappalled look does daunt a base attempter. And oftentimes, if a Man has nothing but a courageous eye, it protects him. The brave soul knows no trembling. Caesar spake like Caesar, when he bad the Mariners fear nothing; for they carried him and his Fortunes. And indeed valor casts a kind of honor upon God; in that we shew that we believe his goodness, while we trust our selves, in danger, upon his care only: Whereas the Coward eclipses his sufficiency, by unworthily doubting, that God will not bring him off. So unjustly accusing either his power, or his will, he would make himself his own Saviour, and becomes his own confounder. For when man mistrusts God, 'tis just with God to leave Man. Marcus Antonius would not believe, that Avidius Crassus could ever have deposed him: and his reason was; The Gods had greater care of him than to let Crassus wrong him undeservedly. And this winning him love, establish't him: whereas, Fear on the other side frustrates a sufficient defence. The mistocles compared a Coward to the Sword-fish, which hath a weapon, but wants a heart, and then what use can the quaking hand put it to? Nay, when he may fly, cowardise hinders him from playing the Coward; he would run away, and fear arrests him with a senseless amazement, that betrays him to the pursuit of his Foes. No armor can defend a fearful heart. It will kill it self, within. Cleomenes was so far out of charity with this pale passion, as the Spoils he wan from Cowards, he would neither sacrifice to the Gods, nor let the Lacedamonian Youth behold them. There are two miseries, for which it is famous beyond all other passions. Love, Anger, Sorrow, and the like, are but for a time, and then over: but this is perpetual, a disease of a life long, which every day slaves a man to whatsoever ill he meets with. It vassals him to the world, to beasts, and men. And like a surly Tyrant, inforceth whatsoever it proposeth: For this, does Martial Epigram upon it.

*Quid si me Tonsor, cum stricta novacula supra est,*

*Tunc Libertatem, Divitiasque roget?*

*Promittam: nec enim rogat illo tempore Tonsor,*

*Latro rogat. Res est imperiosa Timor.*

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Suppose my *Barber*, when his *Razor's* nigh  
My *throat*, should then ask *wealth*, and *liberty*;  
I'd promise sure. The *Barber* asks not this,  
No, 'tis a *Thief*, and *Fear* imperious is. L. 11. *Epig.* 58.

Next, whereas other *passions* are grounded upon things that are, as *Envy* upon *Happiness*, *Rage* upon *Injury*, *Love* upon *Beauty*, and so the rest. This is as well upon things that are not; it coins *mischiefs* that neither be, nor can be. Thus having no object to bound it, it runs in *infinitum*, and cannot be secured by any condition of life. Let the *Coward* have a guard, and he fears that: Let him have none, and he will fear for want of it. I have known some, as happy as the world could make them; and their own needless fears have made their lives more *sowr*, than his that hath been *streightned* in all. I have pitied them; to think that a *weak*, *vexations*, and *unprofitable* passion should quite ruin the blessings of a fair estate. Some things I may doubt, and endeavour to *shun*: but I would never fear them to a *servility*. If I can keep but *Reason* Lord, *Fear* will serve and benefit me: but when that gets the *Throne*, it will domineer *insultingly*. Let me rather have a mind *confident*, and *undaunted* with some troubles; than a *Pulse* still beating fear, in the flush of *Prosperity*.

## LXXII.

That Man is neither happy, or miserable, but by comparison.

There is not in this world, either perfect misery, or perfect happiness. Comparison, more than Reality, makes men happy, and can make them wretched. What should we account miserable, if we did not lay it in the balance with some thing, that hath more felicity? If we saw not some men vaulting, in the gay trim of *Honor*, and *Greatness*, we should never think a poor estate so lamentable. Were all the World ugly, Deformity would be no Monster. In those Countries where all go naked, they neither shame at their being uncovered, nor complain that they are expos'd to the violence of the Sun and Winds. 'Tis without doubt, our eyes, gazing at others above, cast us into a shade, which before that time, we met not with. Whatsoever is not pain, or suffering, might well be born without grumbling: did not other objects, fuller of contentedness, draw away our souls from that we have, to those things which we see, we have not. 'Tis *Envy*, and *Ambition*, that makes us far more miserable, than the constitution which our liberal Nature hath allotted us. Many never find themselves in want, till they have discovered the abundance of some others. And many again, do bear their wants with ease, when they find others below themselves in happiness. It was an answer bewraying a *Philosopher*, which *Thales* gave to one, that asked him how Adversity might best be born? By seeing our Enemies in worse estate than our selves. We pick our own sorrows, out of the Joys of other men: and out of their Sorrows, likewise, we assume our joys. When I see the toying labourer sweat through both his skins, yet can scarce get so much, as his importunate belly consumes him; I then look upon my self with gladness. But when I eye the Distributors of the Earth, in their Royalty: when I think of *Nero* in his journey, with his thousand Chariots,

*Chariots, and his Mules all shod with silver; then what a poor Atome do I account my self, compar'd with these huge piles of State?*

*Tolle felices, removeo multo*

*Divites auro, removeo centum*

*Rura qui scindunt opulenta bubus;*

*Pauperi surgent animi jacentes.*

*Est miser nemo, nisi comparatus.* Sen in Troad. Act. 4. Chor.

*Void the blot, and him that flows*

*With weighty Gold, and fifty Ploughs*

*Furrowing wealthy pastures goes;*

*Poor minds then will spring. For none*

*Is poor but by comparison.*

It was *comparison*, that first kindled the fire to burn *Troy* withal. Give it to the fairest, was it, which jar'd the Goddesses. *Paris* might have given the *Ball* with less offence, had it not been so inscribed. Surely *Juno* was content with her beauty, till the *Trojan* Youth cast her, by advancing *Venus*. The *Roman* Dame complained not of her husbands breath, while she knew no kiss but his. While we spy no joys above our own, we in quiet count them blessings. We see, even a few companions can lighten our miseries: by which we may guess the effect of a generality. Blackness, a flat nose, thick lips, and goggle eyes, are beauties, where no shapes nor colours differ. He is much impatient, that refuseth the general Lot. For my self, I will reckon that misery, which I find hurts me in my self; not that which coming from another, I may avoid, if I will. Let me examine whether that I enjoy, be not enough to felicitate me, if I stay at home. If it be, I would not have anothers better fortune put me out of conceit with my own. In outward things, I will look to those that are beneath me; that if I must build my self out of others, I may rather raise content than murmur. But for accomplishments of the mind, I will ever fix on those above me; that I may, out of an honest emulation, mend my self, by continual striving to imitate their Nobleness.

## LXXIII.

### Of Pride and Choler.

THE Proud man and the Cholerick seldom arrive at any height of virtue. Pride is the choler of the mind; and choler is the pride of the body. They are sometimes born to good parts of Nature, but they rarely are known to add by industry. 'Tis the mild and suffering disposition, that oftneft doth attain to Eminency. Temper, and Humility are advantageous Virtues, for business, and to rise by. Pride and Choler make such a noise, that they awake dangers; which the other with a soft tread steal by undiscovered. They swell a man so much, that he is too big to pass the narrow way. Temper and Humility are like the Fox, when he went into the Garner; he could creep in at a little hole, and arrive at plenty. Pride and Choler are like the Fox offering to go out, when his belly was full; which enlarging him bigger than the passage made him stay, and be taken with shame. They, that would come to preferment by Pride, are like them that ascend a pair of Stairs on Horseback; 'tis ten to one, but both their Beasts will cast them, e'er they come to tread their Chamber.



*Chamber.* The minds of proud men have not that clearness of discerning, which should make them judge aright of themselves and others. 'Tis an uncharitable *vice*, which teaches men how to neglect and contemn. So depressing others, it seeketh to raise it self: and by this depression angers them, that they bandy against it, till it meets with the loss. One thing it hath more than any *vice* that I know: It is an *Enemy* to it self. The proud man cannot endure to see *pride* in another. *Diogenes* trampled *Plato*: though indeed 'tis rare to find it in man so qualified. The main thing that should mend these two, they want; and that is, the *Reprehension of a friend*. *Pride* scorns a *Corrector*, and thinks it a *disparagement* to learn: and *Choler* admits no *counsel* that crosses him; crossing angers him, and anger blinds him. So if ever they hear any fault, it must either be from an *Enemy* in disdain, or from a *Friend*, that must resolve to lose them by 't. *M. Drusus*, the *Tribune of the People*, cast the *Consul*, *L. Philippus*, into *Prison*, because he did but interrupt him in speech. Other *Dispositions* may have the benefits of a friendly *Monitor*; but these by their vices do seem to give a defiance to *Counsel*. Since, when men once know them, they will rather be silent, and let them rest in their folly, than, by admonishing them, run into a certain *Brawl*. There is another thing shews them to be both base. They are both most awed by the most abject passion of the mind, *Fear*. We dare neither be proud to one that can punish us; nor *choler*ic to one much above us. But when we have to deal with such, we clad our selves in their contraries: as knowing they are habits of more safety, and better liking. Every man flies from the burning house: and one of these hath a fire in his heart, and the other discovers it in his face. In my opinion, there be no vices that inroach so much on Man as these: They take away his Reason, and turn him into a storm; and then *Virtue* her self cannot board him, without danger of *defamation*. I would not live like a *Beast*, pusht at by all the world for *loftiness*; nor yet like a *Wasp*, stinging upon every touch. And this moreover shall add to my misliking them, that I hold them things accursed, for sowing of strife among Brethren.

## LXXIV.

## That great Benefits cause Ingratitude.

AS the deepest hate is that which springs from the most violent love; so, the greatest discourtesies oft arise from the largest favours. Benefits to good Natures, can never be so great, as to make thanks blush in their tendering: but when they be weighty, and light on ill ones, they then make their return in *Ingratitude*. Extraordinary favours make the giver hated by the receiver, that should love him. Experience hath proved, that *Tacitus* wrote truth, *Beneficia usque adeo leta sunt, dum videntur posse exsolvi: ubi multum antevenire, pro gratia, odium redditur.* Benefits are so long grateful, as we think we can repay them: but when they challenge more, our thanks convert to hate. It is not good to make men owe us more than they are able to pay: except it be for vertuous deserts, which may in some sort challenge it. They that have found transcending courtesies, for Offices that have not been sound; as in their first actions they have been stained, so in their progress they will prove ungrateful:

*ungrateful*: For, when they have served their turn of his *benefits*, they seldom see their *Patron* without *thraldom*; which (now by his *gifts* being lifted into happiness) they grieve to see, and strive to be quit of. And if they be *defensive favours*, for matter of *fact*, they then, with their *thraldom*, shew them their *shame*: and this pricks them forward to wind out themselves, though it be with incurring a *greater*. The *Malefactor*, which thou savest, will, if he can, *condemn* thee. Some have written, that *Cicero* was slain by one, whom his *Oratory* had defended, when he was accused of his *Father's murder*. I knew a *French Gentleman* invited by a *Dutch* to his House; and according to the *vice* of that *Nation*, he was welcom'd so long with *full cups*, that in the end the *drink* distemper'd him: and going away, instead of giving him thanks, he quarrels with his *Host*, and *strikes* him. His *friend* blaming him, he answered, It was his *Host's* fault, for giving him *liquor* so strong. It pass'd for a *jest*: but certain, there was something in it more. Men that have been thus beholden to us, think we know too much of their *vileness*: and therefore they will rather free themselves by their *Benefactors* ruin, than suffer themselves to be had in so low an *esteem*. When *kindnesses* are such as hinder *Justice*, they seldom yield a fruit that is *commendable*: as if *vengeance* followed the *Bestower*, for an injury to *equity*, or for not suffering the *Divine Edicts* to have their due fulfillings. Beware how thou robb't the *Law* of a *Life*, to give it to an *ill-deserving man*. The wrong thou dost to that, is greater than the benefit that thou dost confer upon him. Such *pity* wounds the *Public*, which is often revenged by him thou didst bestow it upon. *Benefits*, that are good in themselves, are made ill by their being *mis-placed*. Whatsoever favours thou impartest, let them be to those of *desert*. It will be much for thy *Honor*, when, by thy *kindness*, men shall see that thou affectest *Virtue*: and when thou layest it on one of *worth*, grudge not that thou hast placed it there: For, believe it, he is much more *Noble* that *deserves* a *benefit*, than he that *bestows* one. *Riches*, though they may reward *Virtues*, yet they cannot *cause* them. If I shall at any time do a *courtesie*, and meet with a *neglect*, I shall yet think I did *well*, because I did *well intend* it. *Ingratitude* makes the *Author* worse, but the *Benefactor* rather the *better*. If I shall receive any *Kindnesses* from others, I will think, that I am tied to *acknowledge*, and also to *return* them; small ones, out of *Courtesie*; and great ones out of *duty*. To neglect them, is *inhumanity*: to requite them with *ill*, *Satanical*. 'Tis only in *rank grounds*, that *much rain* makes *weeds* spring: where the *soyl* is clean, and well planted, there is the more *fruit* return'd, for the *showers* that did fall upon it.

LXXV.

Of Virtue and Wisdom.

There are no such *Guards* of *Safety*, as *Virtue* and *Wisdom*. The one secures the *Soul*; the other, the *Estate* and *Body*. The one defends us against the *stroke* of the *Law*; the other against the *mutability* of *Fortune*. The *Law* has no power to strike the *virtuous*: nor can *Fortune* subvert the *Wise*. Surely, there is more *Divinity* in them, than we are aware of: for, if we consider rightly, we may observe, *Virtue* or *Goodness* to be *habitual*,

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*habitual and Wisdom the distributive or actual part of the Deity. Thus, all the Creatures flowing from these two, they appeared to be valde bona, as in the Text. and the Son of Sirach couples them more plainly together: for he says, All the works of the Lord are exceeding good: and all his Commandments are done in due season. These only perfect and defend a man. When unjust Kings desire to cut off those they distaste, they first lay trains to make them fall into Vice: or at least, give out, that their Actions are already criminal; so rob them of their Virtue, and then let the Law seize them. Otherwise, Virtue's garment is a Sanctuary so sacred, that even Princes dare not strike the man that is thus robed. 'Tis the Livery of the King of Heaven: and who dares arrest one that wears his Cloth? This protects us when we are unarmed: and is an Armor that we cannot, unless we be false to our selves, lose. Demetrius, could comfort himself with this, that though the Athenians demolished his Statues, yet they could not extinguish his more pyramidical virtues, which were the cause of raising them. Phocion did call it the Divine Law, which should be the square of all our Actions: Virtue is the Tenure, by which we hold of Heaven, without this we are but Out-laws, which cannot claim protection. Sure, Virtue is a Defendress, and valiants the heart of man. Horace reports a wonder, which he imputes to his integrity.*

*Integer vita scelerisq; purus  
Non eget Mauri jaculis, nec arcu,  
Nec venenatis gravidâ sagittis,  
Fusce, pharetrâ.  
Sive per Syrtes iter æstuosas,  
Sive facturus per inhospitalem  
Caucasum, vel qua loca fabulosus  
Lambit Hydaspes.  
Namq; me sylvâ lupus in Sabinâ,  
Dum meam canto Lalagen, & ultra  
Terminum curis vagor expeditus,  
Fugit inermem. L.1.Od.21.*

Innocent and spotless hearts  
Need nor Maurian Bow nor Darts:  
Quivers cram'd with poison'd shot,  
O Fuscus! they need not.  
Boyling Sands, unnavigable,  
Scythia's Mount inhospitable,  
Media, Inde, and Parthia, they  
Dare pass, without dismay.  
For when I prais'd my Lalage, (way,  
And careless walk'd beyond my  
A fierce Wolf from a Sabine Wood,  
Fled me; when nak'd I stood.

If sometimes Virtue gives not freedom, she yet gives such Cordials, as frolick the heart, in the press of adversity. She beams forth her self to the gladding of a bruised soul: and by her light the dungeon'd prisoner dances. Especially she is brave, when her Sister Wisdom's with her. I see not but it may be true, that the wise man cannot fall. Fortune, that the Ancients made to rule all, the wisest of the Ancients have subjected to Wisdom. 'Tis she that gives us a safe conduct through all the various casualties of Mortality. And therefore when Fortune means to ruin us, she flatters us first from this Altar: she cannot hurt us, till we be stript of these Habitments: then she doth both wound and laugh. 'Tis rare to see a man decline in Fortune, that hath not declin'd in Wisdom before. It is for the most part true, that,

*Stultum facit Fortuna, quem vult perdere.*

Fortune first fools the Man she means to foil.

She dares not, she cannot hurt us while we continue wise. Discretion sways the Stars, and Fate: For Wealth, the Philosopher's foresight of the scarcity of Oyl, shews it can help in that defect. For Honor, How many did it advance in Athens, to a renown'd Authority? When all is done, the wise man only is the cunning'st Fencer. No man can either



give a blow so soon, or ward himself so safely. In two lines has the witty Horace summ'd him. *Epist. i. l. 1.*

*Ad summum; Sapiens uno minor est Jove. Dives,  
 Liber, Honorarius, Pulcher, Rex deniq; Regum.  
 Take all; There's but one Jove above him. He  
 Is Rich, Fair, Noble, King of Kings, and free.*

Surely, God intended we should value these two above our lives; To live, is common, to be wise and good, particular; and granted but to a few. I see many that wish for honor, for wealth, for friends, for fame, for pleasure: I desire but these two, *Virtue, Wisdom*. I find not a Man that the world ever had, so plentiful in all things, as was Solomon. Yet we know, his request was but one of these; though indeed it includeth the other, for without *Virtue, Wisdom* is not; or if it be, it is then nothing else, but a cunning way of undoing our selves at the last.

LXXVI.

Of Moderation.

Nothing makes Greatness last, like the Moderate use of Authority. Haughty and violent minds never bless their owners with a settled peace. Men come down by domineering. He that is lifted to sudden preferment, had need be much more careful of his actions, than he that hath enjoy'd it long. If it be not a wonder, it is yet strange; and all strangers we observe more strictly, than we do those that have dwelt among us. Men observe fresh Authority, to inform themselves, how to trust. It is good that the advanced Man remember to retain the same Humility, that he had before his Rise: and let him look back, to the good intentions that sojourn'd with him in his low estate. Commonly we think then of worthy deeds; which we promise our selves to do, if we had but means. But when that means comes, we forget what we thought, and practise the contrary. Whosoever comes to place from a mean being, had need have so much more Virtue, as will make good his want of Blood. Nobility will check at the leap of a low-man. Salust has observed of Tully, when he was spoke of for Consul: That, *Pleraq; Nobilitas invidia astuabat, & quasi polui Consulatum credebat; si eum, quamvis egregius, homo novus, adeptus foret.* To avoid this, it is good to be just and plausible. A round heart will fasten friends; and link men to thee, in the chains of Love. And, believe it, thou wilt find those friends firmest, (though not most) that thy virtues purchase thee. These will love thee, when thou art but man again: Whereas those that are won without desert, will also be lost without a cause. Smoothness declineth Envy. It is better to descend a little from State, than assume any thing, that may seem above it. It is not safe to tenter Authority. Pride increaseth Enemies: but it puts our friends to flight. It was a just Quip, that a proud Cardinal had from a friend, that upon his Election went to Rome, on purpose to see him: where finding his behaviour stretched all to pride and state, departs, and makes him a mourning Suit; wherein next day he comes again to visit him: who asking the cause of his blacks, was answered, It was for the death of Humility, which dy'd in him, when he was Elected Cardinal. Authority displays the Man. Whatsoever opinion in the world, thy  
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former virtues have gained thee, is now under a *Fury*, that will condemn it, if they slack here. The way to make *Honor* last, is to do by it, as men do by rich *Jewels*; not incommon them to the every-day eye: but case them up, and wear them but on *Festivals*. And, be not too glorious at first; it will send men to too much expectation, which when they fail of, will turn to neglect. Thou hadst better shew thy self by a little at once; than, in a windy ostentation, pour out thy self together. So, that respect, thou gainest, will be more permanent, though it be not got in such haste. Some profit thou mayst make of thinking from whence thou comest. He that bears that still in his mind, will be more wary, how he trench upon those, that were once above him.

*Fama est, scitilibus canasse Agathoclea Regem;*

*Atque abacum Samio saepe onerasse luto:*

*Fercula gemmatis cum poneret horrida vasis,*

*Et misceret opes, paupericunque simul.*

*Quarenti causam, respondit: Rex ego qui sum*

*Sicania, figulo sum genitore satus.*

*Fortunam reverenter habe, quicumque repente*

*Dives ab exili progrediare loco.*

With Earthen Plate, *Agathocles*. (they say)

Did use to meal: so serv'd with *Samo's* Clay.

When Jewel'd Plate, and rugged Earth was by,

He seem'd to mingle wealth and poverty.

One ask'd the cause; he answers: I, that am

*Sicilia's* King, from a poor Potter came.

Hence learn, thou that art rais'd from mean estate

To sudden riches, to be temperate.

It was the *Admonition* of the dying *Otho*, to *Cocceius*: Neither too much to remember, nor altogether to forget, that *Caesar* was his *Uncle*. When we look on our selves in the shine of prosperity, we are apt for the puff and scorn. When we think not on't at all, we are likely to be much imbas'd. An estate even'd with these thoughts indureth: Our advancement is many times from *Fortune*; our moderation in it is that, which she can neither give nor deprive us of. In what condition soever I live, I would neither bite, nor fawn. He does well that subscribes to him that writ,

*Nolo minor me timeat, despiciatve major.*

I desire not to be fear'd by my Inferior, nor would I be despised by any above me.

## LXXVII.

## Of Modesty.

There is in *Modesty*, both a *Virtue* and a *Vice*; though indeed, when it is blameable, I would rather call it a foolish bashfulness. For then it betrays us to all inconveniencies. It brings a Fool into Bonds, to his utter undoing: when, out of a weak flexibility of Nature, he has not courage enough to deny the request of a seeming friend. One would think it strange at first, yet it is provedly true: That, *Modesty* undoes a *Maid*. In the face, it is a lure to make even lewd men love: which they oft express with large gifts, that so work upon her yielding nature, as she knows

knows not how to deny: so rather than be ungrateful, she oft becomes unchaste: Even blushing brings them to their Devirgination. In friendship, 'tis an odious vice, and lets a man run on in absurdities; for fear of displeasing by telling the fault. 'Tis the Fool only, that puts Virtue out of countenance. Wise men ever take a freedom of reproof, when Vice is bold, and daring. How plain was Zeno with Nearchus? How blunt Diogenes with Alexander? How serious Seneca with the savage Nero? A Spirit modestly bold, is like the wind, to purge the world's bad air. It disperses Exhalations from the muddy Earth, which would, instirr'd, infect it. We often let Vice spring, for wanting the audacity and courage of a Debellation. Nay, we many times forbear good actions, for fear the world should laugh at us. How many men, when others have their store, will want themselves, for shaming to demand their own? And sometimes in extremes, we unwisely stand upon points of insipid Modesty. But, *Rebus semper pudor absit in arctis*. In all extremes fly Bashfulness. In any good Action that must needs be bad, that hinders it: of which strain, many times, is the fondness of a blushing shamefacedness. But to Blush at Vice, is to let the world know, that the heart within hath an inclination to Virtue. Modesty a virtue, is an excellent curb to keep us from the stray, and offence. I am persuaded, many had been bad, that are not; if they had not been bridled by a bashful nature. There are divers that have hearts for vice, which have not a face accordingly. It chides us from base company, restrain us from base enterprises; from beginning ill, or continuing where we see it. It teaches to love virtue only: and directs a man rather to mixt with a chaste soul, than to care for pressing of the ripened bosom. It awes the uncivil tongue; chains up the licentious hand; and with a silent kind of Majesty, (like a watch at the door of a Thief's Den) makes Vice not dare peep out of the heart, wherein it is lodged. It withholds a man from vain-boasting: and makes a wise man not to scorn a fool. Surely, the Graces sojourn with the blushing man. And the Cynic would needs have Virtue to be of a blushing-colour. Thus Aristotle's Daughter shew'd her self a better Moralist, than Naturalist: when, being asked which was the best colour, she answered: That which Modesty produced in Men ingenuous. Certainly, the heart of the blushing man, is nearer Heaven than the brazed forehead. For it is a branch of Humility, and when that dies, Virtue is upon the vanish. Modesty in Women, is like the Angel's flaming Sword, to keep vile man out of the Paradise of their Chastity. It was Livia's modesty, that took Augustus: and she that want Cyrus from a Multitude, was a modest one. For though it be but exterior, and face-deep only, yet invites affection strongly. Plantus had skill in such commodities;

*Meretricem pudorem gerere magis decet, quàm purpuram:*

*Magis quidem meretricem pudorem, quàm aurum gerere condecet.*

Even in a Whore, a modest look, and fashion,

Prevails beyond all gold, and purple dyes. Pœn. 1. 2.

If that be good which is but counterfeit, how excellent is that which is real? Those things that carry a just infamy with them, I will justly be ashamed to be seen in. But in actions either good, or not ill, it may as well be a crime. 'Tis fear and cowardise, that pulls us back from Goodness. That is base blood, that blushes at a virtuous action. Both the action, and the moral of Agésilas was good: when in his Oblations to Pallas, a Loose bit, and



he pulls it out, and kills it before the People, saying; *Trespassers* were even at the *Altar* to be set upon. I know, things *unseemly*, though not *dishonest*, carry a kind of *shame* along, but sure, in *resisting villany*, where *Courage* is asked, *Bashfulness* is, at best, but a *weak*, and *treacherous virtue*.

## LXXVIII.

## Of Suspicion.

**S**uspicions are sometimes out of judgment. He that knows the world bad, cannot but suspect it will be so still: but where men suspect by judgment, they will likewise, by judgment, keep that suspect from hurting them. Suspicion for the most part, proceeds from a self-defect: and then it gnaws the mind. They in that private listen to others, are commonly such as are ill themselves. The wise and honest, are never fooled with this quality. He that knows he deserves not ill, why should he imagine that others should speak him so? We may observe how a man is disposed, by gathering what he doubts in others. St. Chrysostom has given the rule; *Sicut difficile aliquem suspicatur malum, qui bonus est: Sic difficile aliquem suspicatur bonum, qui ipse malus est.* Nero would not believe, but all men were most foul Libidinists. And we all know, there was never such a Roman Beast as he. Suspecting that we see not, we intimate to the world, either what our acts have been, or what our dispositions are. I will be wary in suspecting another of ill, lest, by so doing, I proclaim my self to be guilty: But whether I be, or not, why should I strive to hear my self ill spoken of? Jealousie is the worst of madness. We seek for that, which we would not find: or, if we do, what is it we have got, but matter of vexation? which we came so basely by, as we are ashamed to take notice of it. So we are forced to keep it boiling in our breasts: like new Wine, to the hazard of the Hogshead, for want of venting. Jealousie is a gin that we set to catch Serpents; which, as soon as we have caught them, sting us. Like the Fool, that finding a box of posson rats, and is posson'd indeed. Are we not mad, that being quiet, as we are, must needs go search for discontentments? So far should we be from seeking them, as to be often careless of those we find. Neglect will kill an injury, sooner than revenge. Said Socrates, when he was told that one rail'd on him; Let him beat me too, so I be absent, I care not. He that will question every disgraceful word, which he hears is spoken of him, shall have few friends, little wit, and much trouble. One told Chrysippus that his friend reproach'd him privately. Says he, Aye, but chide him not, for then he will do as much in publick. We shall all meet with vexation enough, which we cannot avoid. I cannot think any man loves sorrow so well, as out of his discretion, to invite it to lodge in his heart. Pompey did well, to commit those Letters to the fire, before he read them, wherein he expected to find the cause of his grief. I will never undertake an unworthy Watch for that which will but trouble. Why should we not be ashamed to do that which we shall be ashamed to be taken in? Certainly, they that set spies, upon others; or by listening, put the base office of Intelligencer upon themselves; would blush to be discovered in their projects: and the best way to avoid the discovery, is at first to avoid the act. If I hear any thing by accident, that may benefit me; I will, if I can, take only the

the good: but I will never lie in wait for mine own abuse; or for others that concern me not. Nor will I flame at every vain tongue's puff. He has a poor spirit that is not planted above petty wrongs. Small injuries I would either not hear, or not mind: Nay, tho I were told them, I would not know the Author: for by this I may mend my self, and never malice the person.

LXXIX.  
Of Fate.

Certainly, there is a Fate that hurries man to his end beyond his own intention. There is uncertainty in wisdom, as well as in folly. When man plotteth to save himself, that plotting delivers him into his ruin. Decrees are past upon us: and our own wit often hunts us into the snares, that above all things we should shun. What we suspect and would fly, we cannot: what we suspect not, we fall into. That which sav'd us now, by and by kills us. We use means of preservation, and they prove destroying ones. We take courses to ruin us, and they prove means of safety. When Agrippina's death was plotted, her woman thought to save her self, by assuming of her Mistress name; and that only was the cause of her killing. Florus tells of one, to whom, *Victoriam pralio error dedit*: an error in the fight, gave victory. How many have, flying from danger, met with death: and, on the other side, found protection even in the very jaws of mischief?

*Et cum Fata volunt, bina venena juvant.*

And when Fate lifts, a doubled poison saves.

Some men in their sleep are cast into Fortune's lap: while others with all their industry, cannot purchase one smile from her. How strange a Rescue from the sackage of an Enemy had that City, that by the Leaders crying, *Back, back*, when he wanted room for the fetching of his blow, to break a chain that hinder'd him, was by mis-apprehending the Word, put back in a violent flight? There is no doubt, but Wisdom is better than Folly, as light is better than darkness. Yet, I see, saith Solomon; *It happens to the wise and fool alike*. It fell out to be part of Mithridates misery, that he had made himself unpoisonable. All human wisdom is defective: otherwise it might help us, against the flash and storm. As it is, it is but lesser folly; which preserving sometimes, fails as often. Grave directions do not always prosper: nor does the Fool's bolt ever miss. Domitian's reflective Galleries could not guard him from the scarfed arm. Nor did Titus his freeness to the two Patrician aspirers, hurt him: For, his confidence was, That Fate gave Princes Sovereignty. Man is meerly the Ball of Time: and is sometime taken from the Plow to the Throne; and sometimes again from the Throne to a Halter: as if we could neither avoid being wretched, or happy, or both. *Sen. in Oedip. Act. 5. Chor.*

*Non sollicita possunt curæ*

*Mutare rati stamina fusi.*

*Quicquid patimur mortale genus,*

*Quicquid facimus, venit ex alto,*

*Servatq; sua decreta colus*

*Lachesis, durâ revoluta manu.*

*Omnia certo tramite vadunt;*

*Primusq; dies dedit extremum.*

Our most thoughtful cares cannot

Change established Fates firm plot.

All we suffer, all we prove,

All we act comes from above.

Fates Decrees still keep their course:

All things strictly by their force

Wheel in undisturbed ways;

Ends are set in our first days.

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Whatsoever *Man* thinks to do in *contrariety*, is by *God* turned to be a help of hastening the *end* he hath appointed him: It was not in the *Emperor's* power, to keep *Asclepius* from the *Dogs*, no, though it was foretold him: and he bent himself to *cross* it. We are govern'd by a *Power*, that we cannot but *obey*: our *minds* are wrought against our *minds*, to alter us. *Man* is his own *Traitor*, and maddeth to undo himself. Whether this be *Nature* order'd and relinquit; or whether it be *accidental*; or the operating power of the *Stars*; or the *external connexion* of *causes*; or the *execution* of the will of *God*; whether it takes away all *freedom of will* from *Man*; or by what means we are thus wrought upon, I dispute not. I would not think any thing, that should derogate from the *Majesty* of *God*. I know, there is a *Providence* ordering all things as it pleaseth; of which, *Man* is not able to render a *reason*. We may believe *St. Jerom*, *Providentiâ Dei omnia gubernantur; & quæ putatur pœna, Medicina est*. But the *secret progressions*, I confess, I know not. I see there are both *Arguments* and *Objections* on every side. I hold it a kind of *Mundane predestination*, writ in such *Characters*, as it is not in the wit of *man* to read them. In vain we murmur at the things that *must be*: in vain we mourn for what we cannot *remedy*. Why should we *rave*, when we meet with what we look not for? 'Tis our *ignorance* that makes us wonder our selves to a *dull stupefaction*. When we consider but how little we know, we need not be disturbed at a new *event*.

*Regitur Fatis mortale genus,  
Nec sibi quispiam spondere potest  
Firmum & stabile: perq; casus  
Volvitur varios semper nobis.  
Metuenda dies.*

All Mankind is rul'd by Fate,  
No man can propose a state  
Firm and stable: various chance,  
Always rowling, doth advance  
That *Something* which we fear.

Surely out of this, we may raise a *Contentment Royal*, as knowing we are always in the hands of a *Noble Protector*; who never gives ill, but to him that has deserved ill. Whatsoever befalls me, I would subscribe to, with a *squared soul*. It were a *super-insatiated folly*, to struggle with a *power*, which I know is all in *vain* contented with. If a fair *endeavour* may free me, I will practise it. If that cannot, let me wait it with a *calmed mind*. Whatsoever happens as a *wonder*, I will *admire* and *magnify*, as the *Act* of a *Power* above my *apprehension*. But as it is an *alteration* to *Man*, I will never think it *marvellous*. I every day see him suffer more *changes*, than is of himself to imagine.

LXXX.

## Of Ostentation.

**V**ain-glory, at best, is but like a *window-cushion*, specious without, and garnished with the *tazled pendant*; but within, nothing but *hey*, or *tow*, or some such *trash*, not worth looking on. Where I have found a *flood* in the *tongue*, I have often found the *heart empty*. 'Tis the *hollow Instrument* that sounds loud: and where the *heart* is *full*, the *tongue* is seldom *liberal*. Certainly, he that *boasteth*, if he be not *ignorant*, is *inconsiderate*; and knows not the *slides* and *casualties* that hang on *Man*. If he had not an *unworthy heart*, he would rather stay till the *world* had found it, than so undecently be his own *Prolocutor*. If thou beest *good*, thou



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thou mayst be sure the *world* will know thee so. If thou beest *bad*, thy bragging *tongue* will make thee *worse*; while the *actions* of thy *life* confute thee. If thou wilt yet boast the *good* thou truly hast, thou obscurest much of thine own worth, in drawing of it up by so unseemly a *Bucket*, as thine own *tongue*. The *honest man* takes more pleasure in knowing himself *honest*, than in knowing that all the *world* approves him so. *Virtue* is built upon her self. *Flourishes* are for *Net-works*; better *Contextures* need not any other *additions*. *Phocion* call'd bragging *Laosthenes*, the *Cypress Tree*; which makes a fair *show*, but seldom bears any *fruit*. Why may he not be emblem'd by the cozening *Fig-tree*, that our *Saviour* curs'd; 'tis he that is conscious to himself of an *inward defect*, which, by the *brazen Bell* of his *tongue*, would make the *world* believe, that he had a *Church* within. Yet, *fool* that he is! this is the way to make men think the *contrary*, if it were so. *Ostentation* after, overthrowes the *Action*, which was *good*, and went before; or at least, it argues that *good* not done well. He, that does *good* for *praise* only, fails of the right end, a *good work* ought to propound. He is *virtuous*; that is so for *virtue's* sake. To do well, is as much *applause* as a *good man* labors for. Whatsoever *good work* thy *hand* builds, is again pull'd down by the *folly* of a *boasting tongue*. The *blazings* of the *proud* will go out in a *stench* and *smoke*: their *braggings* will convert to *shame*. *St. Gregory* has it wittily: *Sub hoste quem prostermit, moritur, qui de culpâ quam superat elevatur*. He both loseth the *good* he hath done, and hazardeth for *shame* with men: For *clouds of disdain* are commonly raised by the *wind* of *Ostentation*. He that remembers too much his own *Virtues*, teacheth others to object his *Vices*. All are *Enemies* to *assuming man*. When he would have more than his *due*, he seldom findeth so much. Whether it be out of *jealousie*, that by *promulgating* his *Virtues* we vainly think he should rob us of the *world's love*; or whether we take his *exalting himself*, to be our *depression*; or whether it be our *envy*; or that we are *angry*, that he should so undervalue *goodness*, as, despising her *approbation*, he should seek the *uncertain warrant* of men: or whether it be an *Instinct* instampt in *mad*, to dislike them; 'tis certain, no man can endure the *puffs* of a *swelling mind*. Nay, though the *vaunts* be true, they do but awaken *scoffs*: and instead of a *clapping hand*, they find a *check* with *scorn*. When a *Souldier* bragg'd too much of a great *skar* in his *forehead*, he was asked by *Augustus*, if he did not get it, when he looked back, as he *fled*? Certainly, when I hear a *vaunting man*, I shall think him like a *Pièce* that is charged but with *powder*; which near hand give a *greater report*, than that which hath a *Bullet* in't. If I have done any thing well, I will never think the *world* is worth the telling of it. There is nothing added to *essential virtue*, by the hoarse clamor of the *blundering Rabble*. If I have done ill; to boast the *contrary*, I will think, is like *painting an old face*, to make it so much more *ugly*. If it be of any thing *past*, the *world* will talk of it, though I be *silent*. If not, 'tis more *Noble* to neglect *Fame*, than seem to beg it. If it be of ought to come, I am *foolish*, for speaking of that which I am not sure to perform. We disgrace the work of *Virtue*, when we go about any way to seduce *voices* for her *approbation*.

## RESOLVES.

LXXXI.

## Of Hope.

**H**Umane life hath not a surer friend, nor many times a greater enemy, than Hope. 'Tis the miserable man's God, which in the hardest gripe of calamity, never fails to yield him beams of comfort. 'Tis the presumptuous man's Devil, which leads him a while in smooth way, and then makes him break his neck on the sudden. Hope is to man, as a bladder to a learning swimmer; it keeps him from sinking, in the bosom of the waves; and by that help it may attain the exercise: but yet many times it makes him venter beyond his height, and then, if that breaks, or a storm rises, he drowns without recovery. How many would dye, did not Hope sustain them? How many have dy'd, by hoping too much? This wonder we may find in Hope; that she is both a flatterer, and a true friend. Like a valiant Captain, in a losing Battel, it is ever encouraging man; and never leaves him, till they both expire together. While breath pants in the dying body, there is Hope fleeting in the waving Soul. 'Tis almost as the air, by which the mind does live. There is one thing which may add to our value of it; that it is appropriate unto man alone: For surely, Beasts have not hope at all; they are only capable of the present; whereas man, apprehending future things, hath this given him, for the sustentation of his drooping Soul. Who would live rounded with calamities, did not smiling Hope cheer him, with expectation of deliverance? The common one is in Tibullus:

*Jam mala finissem letho; sed credula vitam*

*Spes fovet, & melius cras fore semper ait.*

*Spes alit agricolas; spes sulcis credit aratis.*

*Semina, quæ magno fœnore reddat ager.*

*Hæc laqueo volucres, hæc captat arundine pisces,*

*Cum tennes hamos abdidit ante cibus.*

*Spes etiam validâ solatur compede vinctum;*

*Crua sonant ferro, sed canis inter opus. L. 2. El. 6.*

Hope flatters Life, and says she'll still bequeath  
Better; else I had cur'd all ills by Death.

She blythes the Farmer, does his grain commit  
To Earth, which with large use replentieth it.

She snares the Birds; and Fishes, as they glide,

Strikes with small hooks, that cozening baits do hide:

She cheers the shackled Prisoner, and while's thigh

Rings with his Chain, he works and sings on high.

There is no estate so miserable, as to exclude her comfort. Imprison, vex, fright, torture, shew death with his horridest brow; yet Hope will dart in her reviving rays, that shall illumine and exhilarate, in the tumor, in the swell of these. Nor does she more friend us with her gentle shine, than she often fools us with her sleek delusions. She dandles us into killing flames, sings us into Lethargies; and, like an over-hasty Chirurgeon, skin-neth dangers, that are full, and foul within. She cozens the Thief of the Coin he steals: and cheats the Gamester more than even the falsest Dye. It abuseth universal Man, from him that stoops to the lome wall, upon the naked Common, to the Monarch in his purpled Throne. It undoes the

*melting*

melting Prodigal; it delivers the *Ambitious* to the edged *Ax*, and the *rash Soldier* to the shatterings of the *fired Vomit*. Whatsoever good we see, it tells us we may obtain it; and in a little time tumble our selves in the Down of our wishes: but it often performs like *Domitian*, promising all, with nothing. 'Tis (indeed) the *Rattle*, which *Nature* did provide, to still the froward crying of the *fond child man*. Our *Life* is but a *Run* after the drag of something that doth itch our senses: which when we have hunted home, we find a *meer delusion*. We think we serve for *Rachel*, but are deceiv'd with *blear-eyed Leah*. *Jacob* is as *man*, *Laban* is the *churlish, envious, ungrateful World*: *Leah* is the pleasure it pays us with, blemish'd in that which is the life of beauty; perishe even in the *Eye*; emblem'd too by the sex of frailty, *Women*. We see a *Box*; whetse we believe a *Pardon*; so we are merry in the brink of *Death*. While we are *dancing*, the *Trapdoor* falls under us; and *Hope* makes us *jocond*, till the ladder turns, and then it is too late to *care*. Certainly it requir'es a great deal of judgment to *balance* our hopes even. He that hopes for nothing, will never attain to any thing. This good comes of over-hoping, that it sweetens our passage through the *World*, and sometimes so sets us to work, as it produces great actions; tho' not always pat to our ends. But then again, he that hopes too much, shall cozen himself at last; especially, if his industry goes not along to fertile it. For, hope without action is a barren undot. The best is to hope for things possible, and probable. If we can take her comforts, without transferring her our confidence, we shall surely find her a sweet companion. I will be content my Hope should travail beyond Reason; but I would not have her build there. So by this, I shall reap the benefit of her present service; yet prevent the Treason she might beguile me with.

LXXXII.

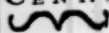
That Sufferance causeth Love.

IN Noble Natures, I never found it fail, but that those who suffered for them, they ever lov'd intirely. 'Tis a Justice living in the Soul, to indear those that have smarted for our sakes. Nothing surer tyes a friend, than freely to subhumerate the burthen which was his. He is unworthy to be freed a second time, that does not pay both affection, and thanks, to him that hath under-gone a mischief, due to himself. He hath in a sort made a purchase of thy life, by saving it: and tho' he doth forbear to call for it, yet I believe, upon the like, thou ow'st it him. Sure, *Nature*, being an Enemy to all injustice, since she cannot recal a thing done, labours some other way, to recompense the passed injury. It was *Darius* his confession, that he had rather have one whole *Zopyrus*, than ten such *Babylons* as his mangling war. *Volumnius* would needs have dy'd upon *Lucullus* corps, because he was the cause of his undertaking the War. And *Achilles* did alter his purpose of restraining the *Grecian Camp*, to revenge *Patroclus* his death, when he heard that he was slain in his borrowed Armor. Sure, there is a sympathy of souls; and they are subtilly mix'd by the Spirits of the Air; which makes them sensible of one anothers sufferances. I know not by what hidden way; but I find that love increaseth by adversity. Ovid confesses it:

Q

— Adverso





## RESOLVES.

— *Adverso tempore crevit Amor :*

— *Love hightens by depression.*

We often find in *Princes*, that they love their *Favourites*, for being *screens*, that take away the *envy* of the *People*; which else would light on them: and we shall see this *love* appear most, when the *People* begin to lift at them: as if they were then ty'd to that out of *Justice* and *Gratitude*, which before was but matter of *favour*, and in the way of *courtesie*. To make two *friends* intire, we need but plot, to make one *suffer* for the others sake. For this is always in a *worthy mind*; it grieves more at the trouble of a *friend*, than it can do for it self. Men often know in themselves how to manage it, how to entertain it: in another they are uncertain how it may work. This *fear* troubles *love*, and sends it to a nearer search, and *pity*. All creatures shew a *thankfulness* to those that have befriended them. The *Lion*, the *Dog*, the *Stork* in *kindnesses* are all *returners*: Whole *Nature* leans to *mutual requitals*; and to pay with numerous *use*, the favours of a *free affection*. And if we owe a *Retribution* for unpainful *Courtesies*, how much should we reflow, when they come arrayed in *sufferings*? Tho it be not to our selves a benefit of the *largest profit*; yet it is to them a service of the *greatest pains*: and it is a great deal more *Honor* to recompense after their *Act*, than our *Receipt*. In *Courtesies*, 'tis the most *Noble*, when we receive them from others, to *prize* them after the *Authors intention*, if they be *mean*; but after their *effect*, if they be *great*: and when we offer them to others, to *value* them less good, but as the *sequel* proves them to the *Receiver*. Certainly, tho the world hath nothing worth *loving*, but an *honest man*: yet this would make one love the *man* that is *vile*. In this case I cannot exempt the *ill one* out of my *affection*: but I will rather wish he may still be *free*, than I in *bonds* to *lendness*. Nor will I, if my *industrious* care may avoid it, ever let any indure a *torment* for me; because it is a *courtesie*, which I know not how to *requite*. So till I meet with the like *opportunity*, I must rest in his debt, for his *passion*. It is not good to receive favours, in such a nature, as we cannot render them. Those bonds are *cruel* ties, which make man ever *subject* to debt, without a power to cancel them.

## LXXXIII.

*That Policy and Friendship are scarce compatible.*

**A**S *Policy* is taken in the *general*, we hold it but a kind of *crafty wisdom*, which boweth every thing to a *self-profit*. And therefore a *Politician* is one of the worst sorts of *men*, to make a *friend* on. Give me one, that is *virtuously wise*, not *cunningly hid*, and twined to himself. *Policy* in friendship, is like *Logic* in truth: something too *subtil* for the plainness of disclosing hearts. And whereas this works ever for *appropriate* ends; *Love* ever takes a *partner* into the *Benefit*. Doubtless, tho there be that are *sure*, and straight to their *friend*: yet in *general*, he is reckon'd, but a kind of *postpositum*: or an *Heir* that must not claim till after. We have found out an *Adage*, which doubles our love to our selves: but withal, it robs our *Neighbour*. *Proximus ipse mihi*, is urged to the ruin of *friendship*. They that love themselves over-much, have seldom

dom any expressive *goodness*. And indeed, it is a *quality* that fights against the *twist of friendship*. For what *love* joyns, this divides, and distanceth. *Scipio* would not believe it was ever the speech of a *wise man*, which wills us, so to *love*, as if we were to *hate* immediately. The truth of *affection* projecteth *perpetuity*. And that *love* which can presently leave, was never well begun. He that will not in a *time of need*, hialve it with a *streightned friend*, does but *usurp the name*, and *injure* it. Nor is he more to be regarded, that will kick at every fail of his *friend*: A *friend* invited *Alcibiades* to *supper*: He refused; but in the middle of their *meal*, he rushes in with his *servants*, and commands them to catch up the *wine*, and carry it *home* to his house: they did it, yet *half* they left *behind*. The *Guests* complained of this *uncivil violence*: but his *friend* with this *mild speech*, excused him, saying: He did *courteously* to take but *half*, when *all* was at his *service*. Yet in these *lenities* I confess *Politicians* are most *plausible*. There are that will do as *Fabius* said of *Syphax*, keep *correspondency* in *small matters*, that they may be trusted, and *deceive* in greater, and of *graver consequence*. But these are to be *banish'd the League*. The *politic heart* is too full of *cranks and angles*, for the *discovery* of a plain *familiar*. It is uncertain finding of him, that useth often to *shift his habitation*: and so it is a *heart*, that hath *devices*, and *inversions* for it *self* alone. Things that differ in their end, will surely part in their *way*. And such are these two: The end of *Policy*, is to make a mans *self* great. The end of *Love*, is to advance another. For a *friend* to *converse* withal, let me rather meet with a sound *affection*, than a *crafty brain*. One may fail me by *accident*, but the other will do it out of *fore-Intent*. And then there is nothing more *dangerous*, than *studied adulation*; especially, where it knows 'tis trusted. The soundest *affection*, is like to be between those, where there cannot be expectation of *sinister ends*. Therefore have your *Poets* feigned, the *entirest love*, among humble *Shepards*: where *wealth* and *honor* have had no *sway* in their unions.

LXXXIV.

Of Drunkenness.

Said *Musaues*, The reward of *Virtue*, is perpetual *Drunkenness*. But he meant it, of *celestial exhilaration*: and surely so, the *good man* is full of *gladding vivification*, which the *world* does never reach unto. The other *drunkenness*, arising from the *Grape*, is the *floating of the sternless senses* in a *sea*, and is as great a *Hydra*, as ever was the *multitude*. That *dispositions* differ, as much as *faces*, *Drink* is the clearest prover. The *Cup* is the betrayer of the *mind*, and does *disapparel the soul*. There is but one thing which *distinguisheth Beast and Man*; *Reason*. And this it robs him of: Nay, it goes further, even to the *subverting of Natures institution*. The *thoughts* of the *heart*, which *God* hath secluded from the very *Devil*, and *Spirits*, by this do suffer a *search*, and *denudation*. *Quod in corde sobrii, in lingua ebrii*. He that would *Anatomize the Soul*, may do it best, when *Wine* has numm'd the *senses*. Certainly, for *confession*, there is no such rack as *Wine*; nor could the *Devil* ever find a *cunninger bait* to *angle* both for *acts*, and *meaning*: Even the most benighted *cogitations*

CENT. I.

tations of the soul, in this flood, do tumble from the swelled tongue; yet madly we pursue this Vice, as the kindler both of wit and mirth. Alas! it is the blemish of our times, that men are of such slow conceit, as they are not company one for another, without excessive draughts to quicken them. And surely 'tis from this barrenness, that the impertinencies of drink, and smock, were first ta'n in at meetings. It were an excellent way, for men of quality, to convert this madness, to the discussion and practice of Arts, either Military or Civil. Their places of resort might be so fitted with instruments, as they might be like Academies of instruction, and proficiency. And these they might sweeten, with the adding of illastive games. What several Plays and Exercises had their continual use with the flourishing Romans? was there not their *Compitales*, *Circenses*, *Scenici*, *Ludicri*, and the like? all which, were as Schools to their Youth, of Virtue, Activeness, or Magnanimity: and how quickly, and how eagerly, were their *Bacchanalia* banished, as the teachers only of detested vice? Indeed Drunkenness besots a Nation, and bestiates even the bravest spirits. There is nothing which a man that is foked in drink is fit for, no not for sleep. When the sword and fire rages, 'tis but man warring against man: when Drunkenness reigns, the Devil is at war with man, and the Epotations of dumb liquor damn him. Macedonian Philip would not war against the Persians, when he heard they were such Drinkers: For he said, they would ruin alone. Doubtless, tho the Soul of a Drunkard should be so drowned, as to be insensate? yet his Body, me thinks, should irk him to a penitence and discession. When like an impoysoned bulk, all his powers mutiny in his distended skin, no question but he must be pained, till they come again to settling. What a Monster Man is, in his Inebriations! a swimming eye, a Face both roast and sod, a temulentive Tongue, clammed to the roof and gums; a drumming Ear, a fevered body; a boiling Stomach; a Mouth nasty with offensive fumes, till it sicken the Brain with giddy verminations; a palsied hand, and legs tottering up and down their moistened burthen. And whereas we eat our dishes several, because their mixture would loath the taste, and eye, and smell; this, when they are half made excrement, reverts them, maled in an odious vomit. And very probable 'tis, that this was the poison, which kill'd the valiant Alexander. Proteus gave him a quaff of two gallons, which set him into a disease he dyed of. 'Tis an ancient Vice; and Temperance is rare. Cato us'd to say of Caesar, that He alone came sober, to the overthrow of the state. But you shall scarce find a man much addicted to drink, that it ruin'd not. Either it dotes him into the snares of his Enemies, or over-bears his Nature, to a final sinking. Yet there be, whose delights are only to tun in: and perhaps, as Bonosus, they never strain their bladder for't. But surely, some ill fate attends them, for consuming of the Countries fat. That 'tis practis'd by most of the meanest people, proves it for the baser vice. I knew a Gentleman that followed a Noble Lady, in this Kingdom, who would often complain, that the greatest inconvenience he found in Service was, his being urged to drink. And the better he is, the more he shall find it. The eyes of many are upon the Eminent: and Servants, especially those of the ordinary Rank, are often of so mean breeding, as they are ignorant of any other entertainment. We may observe, it ever takes footing first in the most Barbarous Nations. The Scythians were such lovers of it, as it grew into their name: and unless



unless it were one *Anacharist*, how barren were they both of wit and manners? The *Grecians*, I confess, had it; but when they fell to this, they mightily decayed in brain. The *Italians* and *Spaniards*, which I take to be the most *civilized*, I find not tainted with this spot. And tho the *Heathen* (in many places) Templed and adored this drunken God; yet one would take their ascriptions to him, to be matter of dishonor, and mocks: As his troop of *furied Women*: his Chariot drawn with the *Lynx* and *Tyger*: and the *Beasts* sacred to him, were only the *Goat* and *Swine*. And such they all prove, that frequently honor him with excessive draughts. I like a *Cup*, to brisk the *spirits*; but continuance dulls them. It is less labour to *plow*, than to *pot it*: and urged *Healts* do infinitely add to the trouble. I will never drink but *Liberties*, nor ever those so long, as that I lose mine own. *Horace* reads it thus:

— Non ego te, candidè Bassarè!

*Invitum quatiam: nec variis obfita frondibus  
 Sub divum rapiam. Sæva tene cum Berecynthio  
 Cornu tympana; qua subsequitur cæcus amor sui,  
 Et tollens vacuum, plus nimio, gloria verticem,  
 Arcanique fides prodiga, perlucidior vitro.* L. 1. Od. 18.

— Dear *Bacchus*, I'll not heave

The shak'd *Cup* 'gainst my stomach: nor yet reave  
 Ope harbord secrets. Let thy *Tymbrels* fierce,  
 And *Phrygian Horn* be mute: blind self-loves curse,  
 Braves without brain; *Faith's* closetings, alas!  
 Do follow thee, as if but cloath'd with *Glass*.

Let me rather be disliked for not being a *Beast*, than be good-fellowed with a *bug*, for being one. Some laugh at me for being sober: and I laugh at them for being drunk. Let their pleasures crown them, and their mirth abound: the next day they will stick in mud. *Bibite, & pergracimini, ô Cimmerii! Ebrietatem, stupor, dolor, imbecillitas, morbus, & mors ipsa comitantur*

LXXXV.

Of Marriage and single life.

**B**Oth Sexes made but *Man*. So that *Marriage* perfects *Creation*. When the *Husband* and the *Wife* are together, the *World* is contracted in a *Bed*; and without this, like the *Head* and *Body* parted, either would consume, without a possibility of reviving. And tho we find many *Enemies* to the name of *Marriage*; yet 'tis rare to find an *Enemy* to the use on't. Surely he was made imperfect, that is not tending to propagation. *Nature*, in her true work, never made any thing in vain. He that is perfect, and marries not, may in some sort be said to be guilty of a contempt against *Nature*; as disdaining to make use of her endowments. Nor is that which the *Turks* hold without some colour of *Reason*: They say, He that marries not at a fitting time (which they hold is about the age of five and twenty years) is not just, nor pleaseth *God*. I believe it is from hence, that the *Vow* of *Chastity* is many times accompanied with such inconveniences as we see ensue. I cannot think *God* is pleased with that, which crosseth his first *Ordination*, and the

*current of Nature.* And in themselves, it is a harder matter to root out an inseparable *sway of Nature*, than they are aware of. The best *chastity* of all, I hold to be *Matrimonial chastity*: when *Pairs* keep themselves in a moderate *intermutualness*, each constant to the other: for still it tendeth to *union*, and continuance of the *World* in *posterity*. And 'tis fit even in *Nature* and *Policy*, that this *propriety* should be inviolable: First, in respect of the impureness of *mixt posterity*. Next, in respect of *peace* and *concord* among *Men*. If many *Men* should be interess'd in one *Woman*, it could not be, but there would infinite *Jars* arise. Some have complain'd of *Christian Religion*, in that it tyes men so strictly in this point, as when *matches* happen ill, there is no means of *Remedy*. But surely, if liberty of *change* were granted, all would grow to confusion: and it would open a *gap* to many *mischiefs*, arising out of humour only, which now by this necessity are *digested*, and made straight again. Those I observe to agree best, which are of *free natures*, not subject to the fits of *choler*. Their *freedom* shuts out *jealousie*, which is the canker of *wedlock*; and withal, it divideth both joy and sorrow. And when *hearts* alike disclose, they ever link in love. Nay, whereas small and *domestic Jars* more fret *marriages*, than *great ones* and *public*; these two will take them away. *Freedom* reveals them, that they rankle not the *Heart* to a *secret loathing*; and *mildness* hears them, without *Anger*, or *bitter words*: so they close again after *discussion*, many times in a *straighter Tye*. *Poverty* in *Wedlock*, is a great decayer of love and contentation; and *Riches* can find many ways, to divert an *inconvenience*: but the *mind* of a *Man* is all. Some can be *servile*, and fall to those *labours* which another cannot stoop to. Above all, let the *generous mind* beware of marrying *poor*: for tho he cares the least for *wealth* yet he will be most galled with the *want* of it. *Self-conceited people* never agree well together: they are wilful in their *brawls*, and *Reason* cannot reconcile them. Where either are only *opinionately wise*, *Hell* is there, unless the other be a *Patient* meerly. But the worst is, when it lights on the *Woman*: she will think to *rule*, because she hath the *subtiller brain*: and the *Man* will look for't, as the *priviledg of his sex*. Then certainly, there will be *mad work*, when *Wit* is at war with *Prerogative*. Yet again, where *Marriages* prove unfortunate, a *Woman* with a *bad Husband*, is much worse, than a *Man* with a *bad Wife*. *Men* have much more freedom, to court their *Content* abroad. There are, that account *Women* only as *seed-plots* for posterity: others worse, as only *quench* for their *fires*. But surely there is much more in them, if they be *discreet* and good. They are *Women* but in *body* alone. Questionless, a *Woman* with a *wise soul*, is the fittest Companion for *Man*: otherwise *God* would have given him a *Friend* rather than a *Wife*. A *wise Wife* comprehends both *sexes*: she is *Woman* for her *body*, and she is *man* within: for her *soul* is like her *Husbands*. It is the *Crown of blessings*, when in one *Woman* a *Man* findeth both a *Wife* and a *Friend*. *Single life* cannot have this *happiness*; tho in some minds it hath many it prefers before it. This hath fewer *Cares*, and more *Longings*: but *marriage* hath fewer *Longings*, and more *Cares*. And as I think *Care* in *marriage* may be commendable; so I think *Desire* in *single life*, is not an evil of so high abound, as some men would make it. It is a *thing* that accompanies *Nature*, and *man* cannot avoid it. Some things there are, that *Conscience* in general *man* condemns, without a

*Literal*

*Literal Law*: as *Injustice*, *Blasphemy*, *Lying*, and the like: But to curb and quite beat down the *desires of the flesh*, is a work of *Religion*, rather than of *Nature*. And therefore says *St. Paul*, *I had not known Lust to have been a sin, if the Law had not said, Thou shalt not Lust. Votive abstinence*, some cold constitutions may endure with a great deal of *vexatious penitence*. To live *chaste* without *vowing*, I like a great deal better: nor shall we find the *devil* so busie to tempt us to a single sin of *unchastity*: as he will, when it is a *sin of unchastity* and *perjury* too. I find it *commended*, but not *imposed*. And when *Jephtha's Daughter* dyed, they mourned, for that she dy'd a *Maid*. The *Grecians*, the *Romans* did, and the *Spaniards* at this day do (in honour of *marriage*) *priviledge the wedded*. And tho the *Romans* had their *Vestals*, yet after their thirty years continuance, the cruelty of *inforced chastity* was not in force against them. *Single life* I will like in some, whose minds can suffer *continency*: but should all live thus, a hundred years would make the *World* a *Desart*. And this alone may *extuse* me, tho I like of *marriage* better. One tends to *ruin*, the other to *increasing of the glory of the world*, in multitudes.

LXXXVI.

Of Charity.

*Charity* is communicated *goodness*: and without this, *Man* is no other than a *Beast*, preying for himself alone. Certainly, there are more men live upon *Charity*, than there are, that do *subsist* of themselves. The *world*, which is *chain'd* together by intermingled *love*, would all shatter, and fall to pieces, if *Charity* should chance to *dye*. There are some secrets in it, which seem to give it the *chair* from all the rest of *virtues*. With *Knowledge*, with *Valour*, with *Modesty*, and so with other particular *Virtues*, a man may be ill with some contrarying *vice*: But with *Charity* we cannot be ill at all. Hence, I take it, is that saying in *Timothy*; *The end, or consummation of the Law is love out of a pure heart. Habere omnia Sacramenta, & malus esse potest: habere autem Charitatem, & malus esse non potest*, said *St. Augustin* of old. Next, whereas other *virtues* are *restrictive*, and looking to a mans self: This takes all the world for it's object: and nothing that hath *sense*, but is better for this *Displayer*. There be among the *Mahometans*, that are so taken with this *beauty*, that they will with a *price* redeem *incaged Birds*, to restore them to the liberty of their plumed *wing*. And they will oftentimes, with *cost* feed *fishes* in the *streaming water*. But their opinion, of deserving by it, makes it a *Superstitious folly*: and in *materials*, they are nothing so *zealous*. Indeed, nothing makes us more like to *God* than *Charity*. As all things are filled with his *goodness*, so the *Universal* is partaker of the good *mans spreading love*. Nay, it is that which gives life to all the *Race* of other *Virtues*. It is that which makes them to appear in *Act*. *Wisdom* and *Science* are worth nothing, unless they be *distributive*, and declare themselves to the world. *Wealth* in a *Misers* hand is *useless*, as a *lock'd-up Treasure*. 'Tis *Charity* only, that maketh *Riches* worth the owning. We may observe, when *charitable men* have ruled, the *World* hath *flourished*, and enjoyed the blessings of *Peace* and *Property*; the times



times have been more pleasant and smooth: nor have any Princes sate more secure or firm in their Thrones, than those that have been element and benign: as Titus, Trajan, Antonine, and others. And we may observe again, how rugged, and how full of bracks those times have been wherein cruel ones have had a power. Cicero says of Sylla's time, — *Nemo illo invulso, nec bona, nec patriam, nec vitam retinere potuerat.* And when the Senate in Council was frighted at the cry of seven thousand Romans, which he had sett to execution at once, he bids them mind their business, for it was only a few Seditious, that he had commanded to be slain. No question but there are, which delight to see a Rome in flames, and like a Ravisht Troy, mocking the absent day with earthly fires, that can linger men to Martyrdom, and make them dye by piece-meal. Tiberius told one that petitioned to be quickly kill'd; that he was not yet his friend. And Vitellius would needs see the Scrivener dye in his presence, for he said he would feed his eyes. But I wonder, whence these men have their minds. God, nor Man, nor Nature ever made them thus. Sure, they borrow it from the Wilderness, from the imboasted Savage, and from tormenting spirits. When the Leg will neither bear the Body, nor the stomach disperse his receipt, nor the hand be serviceable to the directing Head, the Whole must certainly languish, and dye: So in the body of the world, when Members are fullen'd, and snarl one at another, down falls the frame of all,

*Quod mundus, stabili fide,  
Concordes variat vices:  
Quod pugnantia semina  
Fœdus perpetuum tenent:  
Quod Phœbus roseum diem,  
Curru provehit aureo.  
Ut quas duxerit Hesperus,  
Phœbe noctibus imperet:  
Ut fluctus avidum mare  
Certo sine coerceat,  
Ne terris liceat vagis  
Latos tendere terminos:  
Hanc Rerum seriem ligat  
(Terras ac Pelagus regent,  
Et Cælo imperitans) Amor.*

That the world in constant force,  
Varies his concordant course:  
That seeds jarring hot and cold,  
Do the breed perpetual hold:  
That the Sun in's golden Car,  
Does the Rose Day still rete.  
That the Moon sways all those lights,  
Hesper ushers to dark nights,  
That alternate Tides be found,  
Seas high-prided waves to bound;  
Lest his fluid waters Mace,  
Creek broad Earths invallied face.  
All the Frame of things that be,  
Love (which rules Heaven, Land, and Sea)  
Chains, keeps, orders, as you see.

Thus Boetius, l. 2. m. 8. The World contains nothing, but there is some quality in it, which benefits some other creatures. The Air yields Fowls; the Water Fish; the Earth Fruit, And all these yield something from themselves, for the use and behalf, not only of man, but of each other. Surely, he that is right, must not think his charity to one in need, a courtesie; but a debt, which Nature at his first being, bound him to pay. I would not water a strange ground, to leave my own in drought; yet I think to every thing that hath sense, there is a kind of pity owing. Solomons good man, is merciful to his Beast: nor take I this to be only intentional; but expressive. God may respect the mind, and will; but man is nothing better for my meaning alone. Let my mind be charitable, that God may accept me. Let my actions express it, that man may be benefited.

LXXXVII.

Of Travel.

A Speech which often came from *Alexander* was; that he had discovered more with his eye, than other *Kings* did comprehend in their thoughts. And this he spake of his *Travel*. For indeed, men can but guess at places by relation only. There is no *Map* like the view of the *Country*. *Experience* is best *Informer*. And one *Journey* will shew a man more, than any description can. Some would not allow a man to move from the shell of his own *Country*. And *Claudian* mentions it as a happiness, for birth, life, and burial, to be all in a *Parish*. But surely, *Travel* filleth the Man: he hath liv'd but lock'd up in a larger *Chest*, which hath never seen but one *Land*. A *Kingdom* to the *World*, is like a *Corporation* to a *Kingdom*: a man may live in't like an unbred man. He that searcheth foreign *Nations*, is becoming a *Gentleman* of the *World*. One that is learned, honest, and travell'd, is the best compound of man; and so corrects the *Vice* of one *Country*, with the *Virtues* of another, that like *Mithridate*, he grows a perfect mixture, and an *Antidote*. *Italy*, *England*, *France* and *Spain* are as the *Court* of the *World*; *Germany*, *Denmark*, and *China*, are as the *City*. The rest are most of them *Country*, and *Barbarism*: who hath not seen the best of these, is little lame in knowledge. Yet I think it not fit, that every man should *Travel*. It makes a wise man better, and a Fool worse. This gains nothing but the gay sights, vices, exotic gestures, and the Apery of a *Country*. A *Travelling* fool is the shame of all *Nations*. He shames his own, by his weakness abroad: He shames others, by bringing home their follies alone. They only blab abroad domestick vices, and import them that are transmarine. That a man may better himself by *Travel*, he ought to observe and comment: noting as well the bad, to avoid it; as taking the good, into use. And without *Registring* these things by the *Pen*, they will slide away unprofitably. A man would not think, how much the *Characterizing* of a thought in *Paper*, fastens it. *Litera scripta manet*, has a large sense. He, that does this, may, when he pleaseth rejourney all his *Voyage*, in his *Closet*. *Grave* *Natures* are the best proficients by *Travel*: they are not so apt to take a *Soil*; and they observe more: but then they must put on an outward freedom, with an *Inquisition* seemingly careless. It were an excellent thing in a *State*, to have always a select number of *Youth*, of the *Nobility* and *Gentry*; and, at years of some maturity, to send abroad for *Education*. Their *Parents* could not better dispose of them, than in dedicating them to the *Republick*. They themselves could not be in a fairer way of preferment: and no question but they might prove mightily serviceable to the *State* at home; when they shall return well versed in the *World*, languaged and well read in men; which for *Policy* and *Negotiation* is much better than any *Book-learning*, though never so deep, and knowing. Being abroad, the best is to converse with the best, and not to chuse by the eye, but by *Fame*. For the *State* instruction is to be had at the *Court*; for *Traffic*, among *Merchants*. For *Religious Rites*, the *Clergy*; for *Government*, the *Lawyers*; and for the *Country*, and rural knowledge, the *Boors*, and *Peasantry* can best help you. All *Rarities* are to be seen, especially *Antiquities*; for these shew us the ingenuity

nity of elder times in *Act*: and are in one both *example*, and *precept*. By these, comparing them with *modern Invention*, we may see how the *World* thrives in *ability*, and *brain*. But above all, see *rare men*. There is no *monument*, like a *worthy man* alive. We shall be sure to find something in him, to kindle our *spirits*; and enlarge our *minds* with a *worthy emulation* of his *virtues*. *Parts* of extraordinary note cannot so lie hid, but that they will *shine forth* through the *tongue*, and *behaviour*, to the inlightning of the *ravish'd beholder*. And because there is less in this, to take the *sense* of the *eye*, and things are more readily from a *living pattern*; the *Soul* shall more easily draw in his *excellencies*, and improve it *self* with greater *profit*. But unless a man has *judgment* to order these *aright*, in *himself*, at his *return*, all is in *vain*, and *lost labor*. Some men, by *Travel* will be changed in nothing: and some again, will *change* too much. Indeed the *moral* outside, wherefoever we be, may seem best, when something fitted to the *Nation* we are in: but wherefoever I should go, or stay, I would ever keep my *God*, and *Friends* unchangeably. Howsoe'er he returns, he *makes* an *ill Voyage*, that changeth his *Faith* with his *Tongue* and *Garments*.

## LXXXVIII.

## Of Musick.

**D**iogenes spake right of *Musick*, when he told one that brag'd of his *skill*; that, *Wisdom* govern'd *Cities*; but with *Songs*, and *Measures*, a house would not be order'd well. Certainly, is it more for *pleasure*, than any *profit* of *man*. Being but a *sound*, it only works on the *mind* for the *present*; and leaves it not *reclaimed*, but *rapt* for a while: and then it returns, forgetting only *ear-deep warbles*. It is but *wanton'd Air*, and the *Titillation* of that *spirited Element*. We may see this, in that 'tis only in hollowed *Instruments*, which gather in the stirred *Air*, and so cause a *sound* in the *Motion*. The *advantage* it gains upon the *mind*, is in respect of the nearness it hath to the *spirits composure*, which being *Ethereal*, and *harmonious* must needs delight in that which is like them. Besides, when the *air* is thus moved, it comes by degrees to the *ear*; by whose *winding entrance*, it is made more *pleasant*, and by that *in-essent Air*, carried to the *Auditory nerve*, which presents it to the *common sense*; and so to the *intellectual*. Of all *Musick*, that is best which comes from an *articulate voice*, whether it be that *man* cannot make an *Instrument* so *melodious*, as that which *God* made, living *man*: or, because there is something in this, for the *rational part*, as well as for the *ear* alone. In this also, that is best, which comes with a *careless freeness*, and a kind of a *neglective easiness*. *Nature* being always most *lovely*, in an *unaffected* and *spontaneous flowing*. A *dexterous Art* shews *cunning*, and *industry*; rather than *judgment* and *ingenuity*. It is a kind of *disparagement*, to be a *cunning Fidler*. It argues his *neglect* of better *employments*, and that he hath spent much *time* upon a thing *unnecessary*. Hence it hath been counted ill, for great *Ones*, to *sing*, or *play*, like an *Arted Musician*. *Philip* ask'd *Alexander*, if he were not *ashamed*, that he *sang* so *artfully*. And indeed, it softens the *mind*; the *curiosity* of it, is fitter for *Women* than *Men*, and for *Curtizans* than *Women*. Among other descriptions of a

Roman



Roman Dame, *Salust* puts it down for one, that she did — *Psallere, & saltare, elegantius, quàm necesse est probare*. But yet again 'tis pity, that these should be so excellent, in that which hath such power to fascinate. It were well, *Vice* were barr'd of all her helps of wooing. Many a mind hath been angled unto ill, by the Ear. It was *Stratonice*, that took *Mithridates* with a Song. For as the Notes are framed, it can draw, and incline the mind. Lively Tunes do lighten the mind: Grave ones give it Melancholy. Lofty ones raise it, and advance it to above. Whose dull blood will not caper in his veins, when the very air, he breaths in frisketh in a tickled motion? Who can but fix his eye, and thoughts, when he hears the sighs, and dying groans, gestur'd from the mournful Instrument? And I think he hath not a mind well temper'd, whose zeal is not inflamed by a heavenly Anthem. So that indeed musick is good or bad, as the end to which it tendeth. Surely, they did mean it excellent, that made *Apollo*, who was god of wisdom, to be god of musick also. But it may be the *Egyptians*, attributing the invention of the Harp to him, the rarity and pleasantness made them so to honor him. As the *Spartans* used it, it served still for an excitation to Valor, and Honorable Actions: but then they were so careful of the manner of it, as they fined *Terpander*, and nailed his Harp to the post, for being too inventive, in adding a string more than usual: Yet had he done the State good service: for he appeased a Sedition by his play, and Poetry. Sometimes, light Notes are useful; as in times of general Joy, and when the mind is pressed with sadness. But certainly those are best, which inflame zeal, incite to courage, or induce to gravity. One is for Religion; so the Jews. The other for War, so the Grecians, and Romans. And the last for Peace, and Morality: Thus *Orpheus* civilized the Satyrs, and the bad rude men. It argues it of some excellency, that 'tis used only of the most aerial creatures; loved, and understood by man alone; the Birds next, have variety of notes. The Beasts, Fishes, and the reptilia, which are of grosser composition, have only silence, or untuned sounds. They that despise it wholly, may well be suspected, to be something of a Savage nature. The Italians have somewhat a smart censure, of those that affect it not: They say, God loves not him, whom he hath not made to love musick. *Aristotle's* conceit, that *Jove* doth neither harp nor sing, I do not hold a dispraise. We find in Heaven there be Hallelujahs sung. I believe it, as a helper both to good and ill; and will therefore honor it when it moves to Virtue, and beware it when it would flatter into Vice.

LXXXIX.

Of Repentance.

HE that will not repent, shall ruin; nor is he to be pitied in his sufferings, that may escape a torment, by the compunction of a heart, and tears. Surely, that God is merciful, that will admit offences to be expiated by the sigh, and fluxed eyes. But it is to be wondered at, how Repentance can again in favor us with an offended God; since when a sin is past, grief may lessen it, but not un sin it. That which is done, is unrecallable; because a sin does intend in infinitum. Adultery once committed, maugre all the tears in man, for the Act remains Adultery still,

still, yea though the *guilt*, and *punishment* be remitted: nor can a man *un-act* it again. When a *Maid* is robbed of her *Virgin honor*, there may be some *satisfaction*, but no *restitution*. Certainly, there are *secret walks of Goodness and Purity*, whereby all things are *revolved* in a *constant way*, which by the *Supreme Power of God*, they were at first *invested* in. And when man strays from this *Instinct*, the whole *course of Nature* is against him, till he be *reduced* into his first rank, and order. And this, I think, may excuse *God of changeableness*, when he turns to man, upon his *Penitence*: for indeed 'tis man that *changes*, *God* is still the *un-altered* same. And the first *Immutability* of things, never leaves a man, till he be either *settled* again in his *place*, or quite cut off from troubling of the *Motion*. And as he is not rightly *re-inserted*, till he does *co-operate* with the *Noble revolution* of all: so he is not truly *penitent*, that is not *progreffive* in the *Motion of aspiring goodness*. When he is once thus again, though he were a *straggler* from the *Round*, and like a *wry Cog* in the *wheel*; yet now, he is *streighted*, and *set* again in his *way*, as if he had never been out. Says the *Tragedian*:

*Rememmus illuc, unde non decuit prius*

*Abire.*

Return we whence it was a shame to stray:

And presently after,

*Quem penitet peccasse, penè est innocens.*

He that repents, is well near innocent.

Nay, sometimes a *failing*, and *return*, is a prompter to a *surer hold*. *St Ambrose* observes, that *Peter's Faith* was stronger after his *fall*, than before: so as he doubts not to say, that by his *fall*, he found more *grace*, than he *lost*. A man shall beware the *steps* he once hath *stumbled* on. The *Devil* sometimes cozens himself by *plunging* man into a *deep offence*. A sudden ill *Act* grows *abhorred* in the *mind* that did it. He is mightily *careless*, that does not grow more *vigilant*, on an *Enemy* that hath once *surprized* him. A *blow* that *smarts* will put us to a *safer ward*. But the danger is, when we *glide* in a *smoothed way*: for then we shall never return of our *selves* alone. *Questionless*, *Repentance* is so *powerful*, that it cannot be but the gift of *Deity*. Said the *Roman Theodosius*: That *living men dye*, is *usual*, and *natural*; but that *dead men live* again by *Repentance*, is a *work of Godhead* only. How far, how secure should we run in *Vice*, did not the *power of goodness*, check us in our *full-blown sail*? Without doubt that is the *best life*, which is a little *sprinkled* with the *salt of Crosses*. The other would be quickly *rank*, and *tainted*. There are whose *paths* are *washd* with *Butter*, and the *Rosebuds* crowns them: but doubtless, 'tis a *misery* to live in *oyled vice*, when her *ways* are made *slippery* with her own *slime*: and the *bared track* inviteth to a *ruinous race*. *Heaven* is not had without *repentance*, and *repentance* seldom meets a man in *jollity*, in the *career of Lust*, and the *bloods loose riot*. A *Father* said of *David*; He *finned*, as *Kings* use to do; but he *repented*, *fighed*, and *wept*, as *Kings* have used not to do. I would not be so *happy*, as to want the *means* whereby I might be *penitent*. I am sure no man can *live* without *fin*: and I am sure no *finner* can be *saved* without it. Nor is this in a man's *own choice*, to take it up when he *please*. Surely, man, that would never *leave* to *fin*, would never of himself begin to *repent*. It were *best*, if possible, to *live* so, as we might not need it: but since I can neither

- not

not need it, nor give it my self, I will pray him to give it me, who after he hath given me this, will give me both release and glory.

XC.

Of War, and Soldiers.

AFTER a long Scene of Peace, War, ever enters the Stage; and indeed, is so much of the Worlds Physick, as it is both a Purge, and blood-letting. Peace, Fulness, Pride, and War, are the four Fellicies, that being let into one another, make the wheel, that the Times turn on. As we see in Bees, when the Hive multiplies and fill, Nature hath always taught it a way of ease by swarms: So the World and Nations, when they grow over-populous, they discharge themselves by Troops, and Bands. 'Tis but the distemper of the body Politick, which (like the natural) Rest, and a full dyet hath burthen'd with repletion: and that heightens humors, either to sickness or evacuation. When 'tis ceased of these, it subsides again to a quiet rest and temper. So War is begotten out of Peace gradually, and ends in Peace immediately. Between Peace and War are two Stages; Luxury, Ambition: between War and Peace, none at all. The causes of all Wars, may be reduced to five heads, Ambition, Avarice, Revenge, Providence, and Defence. The two first, were the most usual causes of War among the Heathen. Yet what all the conquer'd call'd Pride and Covetousness; both the Romans and Grecians were taught by their high bloods, to call Honor and increase of Empire. The original of all Tibullus will needs have gold. L. 2. El. 10.

*Quis fuit, horrendos primus qui protulit enses?*

*Quam ferus, & verè ferreus ille fuit?*

*Tunc cades hominum generi, tunc praelia nata;*

*Tunc brevior dira mortis aperta via est.*

*At nihil ille miser meruit; nos ad mala nostra*

*Vertimus, in savas quod dedit ille feras.*

*Divitis hoc vitium est auri: nec bella fuerunt,*

*Faginus adstabat dum scyphus ante dapes.*

Of killing Swords who might first Author be?

Sure, a steel mind, and bloody thought had he.

Mankinds destruction, Wars were then made known,

And shorter ways to death with terror shown.

Yet (curs'd) he's not i'th fault; we madly bend

That on our selves, he did for beasts intend.

Full Gold's i'th fault: no Wars, no jars were then,

When Beech-bowls only were in use with men.

That which hath grown from the propagation of Religion, was never of such force, as since the Mahometan Law, and Catholick cause, have ruffled among the Nations. Yet questionless to lay the foundation of Religion in blood, is to condemn it, before we teach it; The Sword may force Nature, and destroy the Body, but cannot make the mind believe that Lawful, which is begun in unlawfulness: Yet without doubt in the enterprisers, the opinion has animated much: we see how it formerly fired the Turk, and is yet a strong motive to the Spanish attempts: Unless he throws this abroad to the World, to blanch his Rapine and his



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his cruelty. For that of *Revenge*; I see not, but it may be lawful for a Prince, even by War, to vindicate the honor of himself, and People. And the reason is, because in such cases of injury, the whole Nation is interested: and many times the recompense, is more due to the Subjects, than the Sovereign. That of *Providence* may well have a pass: as when Princes make War to avoid War: or, when they see a storm inevitably falling, 'tis good to meet it, and break the force: Should they ever sit still while the blow were given them, they might very well undo themselves by patience. We see in the body, men often bleed to prevent an imminent sickness. For that of *Defence*, both Religion and all the Rules of Nature plead for't. The Commanders in War ought to be built upon these three Virtues; they should be Wise, Valiant, Experienc'd. Wisdom in a General, many times ends the War without War. Of all Victories, the Romans thought that best, which least was stain'd with blood. And they were content to let Camillus triumph, when he had not fought. In these times it is especially requisite, since Stratagems and Advantages are more in use than the open and the daring Valor. Yet Valiant he must be; else he grows contemptible, loses his Command, and, by his own fear infects his Troops with Cowardise. To the eternal honor of Caesar, Cicero reports that in all his Commands of the Field, there was not found an *Ito*, but a *Veni*: as if he scorn'd in all his Onsets, to be any thing, but still a Leader. Always teaching by the strongest Authority, his own forwardness, his own example. And though these be Excellencies, they be all, without Experience, lame. Let him be never so learned, his Books cannot limit his Designs in several: and though he be perfect in a Paper-plot, where his eye has all in View; he will fail in a Leaguer, where he sees but a limb at once: Besides, Experience puts a credit on his Actions, and makes him far more prompt in undertakings. And indeed, there is a great deal of reason, why we should respect him, that, with an untainted Valor, has grown old in Arms, and hearing the Drum beat. When every minute, Death seems to pass by, and shun him; he is as one that the Supreme God has car'd for, and, by a particular Guard, defended in the Hail of Death. 'Tis true, 'tis a life tempting to exorbitancy; yet this is more in the common sort, that are pressed as the refuse, and burthen of the Land, than in those that, by a Noble breeding, are able to Command. Want, Idleness, and the desperate face of blood, hath hardened them to Outrages. Nor may we wonder, since even their life is but an order'd Quarrel, rais'd to the feud of killing. Certainly, it was with such that Lucan was so out of charity. Lib. 10. 407.

*Nulla fides, pietasque viris, qui castra sequuntur,  
Venalesque manus: ibi fas, ubi maxima merces.*

Nor Faith, nor Conscience, common Souldiers carry:

Best pay is right: their hand are mercenary.

For the weapons of War, they differ much from those of ancient times: and I believe, the invention of Ordnance hath mightily saved the lives of men. They command at such distance, and are so unresistable, that men come not to the shock of a Battel, as in former Ages. We may observe, that the greatest numbers have fallen by those weapons, that have brought the Enemies nearest together. Then the pitchy field was the trial, and men were so engaged that they could not come off, till blood had decided victory. The same advantages are still, and rather

rather greater now, than of old : The *wind*, the *Sun*, the better ground. In former *Wars*, for all their *arms*, the *air* was ever *clear* : but now their *Pieces* do mist, and thicken it ; which, beaten upon them by *disadvantages*, may soon indanger an *Army*. Surely, *Wars* are in the same nature with *offenses*, *Necesse est ut veniant*, They must be ; yet, *Va inducenti*, They are mightily in fault that cause them. Even *reason* teaches us to cast the blood of the slain, upon the unjust *Authors* of it. That which gives the *mind* security, is a just cause, and a just deputation. Let me have these, and of all other, I shall think this, one of the noblest, and most manly ways of dying.

XCI.  
Of Scandal.

**T**IS unhappiness enough to himself, for a man to be rotten within. But when by being false, he shall pull a stain on a whole Society, his guilt will gnaw him with a sharper tooth. Even the effect is contrary to the sway of Nature, and the wishes of the whole extended Earth. All men desire, that, vexing their foes, they may gratifie and glad their friends : only he that scandals a Church, or Nation makes his Friends mourn, and his Enemies rejoyce. They sigh, for his just shame unjustly hung on them : these smile, to see an adversary fall, and the blow given to those that would uphold him. And though the Author lives where he did, yet his soul has been a Traitor, and upheld the contrary side. One ill man may discountenance even the warranted and maintained cause of a Nation ; especially if he has been good. Blots appear fouler in a strict life, than a loose one ; no man wonders at the Swines wallowing : but to see an Ermin myr'd, is a Prodigy. Where do Vices shew so foul, as in a Minister, when he shall be heavenly in his Pulpit alone ? Certainly, they wound the Gospel, that preach it to the world, and live, as if they thought to go to Heaven some other way than that they teach the people. How unseemly is it when a grave Cassock, shall be lin'd with a wanton Reveller, and with crimes, that make a loose one odious ? Surely, God will be severest against those, that will wear his badge, and seem his servants, yet inwardly side with the Devil, and lusts. They spot his Honor, and cause profane ones jest at his Holiness. We see, the Prince suffers in the fails of his Ambassador : and a servant's ill action is some touch to his Master's reputation : nor can he free himself, but by delivering him up to justice, or discarding him : otherwise, he would be judg'd to patronize it. Other offences God may punish, this he must, lest the Enemies of the Truth triumph against him. David had his whip for this : Because by this he had caused the Enemies of God to blaspheme, the Child must die. When he that had Anthem'd the pureness of the God of Israel, and proclaimed the Noble Acts he did of old ; and seem'd as one indear'd to the Almighty's love : how would the Philistims rejoyce, when he should thus become Apostate, and with a wild licentiousness, mix his lust with murder and ingratitude ? Surely, the Vices of Alexander the sixth did mightily discolour Papacy : till then, Princes were afraid of Bulls and Excommunications : but it was so usual with him, to curse upon his own displeasure, and for advancing of his spurious race : that it hath

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hath made them slighted, ever since his *passions* so impubli'd them. What a stain it was to *Christendom*, that the *Turk* should pull a *Christian King's* violated *Covenant* from his *bosom*, in the *War*, and present it the *Almighty*, as an act of those, that profess'd themselves his *Servants*? Beware how thy *Actions* fight against thy *Tongue* or *Pen*. One ill life will pull down more, than many good *tongues* can build. And doubtless, *God*, that is jealous of his *Honor*, will vindicate these *soils*, with his most destructive arm. Take heed, not of strictness, but of falling foully after it. As he that frames the strongest *Arguments* against himself, and then does fully answer them, does the best defend his *Cause*: So he that lives strictest, and then forgoes his hold, does worst disgrace his *Patron*. Sins of this nature, are not faults to our selves alone, but by a kind of argumentative way, dishonor *God* in the consequent. And even all the *Church* of sincerest good men, suffer in a seeming good man's fall. This is to be Religiously lewd. If thou bee'st unbound within, soil not the glorious *Robe of Truth*, by putting it upon thy beastliness. When *Diogenes* saw a wanton vaunting in a *Lion's skin*, he calls unto him, that he should forbear to make *Virtues* garment blush. And indeed, *Virtue* is ashamed, when she hath a servant vile. When those that should be *Suns*, shall be eclipsed, the lesser *Stars* will lose their light and splendor. Even in the *Spaniards* Conquests of the *Indians*, I dare think, their cruelty and bloodiness have kept more from their *Faith*, than all their force hath won them. Some would not believe, *Heaven* had any blessedness, because there are some *Spaniards* there. So hateful can detested *Vice* make that, which is even goodness it self: and so excellent is a soul of integrity, that it frights the lewd from luxury to reverence. The beastly *Floralians* were abash'd and ceas'd at the upright *Cato's* presence. A second to eternal Goodness, is, a wise man, uncorrupt in life: his soul shines; and the beams of that shine, attract others that admire his worth, to imitate it. The best is, to let the same spirit guide both the hand and tongue. I will never profess, what I will not strive to practise; and will think it better to be but crooked timber, than a strait block, and after lye to stumble men.

## XCII.

*That Divinity does not cross Nature, so much as exceed it.*

They that are *Divines* without *Philosophy*, can hardly maintain the *Truth* in disputations. 'Tis possible they have an infused faith, sufficient for themselves: but if they have not *Reason* too, they will scarce make others capable of their *Instruction*. Certainly, *Divinity* and *Morality* are not so averse, but that they well may live together: For, if *Nature* be rectified by *Religion*; *Religion* again is strengthened by *Nature*. And as some hold of *Fate*, that there is nothing happens below, but is writ above in the *Stars*, only we have not skill to find it: so, I believe, there is nothing in *Religion*, contrary to *Reason*, if we knew it rightly. For conversation among men, and the true happiness of *Man*; *Philosophy* hath agreed with *Scripture*, nay, I think I may also add, for defining of *God*, excepting the *Trinity*, as near as *Man* can conceive him. How exact hath it made *Justice*? How busie to find out *Truth*? How rightly directed to *Love*? exalting with much earnestness, all those

*Graces,*





Graces, that are any way amiable. He that seeks in *Plato*, shall find him making God the *solum summum Bonum*; to which a pure and virtuous life is the way. For defining God; my opinion is, that *Man*, neither by Divinity nor Philosophy, can, as they say, *Quidditative*, tell, What he is. It is fitter for *Man* to adore and admire him, than in vain to study to comprehend him. God is for *Man* to stand amazed and wonder at. The clogg'd and drossie Soul can never sound him, who is the unimaginable Fountain of Spirits; and from whom, all things, by a graduate Derivation, have their light, life, and being. In these things they agree, but I find three other things, wherein Divinity over-soareth Nature. In the Creation of the World, in the Redemption of *Man*, and in the way and Rites wherein God will be worshipped. In the Creation of the World: No Philosophy could ever reach at that which *Moses* taught us. Here the Humanists were all at a stand and jar: all their conjectures being rather witty, and conceit, than true and real. Some would have all things from Fire; some, from Air; some, from Water; some, from Earth; some, from Numbers; some, from Atoms; from Simple, some; and some, from Compounds. Aristotle came the neatest, in finding out the truest *Materia Prima*: but because he could not believe this made of nothing, he is content to err, and think it was eternal. Surely, this conceit was as far from reason, as the other: his Reason might have fled unto Omnipotency, as well as to Eternity. And so indeed, when Philosophy hath gone as far as she is able, she arriveth at Almightyness, and in that Abyss is lost: where not knowing the way, she goeth by guess, and cannot tell when she is right or wrong. Yet is she rather subordinate, than contrary. Nature is not cross, but runs into Omnipotency, and, like a petty River, is swallowed in that boundless Main. For the Redemption of *Man*, even the Scripture calls it a Mystery: and all that Humanity could ever reach of this, was, only a flying to the general name of Mercy, by the urgings of the Conscience. They all know, they had failed, and fallen. Their own bosoms would tell them thus: but the way how they might be restored, never fell into their Heathen-thoughts. This was a work that God declared only to his own Peculiar, by the immediate Revelation of his Word and Will. For the manner how God would be worshipt, no Naturalist could ever find it out, till he himself gave directions from his sacred Scripture. In the first Chapter to the Romans, St. Paul grants, that they may know God, through the visibilities in his works: but for their ignorance in this, he says, The wrath of God is revealed against them: Because that when they knew God, they glorified him not as God, but turned the Glory of the incomprehensible God, to the similitude of the Image of a corruptible Man, and of Birds, and of four-footed Beasts, and of creeping things. And these three things the Scripture teacheth us; which else we could never have learned, from all the Books in the world. Thus we see for Morality, Nature still is something pert and vigorous: but in the things of God it is confined, that she is thick-fighted, and cannot see them. Can a Fly comprehend *Man* upon the top of Monarchy? no more can *Man* comprehend God in the height of Omnipotency. There are as well Mysteries for Faith, as Causes for Reason. This may guide me, when I have to deal with *Man*; but in Divine affairs, Reason shall wait on Faith, and submit to her Prerogative. The Conscience is great; but God is far greater than it.

## XCIII.

## Of Tediouſneſs in Diſcourſe.

A Prating Barber came to trim King Archelaus, and asked him, Sir, *How will you pleaſe to have me cut your hair?* Says the King, *Silently.* And certainly, tho a Man has nothing to do, but to hear and answer; yet a *limitleſs tongue*, is a ſtrange *unbitted Beaſt*, to worry one with. And the miſery is, they that ſpeak much, ſeldom ſpeak well: for they that know how to ſpeak aright, know not how to dwell in Diſcourſe. It cannot be but *ignorance*, when they know not, that *long ſpeeches*, tho they may pleaſe the ſpeaker, yet they are the torture of the hearing ear. I have pitied *Horace*, when he was put into his ſweat, and almoſt ſlain in the *via ſacra*, by the accidental detention of a *Bablers tongue*. There is nothing tiresome, like the ſawing of ones ears, when words ſhall clatter, like a window looſe in wind. A talkative Fellow is the *unbrac'd Drum*, which beats a wiſe man out of his wits. Surely, Nature did not guard the tongue with the double fence of teeth and lips, but that ſhe meant it ſhould not move too nimbly. I like in *Iſocrates*, when of a Scholar, full of words, he asked a double Fee: one, to learn him to ſpeak well; another, to teach him to hold his peace. They which talk too much to others, I fear me, ſeldom ſpeak with themſelves enough: and then, for want of acquaintance with their own boſoms, they may well be miſtaken, and preſent a Fool to the People, while they think themſelves are wiſe. But there are, and that ſeverally, that be much troubled with the diſeaſe of ſpeaking. For, aſſuredly, *Loquacity* is the *Fiſtula* of the mind; ever running, and almoſt incurable. Some are *blabs* of ſecrets; and theſe are *Traitors* to Society; they are *Veſſels* unfit for uſe; for they be boarded in their bottoms. Some will boaſt the favours they have found; and by this means, they often bring goodneſs into ſuſpect, loſe love and injure Fame. Hor. Ep. l. 1. 17.

*Sed tacitus paſci ſi poſſet Corvus, haberet  
Plus dapis, & rixa multo minus, invidiaque.*

But could the Crow be ſilent fed, his diet

Might daintier be, leſs envied, and more quiet.

You ſhall find too, them that will cloy you with their own *Inventions*: and this is a fault of Poets; which, unleſs they meet with thoſe that love the *Muſes*, is as a dainty Oration deliver'd to one in a Language that he underſtands not. His judgment found this fault, that made his *Epigram*, inviting his Friend to ſupper, promiſe that he

—no Verſes would repeat.

Some will preamble a tale impertinently, and cannot be delivered of a jeſt, till they have travelled an hour in *trivials*; as if they had taken the whole Tale by *Stenography*, and now were putting it out at large: thus they often ſpoil a good diſh, with improper ſawce, and unfavoury ſarcements. Some have a vein in counſelling; even till they ſtop the ear, they pour it in. *Tedious admonitions* dull the adviſed, and make the giver contemptible. 'Tis the ſhort reproof, that ſtays like a ſtab in the Memory: and many times three words do more good, than an idle Diſcourſe of three hours. Some have varieties of Stories, even to the tying

tyring of an Auditor; and these are often, even the grave follies of age: whose unwatcht tongues stray into the waste of words, and give us cause to blame their memories, for retaining so much of their youth. There are too, that have a leaping tongue, to jig into the tumult of discourse; and unless you have an Aristius to take you off, you are in much danger of a deep vexation. A Rook-yard, in a Spring-morning, is neither so ill nor noiseful, as is one of these. But this is commonly a feminine fault. Doubtless, the best way for speech, is to be short, plain, material. Let we hear one wise man sentence it, rather than twenty Fools, garrulous in their lengthened tattle. *Est tempus quando nihil, est tempus quando aliquid: nullum autem est tempus, in quo dicenda sunt omnia. Hugo Victorinus.*

XCIV.

Of Liberty, and Restraint.

IT was but a flourish of Cicero's Oratory, when he said, *Ad decus & Libertatem nati sumus*. The greatest Prince, that ever was produc'd by Woman, comes insanguin'd into the world, and is a poor resistless slave, to the first arm that he falls into. But if he meant it of the Noble spirit of Man, then I think 'tis true: for it still advanceth to that Sun, from whence it hath both life and vigor. And thus, we see all things do aspire to liberty and the affecting of an uncontrolled freedom. Every Creature is prompted by Nature, to be like that, from whence it is derived. Look over all the world, and you shall find, that every thing, as far as the ability will give it line, does snail it after a Deity, and with a kind of rising Emulation, slowly Apes Almightyness. But this Liberty of Human spirit, is that which cannot be restrained; and therefore the restraint of the body, is that which we will speak of. This is commonly by imprisonment, or by service. That of Imprisonment, is nothing such a mischief, as the most do think it. The greatest is, in that, the Eye is debarred the delight of the Worlds Variety. Nor indeed is this total, but in part, and local only. In this, a blind man is the most miserable Prisoner of all: Whatsoever place does hold him, he is still in the Worlds Dungeon, wandering in the Nights uncomfortable shade. And indeed, the most burthenfome imprisonment is to be Prisoner to a Disease; as to the Gout, the Palsy, and the like: because for the most part, these hold us, not without pain, and the mighty trouble of our friends about us. For the other, I see not, but a local restraint, without want, and inforced imployment, may very easily be converted to a happiness; unless men will let their minds long against the Tyde of Reason. It is no other but a place of retyring, and sequestration from the world, which many of the wisest have voluntarily put upon themselves. Demosthenes would shave his beard by half, to keep himself within, by a willing necessity. Dioclesian's two and twenty years Empire, could not put him out of love with his retyring place: Nor Charles the Fifth, his many Kingdoms. There are Examples of extraordinary gain, that men have made of such confinements. Assuredly, while a man is tossed among men, and business; he cannot so enjoy himself, as when he is something secluded from both of these.



And it is a *Misery*, when a *man* must so apply himself to *others*, as he cannot have leisure to account with *himself*. Besides, be he never so at large; he does but run over the same things; he sees but the like *world*, in another place. If he has but *light*, and any *prospect*, he may see by that, what the rest is, and enjoy it, by his boundless *mind*. For the *restraint* by *service*; if it be with imposed *toil*, then is it far worse, than the being *circummed* only: This *Man* differeth not in the act of his *life* from a *Beast*: He must ply his *task*, and have his *food* but only to make him fit for his *task* again: he is like one that is *Surety* for a *Bankrupt*. The *gods* sell all for *labour*; and he has entered *Covenant*, to work for one that *plays*: so is become a *Principal* for another mans *debt*, and pays it. This surely is the greatest *Captivity*, the greatest *slavery*. The attendant *services* of *Nobility*, are far easier to the *Man* and *Mind*: tho the perpetual sight of full *Estates* above them, may well indanger those minds that have no *Ballast* in them. To see *Heaven*, and come no nearer, than to wait at the *door*, is a terrible *torment* to the *spirit*. A *naked Beauty* seen, would tempt one *chaste*, to err. Yet withal, 'tis something like *Love*, a kind of *bitter-sweet*, it both *pleaseth* and *displeaseth* the *mind* at once: It is pleased to see it; but 'tis displeased, that it cannot enjoy it. Besides, if there be *toil*, a *wise man* may take less of it: and an *honest man* by the plea of his *duty*, makes his mind content in *dispatches*. *Courage* and *Ability*, make *business* much the *easier*. One asked the *Cynic*, how he could live a *Servant* to *Zeniades*? But he returns; That a *Lion* does not serve his *Keeper*, but his *Keeper* him. Yet for all this, *Nature* pleads for *Liberty*: and tho *Commands* may be often easie, yet they sometimes *grate*, and *gall*. So that if we appeal to the *mind* of *Man*, that will say, It is better being a *King*, tho but in a *Tub*; than to be a *servant* in the *roofed Palace*. There are helps that may abate *Inconveniences*: but *Liberty* will over-sway with *Man*. When one was applauding *Calisthenes*, that he went *brave*, and dined with the *King*; *Diogenes* replies, That for all that, *Calisthenes* dined when *Alexander* pleased; and *Diogenes*, when it pleased *Diogenes*. If this be not rather *opinionative* than *real* it is questionless an unhappiness to *serve*. If I have my *liberty*, I would rest in the *privileges* that accrue it. If I want it, I would joy in the *benefits* that accrue the *want*: so in either estate, I may find Content my *Play-Fellow*.

## XCV.

## Of the Causes that make Men different.

**H**omo homini quid praeſtat? Was the former times just wonder: and indeed, it would almost poſe the thought, to weigh the difference of the *ſpirits* of men. It hath been a *Queſtion*, whether all *Souls* are equal at their firſt *Infuſion*? And if it be of that *Soul* purely, which at the ſame inſtant, is both created and infuſed; then, no queſtion, but they are alike. Nothing comes immediately from *God*, but is *pure*, *perfect*, and *uncorrupt*. But becauſe the ſenſitive part in *Man* bears a great ſway, it many times falls out, that by the deficiency of the *Organical parts*, the *Soul* is eclipsed and imprisoned ſo, as it cannot appear

appear in the *vigor* it would shew, if the *Bodies* composition were perfect; and open. A perfect *Soul*, in an imperfect *Body*, is like a *bright Taper* in a dark *Lanthorn*: the fault is not in the *light*, but in the *case* which curtains it with so dull an *outside*, as will not let the *shine* be transparent; and we may see this, even in those that we have known both able and *ingenious*; who after a *hurt* received in some *vital part*, have grown *mopish*, and almost *insensible*: When the *vital passages* of the *sensitive* and *vegetative* are imperfect, tho they extinguish not the *intellectual*, because it is impossible, that a thing *mortal* should destroy a thing *immortal*: yet their defects keep it so under, as it appeareth not to the *outward apprehension*. Nor that *Man* hath three distinct *Souls*: for the *intellectual* in *Man*, containeth the other two: and what are different in *Plants*, *Beasts*, and *Man*; are in *Man* one, and co-un'd together. Otherwise, he were a *Plant*, and severally, a *brute*, and *rational*. But as the solid *crystalline Heaven*, and *first Mover*, contains the *Region* of the *Fire* and *Air*; and the *Region* of the *Fire* and *Air*, the *Globe* of the *Earth* and *Waters*; yet all make but one *World*: So the *Intellectual* contains the *Sensitive*, and the *Sensitive* the *Vegetative*; yet all in *Man*, make but one *Soul*. But the differences of *Men* may all be referred to two causes; either *Inward*, or *Outward*: *Inward*, are defects in *Nature*, and *Generation*: either when the *active part*, the *seed*, is not perfect; or when the *nutrimental* and *passive power* fail of their *sufficiency*, are too abundant, or corrupted. And when *Man* is of himself, from the *womb*, the *malignity* of some *humour* may interpose the true operation of the *spirits internal*. Certainly, those men that we see mounting to the *Nobleness* of *Mind* in *Honourable Actions*, are pieces of *Natures truest work*; especially in their *inward faculties*. *Eternal defects*, may be, and yet not always hinder the *internal power*: as, when they happen remoted from the noblest parts, else they are often causes of *debilitation*. And these are commonly, from the *temperature* of the *Air*, from *Education*, from *Diet*, and from *Age*, and *Passion*. From the *Air*, we see the *Southern* people are *lightsome*, *ingenious*, and *subtile*, by reason of the *heat* that rarifies the *spirits*. The *Northern* are slower, and more dull, as having them thickned with the *chill colds condensation*.

*Temperie Caeli Corpusque, Animusque juvatur.*

Both *Soul*, and *Body*, change, by change of *Air*.

*Education* hath his force seen in every place. If you travel but from *Court*, to the *Country*: or but from a *Village* to an *Academy*: or see but a *Horse* well mannag'd, and another resty in his own fierceness. *Diet*, no question alters much; even the giddy *Airiness* of the *French*, I shall rather impute to their *Diet* of *Wine*, and wild *Fowl*, than to the difference of their *Clime*, it being so near an adjoyner to ours. And in *England*, I believe our much use of *strong Beer*, and *gross Flesh*, is a great occasion of dregging our *spirits*, and corrupting them, till they shorten life. *Age*, is also a changer. *Man* hath his *Zenith*, as well in wit, as in *ability of body*; he grows from *sense*, to *reason*; and then again declines to *dotage*, and to *Imbecillity*. *Youth* is too young in *brain*; and *Age* again does drain away the *spirits*. *Passion* blunts the edge of *conceit*: and where there is much *sorrow*, the *mind* is dull, and unperceiving: The *soul* is oppressed, and lies languishing in an *unsociable loneliness*, till it proves *stupid*, and *inhuman*. Nor do these more alter the

## RESOLVES.

the mind, than the body. The lamenting Poet puts them both together, *de Pont. l. i. ep. 4.*

*Jam mihi deterior canis aspergitur atas;*

*Jamque meos vultus ruga senilis arat.*

*Jam vigor, & quasso languent in corpore vires:*

*Nec juveni, lusus, qui placuere, juvant.*

*Nec me, si subito videas, cognoscere possis;*

*Ætatis facta est tanta ruina mea.*

*Confiteor, facere hoc annos: sed & altera causa est;*

*Anxietas animi, continuusque labor.*

Now, colder years, with snow my hairs enchain:

And now the aged wrinkle plows my face.

Now through my trembling joints, my vigor fails,

Mirth too, that cheer'd my youth, now nought avails.

So ruin'd and so alter'd am I grown,

That at first sight, I am not to be known.

Age one cause is: but that which more I find,

Is pain perpetual, and a troubled mind.

Certainly, the best is, to weigh every man, as his means have been: a man may look in vain for Courtship, in a Plow-man; or Learning in a Mechanick. who will expect a lame man should be swift in running: or, that a sick man should deliver an Oration with a grace, and cheerfulness? If I find any man failing in his Manners, I will first consider his means, before I censure the man. And one that is short of what he might be, by his sloth and negligence, I will think as justly blameable, as he that out of industry has adorn'd his behaviour above his means, is commendable.

## XCVI.

## Of Divination.

What is it Man so much covets, as to pry into Nature's Closet, and knows not what is to come? yet, if we but consider it rightly, we shall find it a profitable Providence, which hath set our estate in future, something in dark and shade. If Man doubted not of what Death would deliver him to, he would (I think) either live more lewdly, or more unhappily. If we knew death were only an end of life, and no more; every man for his own ends, would be a disturber of the world's peace. If we were certain of torment; thought and fear would make our present life a death continual, in the agitations of a troubled soul. If we were sure of Joy, and Glory, we should be careless of our living well. Certainly, God hath made Man to dwell in doubt, that he might be awed to Good, by Fear and Expectation. We are led along by Hope, to the Ends that are appointed us: and by an uncertain way, we come at last to a certain end; which yet we could neither know, nor avoid. The great Creator wisely put things to come, in the Mist and Twilight, that we might neither be over-joyed, with the certainty of good; nor overmuch terrified with the assurance of an unavoidable ill. Though Prescience, and Divination be a god-like quality, yet, because it can only tell of danger, and not prevent it, the wiser sort have ever had this

Art



*Art in neglect, in dislike. If Fate be certain, it can be no good to know it, because we cannot prevent it. If it be uncertain, we search in vain to find out that which may be. So either way we hazard for unhappiness. Bis miser esse cupit, qui mala, qua vitari non possunt, amat praeire.* I remember, Cicero reports it of Cato, that he wondred how Southsayers could forbear laughter, when they met one another; they knew they used so to gull the People. One thing there is, that (if it were certain) doth mightily disparage it; and this is, That it sets a Man over to second causes, and puts him off from Providence. But it cannot be certain and determinate: Man is not wise enough to scent out the abstruse steps of Deity. It is observed by one, that Nigidius what he used for defence of his Art (by turning of a Wheel, and marking it twice with Ink) hath cast it all into a vast uncertainty. And indeed, the minute of Generation, Conception, and Production, are so hard to know justly; the point of place so hard to find: the Angles, the Aspects, and the Conjunctions of the Heavens so impossible to be cast right in their influences, by reason of the rapid and Lightning-like motion of the Spheres; that the whole Art, thoroughly searched and examined, will appear a mere fallacy and delusion of the wits of Men. If their Calculations be from the seven Motive Spheres only, how is there such difference in the lives of children born together, when their oblique motion is so slow, as the Moon, (tho far more speedy than any of the rest) is yet above seven and twenty days in her course? If their calculations be by their diurnal motion, it is impossible to collect the various influences, which every tittle of a minute gives. Besides, in close rooms, where the windows are clozed; the Fire, Perfumes, concourse of people, and the perpetual humors bar their operation from the Child. But suppose there were a Fate transferr'd from the Stars to Man; Who can read their significations? Who hath told their particular predictions? Are they not all merely the uncertain conjectures of men, which rarely hit, and often fail? So in Beasts, in Birds, in Dreams, and all viary Omens, they are only the guesstive interpretations of dim-ey'd Man: full of doubt, full of deceit. How did the Tuscan Southsayers, and the Philosopher that were with Julian, differ about the wounded Lion, presented him, when he went to invade the Persians? How about the Lightning that slew Jovinianus, and his two Horses? Yet of the rest, I believe there is more from the Stars, than these other observations: but this is then for general inclinations, not for particular events: Those are sure in the hands and Cabinet of the Almighty: and none but Prophets, that he inspires, are able to reveal them. The securest way is to live well; then we may be sure of a fair end, and a passable way. He that lives virtuously, needs not doubt of finding a happy Fate. Let my life please God, and I am sure, the success shall please me. Virtue and Vice are both, Prophets; the one of certain good; the other, or of pain, or penitence.

## XCVII.

*That 'tis best increasing by a little at once.*

**T**Here is no such prevalent workman, as *sedulity*, and *diligence*. A man would wonder at the mighty things, which have been done by *degrees*, and gentle *augmentations*. And yet there are, that are over-ready in the ways of *pleasing* and *labour*. When *diligence* reaches to *humour* and *flattery*, it grows *poor*, and *un-noble*: And when to *Pride* and *Curiosity*, it then loses its *praise*. So the *Priest* of *Ammon* would needs salute *Alexander* as a *God*: and *Protophenes* spent seven years, in drawing *Jahsus* and his *Dog*: and a *King* of *Persia* would needs, for a *Present*, adulterate *Roses* with an *artful* *smell*. When these two are avoided, *Diligence* and *Moderation* are the best *steps*, whereby to climb to any excellency. Nay, it is *rare* if there be any other way. The *Heavens* send not down their *rain* in *floods*, but by *drops*, and *dewy distillations*. A man is neither *good*, nor *wise*, nor *rich*, at once: yet softly *creeping* up these *hills*, he shall every *day* better his *prospect*; till at last, he gains the *top*. Now he learns a *Virtue*, and then he damns a *Vice*. An *hour* in a *day* may much *profit* a man in his *study*; when he makes it *stint* and *custom*. Every *year* something laid up, may in time make a *stock* great. Nay, if a man does but *save*, he shall *increase*; and tho when the *grains* are scatter'd, they be next to nothing: yet together, they will swell the *heap*. A *poor* man once found the *tag* of a *Point*, and put into the *lap* of his *skirt*: one asked him, What he could do with it? He answers, What I find all the *year*, (tho it be never so little) I lay it up at home, till the *years* ends; and with all together, I every *New-years* day add a *Dish* to my *Cupboard*. He that has the *patience* to attend *small profits*, may quickly grow to thrive and *purchase*: they be easier to accomplish, and come thicker. So, he that from every thing collects *somewhat*, shall in time get a *Treasury* of *Wisdom*. And when all is done, for *Man*, this is the best way. It is for *God*, and for *Omnipotency*, to do *mighty things* in a *moment*: but, *degreecingly* to grow to *greatness*, is the course that he hath left for *Man*. And indeed, to gain any thing, is a double work. For, first, it must remove the *hinderances*; next, it must assume the *advantage*. All good things, that concern *Man*, are in such a *declining Estate*, that without perpetual *vigilancy*, they will recide, and fall away. But then there is a *Recompence*, which ever follows *Industry*: it ever brings an *Income*, that sweetens his *toil*. I have often found *hurt* of *Idleness*; but never of a *lawful business*. Nay, that which is not profitable in it self, is yet made so, by being *employment*; and when a *Man* has once accustomed himself to *business*, he will think it *pleasure*, and be ashamed of *ease*. *Solomon*, ready to *dye*, would needs be laid in his *Grave* alive; and seeing the *Sun* shine, he calls his *friends* in *hast* to hide him; lest (as he said) it should see him *lying*. Besides, when we gain this way, *Practice* grows into *Habit*: and by doing so a while, we grow to do so for ever. It also constitutes a *longer lastingness*. We may observe, those *creatures* that are longest in attaining their *height*, are longest in *declining*. *Man* is *twenty years* increasing, and his life is *four score*: but the *Sparrow*, that is fledged in a *month*, is dead in a *year*. He that gets an *Estate*,

state, will keep it better, than he that finds it. I will neyer think to be perfect at once. If I find my self a gainer at the years end, it shall something comfort me, that I am proceeding. I will every day labour to do something that may mend me; tho it be not much, it will be the surer done. If I can keep *Vice* under, and win upon that which is good, (tho it be but a little at once;) I may come to be better in time.

XCVIII.

Of God, and the Air.

FOR Man to pray aright, is needful: but how to pray so, is difficult. We must neither misconceive of God, nor are we able rightly to conceive him. We are told, he is a *Spirit*: and who can tell what a *Spirit*, is? Can any man tell that, which no man ever saw? Man is able only to comprehend visible substances; what is invisible, and spiritual, he can but guess and rove at. *Spirit* is a word, found out for Man to mask his Ignorance in, and what he does not know, he calls it by that name. When we speak of God, we are to believe an ubiquity: but then, how are we able to conceive that this ubiquity is? I speak to Reason, not Faith; for I know, this believeth what it sees not: Yet, something to help Nature and Reason, I would wish a man to consider the Air. It is every where; not a vacuum in the whole *Natura rerum*: nay, you cannot evade it: Dig the most condensed Earth, and it is at the point of your Spade: you can see nothing, but before you see it, is open to the Air; and yet this Air, although you know, you cannot see. It is also inviolable, cast a stone, and you make no hole in't: nay, an Arrow cannot pierce it: it clozeth again, and there is no track left. Nay, there be Philosophers that will tell you, the progressive motion of a stone cast, when the hand has left it, is from the Air it self: that shutting suddenly after, and Nature impatient of a vacuity, it does with a coactive power, thrust it still forward, till it passes against institutive Nature, who made it, to incline to the Center. Nor is it corruptible. We speak falsely, when we say, the Air infecteth. They are unwholesome Vapors and Exhalations, that putrid things breath out; and these, being carryed by the motive wind and air, fly about, and infect, through their rarity and thinness. The Air it self ever clarifies: and is always working out that taint, which would mix with it. Next, we can do nothing, but the Air is privy to't: even the acts of lightless Closets, and the thick-curtain'd beds, are none of them done without it. When Diogenes saw a Woman bow so much to the Altar, as she left her backparts bare; he asked her, if she were not ashamed, to be so immodest to the Gods behind her. Nay, our very thoughts, which the Devil (tho he be the subtlest of all malevolent spirits) cannot know, are not framed without this Air. Every breath we take, it goes unto our heart, to cool it. Our Veins, our Arteries, our Nerves, our inmost Marrow, are all vivified by their participation of Air: and so indeed is every thing that the world holds: as if this were the Soul that gave it livelihood. Fishes, tho they breath not perceptibly, yet we see, the want of Air kills them: as when a long Frost shuts up a Pond in Ice. Even Plants, which are but

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Vegetatives,



CENT. I.  
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*Vegetatives*, will not grow in *Caves*, where the *motive* and *stirring Air* is barred from them. We may often observe, moreover; that *Heat* and *Moisture* is the only cause of all *Generation*: and these are the qualities proper to the *Air* alone. Now, I would not wish a *Man* to compare *God*, the *Creator*, with this *Element*, which is but a *Creature*: but let him consider of these properties, and then by way of *eminency*, let him in his *Soul* set *God* above, and see if by this way, he climb not nearer *Deity*, than he shall by any other. If this be so universal, why may he not by this, think of a *Spirit* more diffusive and ubiquitary? That which *Ovid* writ of *Poets*, may be applyed to all the *wise*, and come something near to this purpose.

*Est Deus in nobis, sunt & commercia Cæli;*

*Sedibus athereis Spiritus ille venit.* De art. am. l. 3.

In us *God* dwells, *Heaven* our acquaintance is,

His *Spirit* flows through *airy influences*.

Certainly by this way, it is not so difficult for *Reason* to conceit an *Omnipresence*: and if we have this, we may by it peer at his *Omniscience* and *Omnipotence* too: for the one is as hard to conceive, as the other. *St. Augustine*, when he has told us, that *God* is not an *Object* perceivable by any of the *Outward Senses*, says; *Tamen aliquid est, quod sentire facile est, explicare non possibile.* So the ways of *God*, in *Scripture*, are compared to the flight of an *Eagle* in the *Air*, which no man can either trace or know. Surely therefore, when we are to speak to him, the best is, humbly to intreat his *Spirit* to inspire ours in the way, and apprehension that may best please him. He is best able, by his secret *immission*, to direct us the way he does best approve of. And this cannot chuse but comfort the *Good*, when they know, the *Searcher* of the *heart* and *reins* is with them, and beholds them. From this, I will learn to cheer my self in *sufferings*, and to refrain from *ill*, even in *private*. How can man think to act his *ill* unseen, when *God* shall, like the *Air*, be *circumspectious* round about him? It is not possible, that such a *Majesty* should either not defend the *Innocent*, or permit an *ill* unpunished.

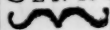
## XCIX.

## Of Contentment.

THEY that *Preach Contentment* to all, do but teach some how to dwell in *misery*: unless you will grant *Content desire*, and chide her but for *murmuring*. It is not a fault to strive to better our *Estates*: which yet we should never do, if we rested fully content with what we enjoyed for the present. *God* hath allotted *Man* a *motive mind*, which is ever climbing to more *perfection*, or falling into a *lower Vice*. Certainly, that *Content* which is without desiring more, is a kind of fault in any. *Perfection* is set in that height, that 'tis impossible mortal bodied man should ever reach the *Crown*: Yet he ought still to be aiming at it, and with an *industrious persecution*, persevere in the rising way. We cannot be too covetous of *Grace*; we may well labour for more accomplishments: and by lawful ways, and for good intents, there is no doubt, but 'tis lawful to desire to *increase*, even in *temporal wealth*.

wealth. Certainly, Man should be but a dull *Earth*, to sit still and take the present: without either *Joy*, or *Complaint*: without either *fear*, or *appetite*. In this, I like not *Aristippus* his *Doctrine*, who is hot in persuading men, neither to be troubled at what is *past*; nor to think of what is *to come*. This were quite to vilifie *Providence*: who is one of the *Principal Guards* of *Man*. For, tho it be true, that nothing is so *certain*, but that it may sometimes fail: yet, we see, it seldom does: and even *Probability* is almost certain. Let not *Man* so sleep in *content*, as that he neglect the *means* to make himself *more happy* and *blessed*: nor yet when the contrary of what he lookt for comes, let him *murmur* or *repine* at that *Providence*, which dispos'd it to cross his *expectation*. I like the man, that is never *content* with what he does enjoy: but by a *calm* and *fair course*, has a *mind* still rising to a *higher happiness*: But I like not him, that is so much *discontent*, as to *repine* at any thing, that does befall him. Let him take the *present* *patiently*, *joyfully*, *thankfully*. But let him still be soberly in *Quest* for better: and indeed, it is impossible to find a *life* so happy here, as that we shall not find something, we would *add*; something, we would *take away*. The *world* it self, is not a *Garden*, wherein all the *Flowers* of *Joy* are growing: nor can one man enjoy them. If it were, that all were here, we may questionless conclude; that there is no *absolute contentment* here below. Nor can we in *reason* think there should be: since whatsoever is *created*, was *created* tending to *some end*; and till it arrives at that, it cannot be fully at *rest*. Now we all know, *God* to be the end, to which the *soul* tends; and till it be dismanacled of the *clogging flesh*, it cannot approach the *presence* of such *purity*, such *glory*, when it meets with *God*, and is united to him, who is the *spring*, and *source* of all true *happiness*; then it may be *calm*, and *pleased*, and *quiet*: till then, as *Physicians* hold of *health*, that the best is but *Neutrality*: So it is of *happiness*; and *content*, in the *soul*: Nay, the most absolute *contentment* man can enjoy, in his *corruptible rags* of *earth*, is indeed, but lesser *discontentment*: That which we find here most perfect, is rather meer *Utopian*, and *Imaginative*, than *real*, and *substantial*: and is sooner found falling from a *Poets* pen, than any way truly enjoyed by him, that swims in the deepest stream of *pleasure*; and of these, instead of many, you may take that one of *Martials*: L. 10. Ep. 47.

*Vitam qua faciunt beatiorem,  
Fucundissime Martialis, hac sunt:  
Res non parva labore, sed relicta;  
Non-ingratus Ager, Focus perennis,  
Lis nunquam, Toga rara, Mens quieta,  
Vires ingenua, salubre Corpus,  
Prudens Simplicitas, pares Amici,  
Convictus facilis, sine arte mensa;  
Nox non ebria, soluta curis:  
Non tristis torus, attamen pudicus:  
Somnus, qui faciat breves tenebras.  
Quod sis, esse velis, nihilque malis;  
Summum nec metuas diem, nec optes.  
Things that can bless a life, and please,  
Sweetest Martial, they are these:*



## RESOLVES.

A *store* well left, not gain'd with *toil* ;  
 A *house* thine own, and pleasant *soil*,  
 No *strife*, small *state*, a *mind* at *peace*,  
 Free *strength*, and *limbs* free from *disease*,  
 Wife *Innocent*, friends like and good,  
 Unarted-meat, kind *neighbourhood*,  
 No *drunken rest*, from *cares* yet *free* ;  
 No *sadning spouse*, yet *chaste* to *thee* :  
 Sleeps, that long *nights* abbreviate,  
 Because 'tis *liking*, thy *wish't State* :  
 Nor *fear'd*, nor *joy'd* at *death* or *fate*.

But where shall you find a man thus seasoned ? If it be for a while, it lasts not: but by one, or other *accident*, he is tossed in the waving *world*. And this made *Diogenes* resolve; unto *Fortune*, to oppose his *confidence*, and *resolution*; to the *Law*, *Nature*; and to his *Affections*, *Reason*. This was good, but not well: we have *Grace*, and *Scripture* for a better guide than *Nature*. I would be so *content* with what I have, as I would ever think the *present* best: but then I would think it best, but for the *present*: because whensoever I look forward, I still see better; to arrive at which my *soul* will long, and *covet*. The *soul* that by but half an eye sees *God*, will never be but winging, till she alights on *Him*.

## C.

*How he must live, that lives well.*

Whosoever neglects his *duty* to *himself*, his *neighbour*, or his *God*; halts in something, that should make life *commendable*. For our *selves*, we need order; for our *neighbour*, *Charity*; and for our *God*, our *Reverence*, and *Humility*: and these are so certainly linked one to another, as he that lives orderly, cannot but be acceptable, both to *God*, and the *World*. Nothing jars the *Worlds Harmony*, like men that break their *Ranks*. One *turbulent spirit* will dissonate even the *Calmest Kingdom*. We may see the beauty of order, in nothing more, than in some *Princely Procession*: And tho indeed, the *circumstances*, and *complements* belonging to *State*, be nothing to better *government*; yet by a *secret working* in the *minds* of men, they add a *Reverence* to *State*: and awe, the (else-loose) rabble. See a *King* in *Parliament*, and his *Nobles* set about him: and see how *mad* he shows that wildly dances out of his room. Such is *Man*, when he *spurns* at the *Law* he lives under: Nay, when he gives himself leave to *transgress*, he must needs put others out of their way: and he that disorders *himself* first, shall trouble all the *Company*. Did every man keep his own *life*; what a *concord* in *Musick* would a *World*, a *Kingdom*, a *City*, a *Family* be? But being so infinitely disjoyned, it is necessary some should help it, and be charitable. If no man should repair the *breaches*, how soon would all lye flatted in *demolishments*? *Love* is so excellent, that, tho it be but to ones self alone, yet others shall partake and find the *benefit*. *Posterity* will be the better for the *Bags* that the *Covetous* hoarded up for himself. But when a man shall be ever striving to do the *world* a *courtesie*,



teffe, his love is so much the more thank worthy, by how much the good is larger. Without *Charity*, a man cannot be *sociable*: and take away that, and there is little else, that a man has to do in the world. How pleasant can good *company* make his life beneath? Certainly, if there be any thing sweet in mere *Humanity*, it is in the *intercourses* of beloved *society*, when every one shall be each others *Counsellor*, each others *Friend*, and *Mine*, and *Solace*. And such a pleasant life as this, I take to be the best pleasing, both to *God* and *Man*. Nor yet can this be truly pleasant, unless a man be careful to give *God* the honour that he owes him. When a *Man* shall do these, and perform his duty to his *Maker*; he shall find a *peace* within, that shall fit him for whatsoever falls. He shall not fear himself: for he knows his course is *Order*. He shall not fear the world: for he knows he hath done nothing, that has anger'd it. He shall not be afraid of *Hell*: for he knows, he there shall find the favour of a *Servant*, of a *Son*: and be protected against the malice and the spleen of *Hell*. Let me live thus, and I care not, tho the world should flout my *Innocence*: I will but to obey *St. Bernard*, then I know I cannot but be happy, both *below*, and *after*. *Tu qui in Congregatione es, bene vive, ordinabiliter, sociabiliter & humiliter: ordinabiliter tibi, sociabiliter proximo, humiliter Deo.*

Omnia Deo.

F I N I S.

# RESOLVES:

## Divine, Moral, Political.

## I.

## Of Idle Books.



*Idle Books* are the *licentiate follies* of the *Age*; that, like a corrupt air, *infect* wheresoever they come. Some are *simple*; and these, besides making the Author *ridiculous*, seldom hurt the Reader with more than loss of time: For if he hath any sense he will grow wiser by the folly that is presented him: as drunkards are often cured by seeing the beastliness of others that are so. He hath extreme ill luck, that takes pains to be laugh'd at, when he might at once both have spared his labour, and preserved his credit. But he that hath not *Judgment* to censure his *own*, will hardly come to be mended by *admonition*. And besides; the least caution is to be given of these. For a man will no more dwell in one of these than a Traveller of Quality, will lodge in an Ale-house or Booth. It was *Cicero's* *Lectio-nem sine ulla delectatione negligo*, He hated reading where no pleasure dwelt. As cobwebs these, by them that are neat will be swept away, and if they hang still, they catch but only flies.

Another sort are *wanton* and *lascivious*: and these like *rank flesh* unsalted, when they should prove *wholesome food*, carry a *saint* that *poisons*; so in the end they enliven only *Vermine*, and do beget but *stench*. 'Tis true, *Wit* is naturally readier at this than any other *Theme*, Yet the best is never *obscene*. As the *dry light* is the *purest*, so is *wit*, when it is terse and *spruce* without the fulsomness of ungentile language. The old Law forbade the touch of any thing that was *unclean*. A man may know that hand to have need of washing, from betwixt whose fingers the Ink that drops is foul. *Vicious* or a *Clown* is his *Character* at best: but for the most part *ill-bred persons* are the most *debauch'd*. *Civility* is the *Correction* of *manners*: And tho' if such works should be quaint in *Language*, yet are they but as *unsavory breaths* perfumed; there is only a more precious stink, which certainly shews either what the *Conversation* hath been, or what the *Inclination* is: For more than speech, is the *pen*, the *minds interpreter*. As the breaking out of *Itch* and *Blains* shew the body is not clear: so loose and *unrins'd* expressions are the *purulent* and *spurcious exhalations* of a corrupted mind, stain'd with the *unseasonableness* of the *flesh*.

Yet doubtless if we respect *human society*, writings that are *scandalous* are worse than these. 'Tis a kind of *barbarousness* in death unto the dead: for tho' both be *alive* at the *publishing*, yet *Printing* is a kind of *perpetuity*, and

and carryeth to future ages both the *Authors malice* and the *Parties infamy* that is traduced. A Book, that brands a person with *Indignities*, is his *Lots* wife in a pillar of salt: In remains a *Monument of disgrace*. The malicious writer is like the Bee, *Animam in vulnere ponit*: he puts his soul into the wound he makes, and drowns himself for ever after: For the *venome* which he vents himself, lazies his reputation with others. *Multi cum aliis maledicunt, sibi ipsis convitium faciunt*, was an observation of *Seneca's*. 'Tis unnooble to traduce the absent, tho provok'd by passion: but to display a mans *malice* in writing, is deliberate *wickedness*; to which (with his own disgrace) he sets his hand and seal; and does an injury for which he cannot make *amends* sufficient, for admit he does retract in public, he is not sure all that saw his first Book shall come to read his last. And then what case is he in that dyes in divulging premeditated wrong? As *witches* pass by all the *wholesom simples* of the earth, and gather only *poysinous* and *baneful* for their *Sorceries*: So the *spiteful pen* picks out only the *vices* and *corruptions* of men, but leaves their *virtues* buried and untouched, which but justly remembered might balance all their failings. Like *Toads* they gather up only the *venome* of the garden: and as our *gold-finders* they have the honor in the night and darkness to dive in *stench* and *Excrements*. But above all to abuse the dead is most deadly. The dead is as the *Fatherless* and *Widow*, whose cause, because they want *defenders*, God himself will vindicate. How below the gallantry of man is it, to tyrannize upon the *undefensib*le and *senseless*? The *brave soul* scorns *advantages*. Is it reasonable in *Arms* to fight against the *naked*? To meet my enemy without a *Weapon* is his *protection*, If I be provided. The dead are tamely *passive*, and should the dishonor of them be tolerated, what *fame* could rest *unblasted* in the grave? Certainly that pen is ill made, that instead of cutting a clear letter, leaves a blot. When *Agefilaus* was presented with *Lyсандers* treasonable Letters, and was about to read them in the head of his Army, he was told *Lylander* was dead: and this took him off his purpose. He beats the air and *Combats Ghosts*, that wounds the departed from life.

Next to these are the *Heretical*. These seed the world with *Tares*, like ill plants in a good ground, if they be let grow to seed, they sow themselves, and perpetuate their corruptions to after generations. The *Heretic* must needs be *obstinate* and *arrogant*; for by presuming on his own *sense*, he grows *Incorrigible*. He is the highest *Papal* man in the World. For he sets up himself above the Church and all her *Doctors*. While he cries down others for *Infallible*, he lifts himself up to be so: His *presumption* must needs be vast, that builds more on his own *Tenet*, than upon the *mature judgment* of all the *successive Fathers*. As if God had revealed more to him, than to all the *pillars* and *propagators* of his Church. If he will have liberty given him to maintain his own *opinions*, Why should not Reason tell him that others will expect the like for themselves? *St. Augustine* tells us that he is an *Heretick*, *Qui pro alicujus temporalis commodi, & maxime glorie principatusque sui gratia, falsas ac novas opiniones, gignit aut sequitur*, That for some *temporal profit*, and for the *glory* of his own *pre-eminence*, either *authors*, or *persists* in some new and *false opinions*. Usually they are for *ends* and *Interest*; And then how infinitely does he offend, who will *byass* God's *Truths*, and *descend* and *bow* them to his corrupted *Benefit*? He raises himself above God, under the pretence of serving him,



CENT. II.

him, and sins more in his *grave*, and *dead*, than when he was *alive*. For he *poysons* from *generation* to *generation*. And, which is worst of all, he *offends* till the *world's end*, in a *Book* which cannot *repent*.

But above all, the profane are to be avoided; The very reading is an unhappiness, but a second perusal, guilt, and approbation: The Heretic misunderstands Religion, but the Profane does scorn it. Such the very Heathen admitted not to sacrifice; The Profane, says one, is he, *Qui nihil habet sacri, qui sacra negligit, violat, conculcat*: Who hath nothing of Religion in him, but neglects, destroys and spurns at all that's sacred. He is indeed the practical Atheist, that contemning Heaven, hath more than the mere Pagan forgot himself to be man. It is a strange kind of sauciness for man to jest with God. He that is well-bred cannot but abominate such rudeness. He is a Clown to Heaven, that makes himself too familiar with the Deity. He vapours away his soul it air that by his pen or tongue would cast a disgrace upon God. If man compacted of Infirmities be so Jealous of his Honor, that with the hazard of his life, he dares duel him that stains it; How will God, that made man with this Jealousie, be zealous of his own honor by punishing such as wildly to despise it? How infinitely will the superstition of the Jews cry down the loose neglect of our times? Prophaneness is but a little less daring blasphemy; and at hearing this, they us'd to be so extasied and impassion'd, as presently to tear their garments: so S. Paul, and S. Barnabas, in Acts xiv. Such Reverence had they to the Name of God, that they held it an offence to think of him in any noysome place. Every day was the mouth to be wash'd, lest Gods Name should come out of a foul place. And in a stool-Room they were all left-handed, because with the right they wrote the name of God and Angels. Shall the Clay grow insolent against the potter, or the worm offer to perk it up at the face of Man? Beware of the profane and scorner. He that neglects God, will make no scruple of betraying Man. If he sits loose to Heaven, he will never hold firm to Earth; but for himself will forsake his Friends, having done so already to God, that yet gives him all. Any of these are the plague in paper, which he is in much danger of catching that comes but between the sheets. Nor can he offend alone. A corrupt Book is an Amphibiana: A Serpent headed at either end; one bites him that reads, the other stings him that writes. For if I be corrupted by his pen, the guilt grows his, as well as mine, altho the Grave holds him. I will not write, lest I hurt my self, and posterity. I will not read lest I hurt my self and Predecessors: They that dye of the pestilence are not less infectious laid forth, than when they are alive. The body of that wickedness shews poison, which continues working longer than life, and when all the sense is gone. A foolish Sentence dropt upon paper sets folly on a Hill, and is a monument to make Infamy eternal.

## II.

## Of Humility.

HE that means to build lasting, must lay his foundation low: As in moory grounds they erect their Houses upon piles driven deep into the ground: So when we have to do with men that are boggy and rotten,

rotten, our Conversation would be unsound and tottering; if it were not founded upon the Graces of Humility; which by reason of their slenderness pierce deep and remain firm. The proud man, like the early shoots of a new-fell'd Coppice thrusts out full of sap, green in leaves and fresh in colour; but bruises and breaks with every wind, is nipt with every little cold, and being top-heavy, is wholly unfit for use. Whereas the humble man retains it in the root, can abide the Winter's killing blasts, the rustling concussions of the wind, and can indure far more than that which does appear so flourishing. Like the Pyramis, he hath a large foundation, whereby his height may be more eminent, and still the higher he is, the lesser doth he draw at the top; as if the nearer Heaven, the smaller he must appear. And indeed, the nigher Man approacheth to *Celestials*, and the more he doth consider God, he sees the more to make himself vile in his own esteem. When the Falcon flies highest, she lessens her self most, and by so doing, hath the more command of her game. And then this usually falls out, that he which values himself least, shall by others be prized most. Nature swells when she meets a check; but submission in us to others, begets submission in others to us. Force does but compel our bodies; when Civility and Mansuetude does calm and captivate even the rugged temper of the rude and boisterous, and like a gentle Linctive, dissipates and asswages the Tumors of the most elated Mind. Humility is the foot-stool, without which Man can hardly get up to the bed of Honor. The proud man is certainly a fool; I am sure, let his parts be what they will, in being proud, he is so. One thing may assuredly persuade us of the Excellency of Humility. It is ever found to dwell most with men that are most gallant. 'Tis a flower that prospers not in lean and barren soils, but in a ground that's rich, it flourishes and is beautiful. Give me a man that's humble out of judgment, and I can find him full of all parts. Charles the fifth, was as brave in holding the Candle to his departing Visitants, as when he was troop'd about with his Victorious Officers. The Legislative Monarch Moses that was the first and greatest Divine, Statesman, Historian, Philosopher, and Poet, who as a valiant General, led Israel out of Egypt, was renown'd with Miracles, that could rowl up the waves to pass his men, and tumble them down again upon his Enemies, was a Type of Christ, stiled a friend of God, and (as Ecclesiasticus tells us) beloved both of God and men: yet was he meek above all that were upon the face of the Earth. And, lest our proud dust should think it a disparagement to be humble, we are commanded by our Saviour to learn it of him, who tells us the benefit will be, rest to our souls. We are sent to the Pismire for Industry, to the Lion for Valor, to the Dove for Innocence, to the Serpent for Wisdom; but for Humility unto God himself, as an attribute more peculiar to his Excellence: and certainly, if we shall but contemplate him, we shall find him able for all, either that we can, or cannot conceive: yet by his up-holding and sublevaminous Providence, according to his meer will he orders, guides and governs all. No man ever lost esteem with wise men, by stooping to an honest lowness when there was occasion. I have known a great Duke to fetch in wood to his Inferiors fire; and a General of Nations, descending to a Footman's office in lifting up the boor of a Coach: yet never thought it

an eclipse to either of their dignities. The *Text* does give it to the *Publicans dejectedness* rather than to the *Pharisees boasting*. That *Ship* wants *Ballast* that floats upon the top of the waters: and he may well be suspected to be *defective* within, that would pull on *respect* to himself by his undue *assuming* it. What is that man *worse* that lets his *inferior* go before him? The *folly* is in him that takes it when not due: but the *prudence* rests with him, that in the *sereneness* of his own *worth* does not *value* it. In shows of State, the meanest marches first. I am not troubled, if my *Dog* out-runs me. The *Sun* chides not the *morning Star*, though it presume to usher day before him. My *place* is only where I am at *present*; but that wherein I am not, is not mine. While the *proud* man buflles in the storm, and begets himself *Enemies*, the *humble* peaceably passes in the shade unenvy'd. The full sail over-fets the *Vessel*, which drawn in, may make the voyage prosperous. Who it's that pities *Haman*, when only *Mordecai's* uprightness in the gate shall sicken him? He sure is *queasie stomach* that must *pet*, and *puke*, at such a *trivial circumstance*. *Humility* prevents *disturbance*: It rocks *debate* asleep, and keeps men in *continued peace*. Men rest not while they *ride* in *state*, or *hurry* it in a *furious charge*: but when they *humble* themselves to the *Earth*, or a *Couch*, refreshing sleep does then becalm their *toils* and *cares*. When the two Goats on a narrow Bridge met over a deep stream, was not he the *wiser* that lay down for the other to pass over him, than he that would rather hazard both their lives by contending? he preserv'd himself from danger, and made the other become debtor to him for his safety. I will never think my self *disparag'd*, either by *preserving peace*, or *doing good*. He is *charitable*, that out of *Christian ends* can be content to part with his *due*: but he that would take it from me, wrongs not me so much as he does himself. I have ever thought it *Indiscretion* to *vie* it in *continued strife*: *Prevailing*, is but *victory* in part; his *pride* may still remain *unconquer'd*. If I be *subdued*; beside my *shame*, I purchase his *contempt* to boot. When *yielding* out of *prudence*, triumphs over all, and brings him in to be *mine*. I had rather be accounted *too much humble*, than esteem'd a little *proud*: That tends to *virtue* and *wisdom*; this to *dishonor* and *vice*. Even in Gold the stiffest is the basest; but the pure, by being ductible, keeps whole.

## III.

## Of Religion and Morality.

TO render a man *perfect*, there is requisite both *Religion* and *Nature*; that is, *Faith* and *Morality*. But some will tell me, there needs but one; *Religion* comprehends both: And certainly, the *Christian Religion* purely practis'd, will do so; for it *rectifies* and *confirms* the *Law of Nature*; and purging man from *Corruption* by *Faith*, presents him *justified*, and a *fulfiller* of the *Law*, which *Nature* cannot do. *Religion* more properly respects the *service of God*; yet takes care of *Man* too. *Morality* looks most to our *conversation with men*: yet leaves us not when we come to *God* and *Religion*. I confess I understand not, why some of our Divines have so much cry'd down *Morality*.



*Morality.* A *Moral man* with some, is but another word for a *Reprobate*: Whereas truly, *Charity* and *probability* would induce us to think, that whosoever is *morally honest*, is so out of conscience in obedience to the commands of God, and the *Instinctment* of Nature, so framed and qualified by God himself, rather than out of *sinister, lower, or less noble ends*: And therefore, I hold it to be most true, that as *true Religion* cannot be without *Morality*; no more can *Morality* that is right, be without *Religion*. I look upon it as the *Primitive* and *Everlasting Law* and *Religion* of man: which instamped in his soul at his Creation, is a *Ray* arising from the *Image* of God. Till the *Law* was given, what *Religion* had he but his own *Morality*, for almost two thousand years? It was the world's *Religion*. What was it else that taught man to pray, and humble himself to a *Deity*; when he had done amiss, to make *Offeratories* to appease an angry *God-head*; and to think of ways of *expiation*? And when the *Law* was promulgated in *Tables of stones* to shew the *perpetuity* of it; Was it not the same reduced to literal *Precepts*, which even in the world's *Infancy* was written in the *hearts* of man? The *Judicial* and *Ceremonial Law* of the *Jews*, we see abolished at our *Saviour's* coming. But the *Decalogue*, because 'tis *Moral*, holds. We find it also barely *Preceptive* and *Imperial*. *Do this*, or, *Do not do this*, without a *reason* given (unless in some out of the consequence) because being *Moral* there needed none. The *reason* was in each man's heart before: not only among the *Jews*, but the *Gentiles* also. It was the *Universal Religion* of the world, which God at first gave man: So pregnant in the *minds* of all; that it was sufficient in some good measure to curb the loose exorbitancies of depraved Nature, and lead her up towards her duty. What *Barbarous Heathen* condemns not in his Conscience, what the *Law* prohibits; or applauds not what it does command? Of this the great *Apostle* spake, where he tells us; That when the *Gentiles*, which have not the *Law*, do yet naturally the things contained in the *Law*, they are a *Law* to themselves. Even *Reason*, which is *Nature*, leads a man up to *Religion's* Palace, though it shows us not all the *private rooms* within it. It brings us into the *Presence*, though not into the *Privy Chamber*. It ushers us to *Faith*; which rightly stated, is little more than rarified and pure *Celestial Reason*. For of *Faith*, there is *reason* to be given: And though it be set in a height, beyond our *Humane Perspicience*, I can believe it rather *super-elevated*, than *contradictive* to our *Reason*. When Man comes to *Faith*, he then runs out of himself; but not at all against himself. By his *virtue*, he but lifts up *Nature* to a higher scale. *Religion* and *Virtue* is but *Nature* better bred, more immediately deducing its *Original* from God the *Author* and *Fountain* of all that is good: suitable to this, is that which the *Orator* tells us, when (*de legibus*) he makes *Virtue* nothing else, but perfect *Nature* raised to its full *sublimity*. And besides the *School-man*, I have met with a *Divine*, declaring, That *Religio est omnium Moralium virtutum Nobilissima*. *Religion* is the *Noblest* of all *Moral virtues*. And it is *Cornelius à Lapide*. *Reason* can tell us, that having offended, (without satisfaction) we are lyable to punishment. It can set us to search for a *Saviour*, though it cannot find him for us in his gracious *Contrivances*, and sublime *Immensities*: Even the *Gospel* in its larger part is *Moral*; the *Law* is the *Compendium*

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of *Morality*, and the *Gospel* is the *Compendium* of the *Law*. Upon loving God above all, and our Neighbour as our selves, hang all the *Law* and the *Gospel*. And this as the *concreated Rule* with Man, is that which the *Apostle* calls the *Royal Law*; which if we fulfil, we do well. I find in most *Religions*, some *Tenents* that are *destructive* to *Humanity*, though not in the first *sanction* and *frame* of *Religion*; yet in time brought in by particular *Professors*, who have left posterity their *disciples*. The very *Series* and *Foundations* of *Religion*, by such as these have been *dispens'd with*, under the pretence of *publick Interest* to bring in particular *Designs*. But the true *Christian Religion* and the true *Morality* dares not do a *wrong*, nor so much as plead *necessity*, where, by *suffering*, it may be avoided. Even in all *Religions*, when they be cut out into *Seets*, they run to *division*, and *destroy*. Like little *Rills* from large *Rivers*, they suffer not the stones to rest, but rattle and make a noise with their shallowness, while the main *Stream*, by reason of his deepness, is both smooth and silent. Men that are of depraved and harsh *dispositions*, are aptest to become *Sectaries*; and when such come once to be dipt in *Religion*, (for to be well washed, cleanseth) they are usually more *virulent* than any other sort of men. If they had the grounds of *Morality*, even the goodness of *Nature* would make them *inoppressive*, and dictate to them, that it were *Nobler* to undergo a *self-denying* or some *Sufferance*, than by *Singularity* and the *Morosity* of an eager spleen give a *publick Disturbance*, perhaps to the *unhinging* of the whole frame of *Government*. Certainly, howsoever the pretext be *Religion*, and that misleading *Meteor*, *Liberty*; yet in the *Violators* of a just *Authority*, 'tis either an ill *Nature*, or a *finister end*, which draws them to persist in't. If there were *Charity*, (without which all *Religion* is vain) no man would prefer a *self-immunity*, before a *general peace*. Therefore let men be never so specious in the *formal profession* and *Verbalities* of *Religion*, when I see them act things against *Morality*, and such as are *destructive* to *Human Society*; I shall be content to call it *Craft* or *Policy*, but by no means *Religion* to be imitated. To circumvent men into *Snares* of either *Life* or *Estate* or *Liberty*; to insidiate and intrap the *unsuspicious* and *well-meaning* man; to grow great and rise by my Neighbours fall, to which I have contributed; to undo a man for acting *Honesty* and *Conscience*; to delude the world by *vows* and *promises*; to falsifie *Oaths* and *publick Manifesto's*; to be prodigal of the blood and lives of others; to lift them out of the world for ends; to *impropriate* my self into that which is not mine; to pretend one thing, and act the contrary: These and the like being against the *Rules* of *Morality*, let them carry what face they will, *Religion* may be the *Paint*, but never the *Complexion* of such *Actions*. He that is not *Morally Honest*, whatsoever gloss his *Religion* bears, he wears it but in *Water-colours*, which either a warm breath or a wet storm will melt away to blemish. Methinks I find the soundness of *Heathens* putting the blush upon the practice of *Christians*, who stain their sincere profession by the under-hand complications of *fraud* and *collusion*. How natural was it in the *Romans* to have their bloods rise at *Lucius Marcus*; for that by subtilties, wiles and craft he went about to facilitate his *Victories* against the *Macedonian Perseus*? When *Meander* of *Samos* flying to the *Spartans* from the *Persian*

*Perſian Forces*, declared what *Wealth* he had brought along, and how much he would give to *Cleomenes* their Governor; *Cleomenes* preſently repairs to the Senate: And tells them, *It would be well if they baniſht their Samian gueſt, leſt he might perſuade ſome Spartan to be wicked*: The name of *Great* had not been undeſervedly given to *Alexander*, for telling one that perſuaded him to take the Advantage of a dark night to ſet upon his Enemy *Darius*: No, ſays he, *I had rather repent my Fortune than bluſh at my Victory*: And in a *Chriſtian* it deſerved a high applauſe; *Conrade* the firſt Emperor of *Germany*, who when *Mificus* (who perſiſted in his Father's Rebellion) not being able to defend himſelf againſt the Emperor's puiſſance fled to *Waldericus* Duke of *Bohemia*, and he after promiſing protection and aſſiſtance (to work his own ends) privately treated with the Emperor for delivering him into his hands. The Emperor's *Heroic Heart*, diſdaining ſo baſe a Treachery, or to gain an Enemy by Compliance with ſo great unworthineſs, ſent word to *Mificus*, That he would do well either to ſubmit himſelf to him, or provide himſelf of a ſurer Sanctuary; for that his pretending friend would betray him. Doubtleſs there is a moral Gallantry in Nature that will lead a man to any thing but poornefs and Indirection. And certainly, 'tis more ſafe to truſt a poor good Nature'd Publican, than any ſupercilious and high pretending Pharifee. I ſhall ſurely much ſuſpect that Religion, which hath not got the maſtery of *Pride*, *Intemperance*, and *Deceit*. There is a genuine Clearneſs that looks braver than all the nick-nam'd ſtrong abilities of over-reaching. To be a Man answerable to *David's* Queries in his fifteenth *Pſalm* (which do all point at our Converſe with men.) In the beginning it makes him dwell in *God's Tabernacle*, in the end it ſets him immoveable. The Apoſtle ſeems to couple both together when he tells us; That fearing God and working Righteouſneſs, makes a Man acceptable in what Nation ſoever he be. The Immolation of Beaſts and the other coſtly Oblations in the Law were the Higheſt outward duties of Religion that we read of; yet never prized like the Intireneſs of an honeſt Heart, endeavouring in all things to bear a good Conſcience towards God and towards Men. If we believe *Solomon*, the Prophets, and the Apoſtles; they will tell us, That to do Juſtice and Judgment is more acceptable than ſacrifice. 'Tis Charity and unſpottedneſs that is the pure and undefiled Religion. And indeed God hath no need of our Service, were it not for our own avail. But man hath. And purſuant to this, there are fix Commandments relating to Man, and but four to God: Yet indeed becauſe they cannot be divided they all make up one Law. The World conſiſted of two ſorts of People, Jews and Gentiles. The true worſhip of the Deity was diſcovered but to one. But the Moral Law relating to man was Naturally impoſed on both: and when both parties confirm it, why ſhould any decry it? I take that to be good Divinity, though I have it from the *Roman Perſius*, l. 2. ad fin.

*Quin demus id Superis, de magnâ quod dare lance  
Non poſſit magni Meſſala lippa propago:  
Compoſitum fuſ, Faſq; Animi, ſanctosq; reſeſſus  
Mentis, & incoctum generoſo pectus honeſto.*

Let's



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Let's give God, what *Messalla's* blear ey'd Race,  
 Cannot in their hugh incense-Charger place,  
 Resolved Right; Pure thoughts; A mind rais'd high;  
 A soul ingrain'd with Noble Honesty.

## IV.

## Of Truth and Lying.

Find to him that the tale is told, *Belief* only makes the difference, betwixt the *Truth*, and *Lyes*. For a *Lye* believed is true; and *Truth* uncredited, a *Lye*. But certainly, there rests much in the *Hearers Judgment*, as well as in the *Teller's Falshood*. It must be a *probable Lye*, that makes the *Judicious*, *Credulous*; and the *Relator* too, must be of some *Reputation*: otherwise, strange stories detect some deformity in the *mind*. And in that, (as in certain natural protervities in the body) they are seldom taking, but often beget a *dislike*. They may a little flourish a man's *Invention*: but they much more doubtless will cry down his *Judgment*, and discover a *mind* that floats and is unbalanced. There is a generation of men, whose unweighed custom makes them clack out any thing their heedless fancy springs; that are so habited in falshood, that they can out-lye an *Almanack*, or, which is more, a *Chancery Bill*; and though they ought to have good memories, yet they ly so often, that they do at last, not remember that they ly at all. That besides creating whole scenes of their own; they cannot relate any thing cleer, and candidly: but either they must augment, or diminish. They falsify so long the Science of *Arithmetick*, that by their *Addition*, and *Subtraction*, they quite destroy the noble Rule of *Fellowship*. Like *Sampson's Foxes*, with their *Fire-brands*, they leave a flame in every field they pass through. *Falshood*, like dust cast in the eyes of *Justice*, keeps her from seeing *Truth*. It often creeps even to the Bar at *Trilunals*; and there perverteth *Judgment*. A severe penalty were well inflicted, where the *Advocate* should dare to obtrude an untruth. How can that Judge walk right, that is bemisted in his way? We can never come at their peace or justice, if we be not lighted through the dark by *Truth*; and *Peace* never abides long in any Region where *Truth* is made an *Exile*. Certainly a *Liar* though never so plausible, is but a defective of the present tense; being once discovered, he is look't at, not only as inconsiderate, but dangerous. He is a Monster in Nature: for his *Heart* and *Tongue*, are *Incongruous*, and *dissentive*; As if upon a humane body the head of a *Dog* were set on. The heart is much unpurified, which bubbles up such frothy *Vanities*. And besides he that often lyes in discourse, when he needs not, will be sure to do it ever when he needs. So his *Interest* being only inward to himself all that is without him is not set by. And doubtless *Humanity* hath not a worse Companion, than he that singularly loves himself. Think not to live long in peace if thou conversest with a lying man. Nor canst thou think to live long in Reputation: You can neither freely relate any thing after him, nor pass a right judgment upon any thing he speaks. If you believe him, you are deceived: If you do not believe him, he takes it as an affront. The way is either to pass him by, as not minded;

or check him a little obliquely in his own way. As when one told *Galba*, he had bought *Lampry* in *Sicily* five-foot-long. He answered him ; That was no wonder, for there they were so long that the *Fishermen* used them for *Ropes* : A *Lyar* is the *Ball of Contention* that can set even *Goddesses* together by the ears.

I could sooner pardon some *Crimes* that are capital, than this *Wild-fire* in the tongue ; that whips, and scorches wheresoever it lights. It shows so much *Sulphur* in the mind of the *Relator*, that you will easily conclude, it is the breath of *Hell*. I wonder not that the *Ingenuous blood* does boyl so high at having the *Lye given*. For surely, a *Lyar* is both a *Coward* and a *Traytor*. He fears the face of man, and therefore sneaks behind the littleness of a *Lye* to hide himself. A *Traitor* he is, for God having set him to defend his *Truth*, he basely deserts the *hold*, and runs to his enemies *Colours*. He dares not keep the *Post* he is assigned to, by owning of his *Truth*. But like a *Coyner* (pretending *Gold*) he stamps the great King's Image, *Truth*, upon *Copper*, and course *Allay*. What is that Man good for, that cannot be trusted in his own voluntary Relations? One would break that *Dyal* into *Atoms*, whose false lines only serve but to mislead. Whose every stealing *Minute* attempts to shame the *Sun*. *Speech* is the *Commerce of the World*, and *Words* are the *Cement of Society*. What have we to rest upon in this world, but the *Professions* and *Declarations* that men seriously and solemnly offer? When any of these fail, a *Ligament* of the World is broke : and whatever this upheld as a *foundation*, falls. *Truth* is the good man's *Mistress*, whose *Beauty* he dares justify, against all the furious *Tiltings* of her wandring enemies ; 'tis the *Buckler* under which he lies securely covered, from all the strokes of *Adversaries*. It is indeed a *Deity*; for God himself is *Truth*; and never meant to make the *Heart* and *Tongue* disjunctives. Yet because *Man* is *vanity*, and a *lye*, we ought to weigh what we hear. He hath an easie faith that without *Consideration* believeth all that is told. That fish will soon be caught, that will be nibbling at every cast-in-bait to swallow it. But for him whose weakness hath abandon'd him into a *Lyar*; I look upon him as the dregs of mankind. A *Proteus* in conversation, vizarded and in disguise : As a thing that hath bankrupted himself in *Humanity*, that is to be contemned, and as a counterfeited to be nail'd upon a post that he may deceive no more. If there be truth of *Tongue*, I may hold a traffick with men of all other vices : but take away that, and I tread upon a bog, and quick-sands ; and, like the Prophet *Isaiah's* Idolater, *Chap. xlv. 22.* when I expect deliverance as from a God, I carry a lye in my hand.

Though I speak not always all that is truth, yet would I never speak any thing false. A Man may be over-born and kill'd : but *Truth* is a thing *Immortal* ; and going out of the world with him, gives him courage even under the *Axes* stroke. I would not value life so dearly, as to purchase it with the poorness of a lye. And we ought to take discourse from others, as we use to chuse some fruits, not by their out-side, but by their weight, and poizing them.

*Nec citò credideris : Quantum citò credere ladat,*

*Exemplum vobis, non leve, Procris erit.*

Believe not rashly : Harm from thence that flows,

Dear *Procris* Fate in sad example shows.

## V.

## Of Preparing against Death.

THE life of man is the *Incassable* walk of time; wherein every moment is a step and pace to Death. Even our growing to perfection, is a progress to decay. Every thought we have, is a sand running out of the glass of life. Every letter that I now write is something cut off from the measure of my being here.

But since no man can be happy, in the life that is affrighted with the fear of dying; it ought to be our principal care, either to put off Death; or, overcome the fear of it. Else, while we have life, we shall not enjoy it: but daily with the fear of dying, dye. To put off Death, is not in Man to do. First Fate (without him) dooms him once to dye. The Decree is past, and no Appeal is left. To avoid Death totally therefore, 'tis in vain, to try: We may sometime court him into a forbearance: But the whole world's wealth is a bribe too small to win him to acquittance, yet the fear of Death is not *Invincible*. It is a Giant to the weak, but a Pigmy to the well-resolved. We may master that, and then though we cannot totally overcome Death, we may contemn him; or, so brave him, as to make him smile, not frown upon us. It is therefore fit, we take heed of such things as are like *Multiplying-glasses*, and shew fears either more numerous, or bigger, far than they are. Such are *Inexpectation*, *Unacquaintance*, *want of Preparation*.

*Inexpectation*. The suddain blow astonishes: but foreseen, is either warded, or avoided. A surprise alone is torture. In it, I have not time to think, till the time of thinking be too late. 'Tis falling from a precipice in the dark. A man is at the bottom, before he knows he is from the top. The soul is over-whelm'd with horror, which is infinitely blacker by its not being look'd for. *Belshazzar's* knees had never beat each other, if he had expected the hand to appear. When *Accidents* like *Thieves*, unthought on, set upon us; the consternation gives the deeper wound. It is worse for the time than hanging; for it choaks the spirits, as to help; but lets them live, to cruciate and vex without remedy. Like Spirits in the night, they flash *Hell-fire* into our face, and drive us from our wits and hopes: And our terrors are the more, because we dedicate that time to rest, without expecting ought that should affright us.

*Unacquaintance*. Familiarity takes away fear; when matters not usual prove *Inductions* to terror. The first time the Fox saw the Lion, he feared him as death; the second, he feared him, but not so much; the third time, he grew more bold, and passed by him without quaking. The practis'd Seaman smiles at storms, that others dares not look on. A Lion is not frightful to his Keeper; and Mastiffs are not fierce, but when they meet with strangers. Every report of a Musket startles the new-come Souldier: but ranging through the fury of two or three Battels, he then can fearless stand a breach, and dares undaunted look Death in the face.

Lastly, *Want of Preparation*. Must not he over-come, that, unarm'd, meets his weapon'd Enemy? God, that by his Providence, is akin to wise men, and so does usually protect the prudent, is not obliged to preserve the fool. He that does first abandon himself, by his own example teaches others to do so too. When I am prepared for the worst,



worst, the worst cannot dismay me: but *unprepared*, I must lye down and yield. Even *premeditation* alone, is a piece of defence. *Negligence* not only invites the *Foe*, but leaves open all our *Ports*, and *Avenues* for him to enter at. The *difference* is not much between not *meeting* an evil, and being *prepar'd* for't.

Lest, then, I make my *death* seem more terrible to me, than indeed it is, I will first daily expect it. I were madness, to think, I should never arrive at that, to which I am every minute *going*. If an *Enemy*, that I cannot *resist*, shall threaten that within such a *space*, he will *assault* and *plunder* me, but will not tell me the *precise* time; shall I not every *hour* look for him; it was *Plato's* opinion, that the wise man's *life*, was the meditation of *death*. And to *expect* it, is to give the *blow* a *meeting*, and break the *stroke*: Not to expect it, is a *stupidity*; since the world hath nothing that is like a *Reprieve*. The *Philosopher* will tell us, as well as the *Divine*; that, *Omne Humanum Genus, quodcunq; est, quodcunq; erit, morti damnatum est.* All *Humanity* that either *is*, or shall *be*, once shall *dye*. And surely then, he is but *dead* already, that does not look for *death*. A *Glass* though it be *brittle*, (if safely kept) may last long. But *Man* preserv'd declines. His *Childhood*, *Youth*, *Virility*, and *Age*, they are but several *stages* posting him to *death*. He may flourish till about *fifty*, and may *dye* any day before: But after that, he languishes like an *October Fly*, till at last he weakly *withers* to his *grave*.

Secondly, I will grow to be acquainted with it, by considering what it is. And certainly, well look't into, he is rather lovely, than a *Monster*: 'Tis *Fancy* gives him those *hideous* shapes we think him in. It is a soft and easie *Nothing*; the cessation of *Life's* functions, *Action's* absence, and *Nature's* smooth repose. Certainly, it is more to *dye*, than to be born. We felt no *pain* coming into the world; nor shall we in the act of leaving it. Though in the *first*, one would believe there were more of trouble than in the latter. For we cry coming into the world, but quietly and calmly leave it. When *Socrates*, was advised by his friends, that if not for his own sake, yet for that of his children and acquaintans; he would have a care to preserve himself from *death*: He presently tells them; That as for his children, God that gave them, would have a care of them: and for his friends, (if he dyed) he should in the other world find the like, or better: and those that here he left, would but a very little while stay from him. What is there that in *Death* is terrible, more than our unwillingness to *dye*? Why should I be angry, when my Prince repeals my banishment, and admits me home to my Country, Heaven? When the Soul, (like a *Swallow*, slipt down a *Chimney*) beat up and down in restless want and danger; *Death* is the opened Casement that gives her rest and liberty from penury, fears, and snares. 'Tis *Natures* play-day, that delivers man from the thralldom of the world's School to the freedom of his Father's family. The *Philosopher* will tell us (take it which way you will) whether the Soul perishes, or be translated, there is either no ill, or much good, in *Death*. But when we know the Soul is *Immortal*, and purchased to be a *Vessel* of everlasting Honor, what should affright us? unless we fear to be happy. When my *Death* approaches, I am growing to *Immortality*, commencing *Doctor*, and beginning to understand all those crabbed Criticisms that puzzle here *Mortality*. It frees me from the scorns of life, the malice and the blows

of *Fate*, and puts me in a condition to become *invulnerable*. It mounts me up beyond the *wiles* and *reaches* of this unworthy world. It lays me in the rank with *Kings*, and lifts me up to *Deity*.

Lastly, I will endeavour to be *prepared*. Neither *surprise*, nor *strangeness* can hurt me, if I be ready for both. He defeats the *Tyrant* of his feast, that is so prepar'd as not to shrink at torment. The way to dye *undauntedly*, is to do that *before*, which we ought to do, when *dying*. He that always waits upon God, is ready whensoever he calls. I will labor to set my *accounts* even, and endeavour to find God such to me in my *life*, as I would in *death* he should appear. If I cannot put off *Humanity* wholly, let me put off as much as I can; and that which I must wear, let me but loosely carry. When the *Affections* are glewed to the world, *Death* makes not a *Dissolution*, but a *Fraction*; and not only separates the soul, but tears it away. So the pain and the hazard is more. He is a happy man that lives so, as *Death* at all times may find at leisure to dye. And if we consider, that we are always in God's hand; that our *Lease* is but during pleasure, and that we are necessitated *once* to dye: As we shall appear *Infidels*, not to trust a *Deity*, so we must be *fools*, to struggle where we can neither conquer, nor defend. What do we do *living*, if we be afraid of travelling that *high-way* which hath been pass'd through by all that have liv'd, and must be by all that shall live? We pray, undress, and prepare for sleep, that is not one *night* long; and shall we do less for *Death*, in whose arms we must rest *prisoners*, till the Angel with his Trumpet summons him forth to *resign* us? This will not make *life* more troublesome, but more comfortable. He may play that hath done his task. No *Steward* need fear a just Lord, when his *accounts* are even and always ready drawn up. If I get the *Son* and *Heir* to be mine, the *Father* will never hold off. Thus *living*, I may dye at any time, and be afraid at no time; who dyes *Death* over every day, if he does not kill death outright: at least he makes him tame with watching him.

## VI.

## Against Extreme Longings.

**E**Xtreme Longings in a Christian (for the things of this world) I seldom see succeed well: Surely, God means so to temper his, as he would not have them violent in the search of a temporal blessing: or, else he knows our frailty such, as we should be more taken with the fruition of a benefit, than the Author. Prosperities are strong pleaders for sin: but troubles are the secret Tutors of goodness. How many would have been lost, if they might have but found the enjoyment of their own desires? The too earnest pursuit of temporals, is a kind of mental Idolatry, wherein we prize our desires beyond our duty; and neglecting our submission to a Providence we over-value our own frail ends, and set them up as another kind of Deity. So we sometimes have our wishes, but with such success, as Pyrrhus had in his Wars: who in two Battels against the Romans, gain'd his victories with so great loss, that he told his applauding friends, One victory more would absolutely undo him. Agrippina's, Occidat modo Imperet, proved a prophesie

phesie of her own destruction. When it comes to that, we must have children or we dye; we expose our selves to be our servants drudges, and on our knees, and in our bosoms, nurse up their illegitimate Issues. We lay our selves open to unlawful practices, for obtaining what we covet; and, like teeming women, we miscarry if we fail of what we long for. Death had not flown in among the Quails, if Israel had not been too much impetuous after them. Let him that eats too greedily, beware he does not surfeit. I have known a Falcon upon her down, come (missing her quarry) spit her self upon the Falconers pole. Our senses are not clear when they are born along in a hurry. Who rides upon speed, sees matter but in pass; his eye is so suddainly snatcht from the object, that he neither knows whither he goes, nor what he leaves. When we are too eager upon what we desire, we become like children, forward, and crying, till we pull the rod upon us. 'Tis but blind and bestial metal to be rampant after what we affect. Like a ship in a storm, when our Anchor (Moderation) is gone, we float before the raging winds. When we proceed calmly, we have time to look about us, and may walk secure: But prickt on fiercely, we bait our own sharp hook, and put our selves into a posture of being deceived.

*Quisquis trepidus pavet, vel optat,  
Quod non sit stabilis, suisq; juris;  
Abiecit clypeum, locq; motus,  
Necesse, qua valeat trahi, catenam.*  
Who not himself, unsteady steers,  
But passionately hopes, or fears;  
Quits his defence. He loosely sits,  
And his own chain, to draw him, knits.

Is the judgment of the grave Boetius. When God commands sobriety and patience shall Man presume to shew himself intemperate? He that makes haste to be rich, shall not be without sin. So, though the thing we aim at, be good in it self; yet who can tell, whether it shall be good to us? St. Augustin will tell us, That he which prays for the things of this life, is sometimes graciously heard, and often graciously refused. The Physician, better than the sick, knows what befits his health. He that is not heard to his sense, is often to his safety. Undistractedly to use the means is good; but to give up our selves to passion, is undoing. If the thing I covet, be good, I cannot trust it into better hands than Providence and Industry. But he that is violent in his quest, takes himself from those Protections; and rowls upon his own vain fancy. That which the wise man says of Anger, may hold of all other Passions, they rest in the bosom of Fools. What, shall the faculties of the Noble Soul, made to contemplate Heaven, and the Sacred Deity, stoop so low, as to be wholly taken up with temporal and terrestrial vanities? 'Tis like an Emperor catching Flies. Saturn, that is the highest Planet, is the slowest in his motion. Sure he, that in a brave serenity can bear up himself from being a slave to himself; that can be content sometimes, to take the Cloud for his guide, as well as the fire; that looks upon what he would have, with a quietness in his appetite; that can calmly wish, and want: It is he, that may be written Man. If I can, I will never extremely covet. When I dote upon any thing here below, like a soldier, I break my rank, and if I presently be not awed in again, by my



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*Commander, Reason; I am in the way of being either kill'd, or prisoner. Besides, 'tis so like either the weakness of a Woman, or the rudeness of a Clown, that indeed, I thereby proclaim to all men, that I want both strength, and breeding.*

## VII.

## Of Prayer.

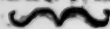
**I**T is not an easie matter for men of inferior rank, to get access or freedom of conference with one that is an *Earthly Prince*. Admission to all, would weigh him down to a *slave*. He cannot be a *Center* large enough to receive all the *lines* that come from the vast *Circumference*. But had he an *Ear* for all, he could not have wherewith to grant and satisfy all. Nor were men sure to speed, altho' they were admitted. He that to all should grant what is asked, would quickly leave himself nothing at all to grant: he might perhaps enrich some others; but he should be sure to impoverish himself. How great then is the freedom and the *Prerogative* of the devout *Christian*, who hath a reverence and an affection to the greatness and the goodness of his God? Though he often lives here in a slight esteem among men, yet by his prayers and the ardent effusion of his groans and wishes he can freely confer with the *King of Heaven*. Prayer penetrates through all the Clouds and Spheres. It makes a man a kind of *Intimate* with God, and by a towering flame, mounts him to the bosom of the great *Creator*; who not only hears his *Intreaties*, but delights in his requests; invites him to come, and promises a pleasing or happy return; which he shews in fulfilling his desires, or better: fitter for him. In respect of whom the greatest *Monarch* is more mean than the basest *Vassal*, in regard of the most mighty and most puissant *Emperor*. Man does not near so much exceed the worst of *Creatures*, as God above doth him. What if I be not known to the *Nimrods* of the world, the *Pharaohs* and the *Ptolomies* of this *Egypt*: I can speak to Him, to whom they all as well as I must bow. My admission is as easie as theirs, and by my humble Prayers (unless my own offences hinder) I never am debar'd access. 'Tis the *Colloquy* that continues the friendship 'twixt God and Man. We see those that are daily attendant upon great Persons, by the benefit of their access and conference, have a greater prevalency with them, than those perhaps of greater parts, that live as strangers to them. And we cannot think, but he which prays often, by that means comes acquainted with God: If the Nobleness of Man be such, that he will be more civil, and tenderer to him, that is obsequious and respectful to him, by continued addresses, and expressing his sole dependence to be upon him; than he will to one that looks not after him: Surely, God will much more take notice of him, that by assiduous and frequent applications makes himself familiar with his Deity. It would encourage one in Prayer, to read what *St. Augustin* hath Metaphorically enough delivered us, *Oratio Deum ungit, sed Lacryma compungit; hac lenis, illa cogit*: Prayer anoints God: but Weeping pierceth Him: that appeaseth, this compels Him. However, it is so Essential a part of Religion, that I think I am not amiss, if I say, There can be none without it: We read  
not

not of any *Religion*, the *Thief* had, besides his *Prayer on the Cross*: Yet we see, by the *mercy* of our *Saviour*, it presently convey'd him from a *bad life* to *Paradise*. And surely, *Man* of all other creatures, would be the most *miserable* without it. When he is shut up in *Prison*; when he is in any *accidental danger*; when he hath falln into *displeasure*, by his *offence* and *disobediencē*; where is his *friend*, where his *support*, where his *reconciler*, if this be *wanting*? I had rather be deprived of all the *solaces* of this *life*; yea, and the *Ordinances* that tend to a *better*, than to be debarr'd of *recourse* to my *God* by *Prayer*. Next to *Christ*; it is *Man's Mediator*, to re-instate him in the *favour* of an *offended Deity*. 'Tis the *Moses* that *opens the Rock*, and *brings Israel* food in the *Wilderness*. 'Tis the *Sun*, that gives *Jeremy* light in the *Dungeon*. It puts a *muzzle* on the *Lion's jaws*, that else would tear a *Daniel*. 'Tis the *Angel*, that *walking* with the *Children* in the *furnace*, keeps them from so much as *fingeing* in the midst of fiercest *flames*. It *attagues* the *Sun's* swift *steeds*; and like a *Sentinel*, commands them *stand*, in the *speed* of their full *career*. With reverence be it spoken, 'tis a kind of *Charm* cast upon the *Almighty*, so *powerful*, that it *prevails* upon *Omnipotency*, and makes *God* that we *sue* unto, to become a *sutor* unto us; *Let me alone* (as if he were held) was *begg'd* of *Moses*, when *Moses* *importuned* him. Certainly, because *God* saw it so absolutely *necessary* for his *children*, He would not leave it in the *power* of *Man* to take it from them. *Rome's Empire*, in all her *ten Persecutions*, could not take this from *Christians*. This they could make use of in the *dark* without a *Tongue*, and in the midst of all their *Enemies*, while their *Tormentors* stood and watcht them. Load a man with *chains*, let him lye upon the *rack* or *Grid-irons*, leave him but a *live heart*, and *Prayer* shall dwell there out of the *Tyrant's reach*, and comfort him. And doubtless then it speaks *God's* heaviest *Judgment*, when men are *seared* up by a spirit that cannot *pray*. Who can apprehend any thing more *miserable* than a *Judas* or a *Spira*, both shut up from *Prayer*? It deprives the *Soul* of *hope*; and then is *Despair* let in, with that *Immortal worm*, the terrors of *eternal guilt*. He gives up himself to *perdition* that neglects to give himself to *Prayer*. *Man* was never so great *Independent*, but every minute he must need his *God*. And if he makes himself a *stranger*, can he expect to be heard as a *Friend*? Other *sacrifices* of the *Law* have sometimes met with a *check*; but this from a sincere heart is an *offering* that is *ever pleasing*: and *importunity* does not give offence. If it prevail'd upon the *unjust Judge*, will not the most *righteous God* be *gain'd upon*? And indeed, what is it can send us away *empty*, but our own *sins*? For if it carry us not safely through all the *roads* of *danger*, the fault is in *our selves* not *it*, like a faithful *Companion* when friends, wealth, health, honor, and life, is leaving us, *this* holds us by the *hand* and leads us to *over-look* the *shades* of *Death*. When *speech* is *gone*, it *lifts* up *hands* and *eyes*; and instead of *Language* *groans*.

*The Vertuous Man is a Wonder.*

**I**F it were true when *David* lived, *There is none that doth good, no not one*; How can it be less in these times, when the long *Series* of *Practice*, hath heightened, and habituated *Man* in vice, beyond that of *passed ages*? The *Virtuous man* therefore doubtless must be a *Wonder*. That *Fire* is of an unusual composure, that is made to burn in *Water*: And so must his *Temper* be, that can hold his *Heat* and *Brightness*, compassed with *Corruptions* waves, and courted by those temptations every where, that (like the *ambient air*) encircles him. That I see men *wicked*, it is no marvel at all. Bate a man *Education*, and 'tis *Natural* for him to be so. *Folly* is bound up with the life of a *child*. And since *Vice* is a *Declination*, surely *Man* is born to *ill*, as heavy things sink downward. And then how much easier is it falling down the *Hill*, than climbing it? When the handsome curtezan *Theodora*, vaunted to *Socrates*, how much she was to be esteem'd before him; because she could gain many proselytes from him, but he none at all from her: He reply'd, it was no wonder; for she led men down the *easy* and *descending* road of *Vice*, while he compell'd them to the *thorny* and *ascentive* path of *Virtue*. They that are tyded down the stream of *looseness*, have much the advantage of those that follow *goodness*. *Virtue* dwells at the head of the *River*; to which we cannot get but by rowing against the *Current*. Besides those *inclinations* that sway the soul to *ill*, the way is *broad*, and more strewed with *gilded pleasures*. He that walks through a *large field*, hath only a *narrow path* to guide him right in the way. But on either side what a *wide room* hath he to wander in? What *Latitude* can bound a *profane Wit*, or a *lascivious Fancy*? The *loose tongue* lets fly at all, while the sober *David* sets a *Watch* at his lips, and examines all his *Language* e'er it passes. Every *Virtue* hath two *vices*, that close her up in *curious limits*: and if she *snerves*, though never so little, she suddainly steps into *Error*. Life is a passage 'twixt *Scylla* and *Charybdis*, missing the *Chanel*, our *Bark* is presently *suckt into ship-wrack*: *Religion* hath *Superstition*, and *Profaneness*. *Fortitude* hath *Fear*, and *Rashness*: *Liberality*, *Avarice*, and *Prodigality*: *Justice*, *Rigor*, and *Partiality*; and so the like in others; which have made some to define *Virtue* to be nothing else but a *mean* between two *extremes*. The truth is, the *track* of *Virtue* is a *nice way*, 'tis walking upon an *edge*. And were there not a *star* within that guides and shoots its rays of comfort; *Nature* would hardly take the pains to be *virtuous*. *Virtue* is a *War* wherein a man must be *perpetual sentinel*. 'Tis an *Obelisk* that requires many *Trophies* to the erecting it; and, though founded in the *Earth* (*man*,) his spire does reach to *Heaven*. Like the *Palm-tree* though it hath pleasant *fruit*, it is hard to come by, for the *stem* is not easie to climb. *Vir bonus, citò nec fieri, nec intelligi potest: nam ille, alter fortasse tanquam Phœnix, anno quingentesimo nascitur*. A good man is neither quickly made, nor easily understood: for like the *Phœnix*, he by accident is born, but one in 500 years. And this was *Seneca's* opinion. To which not unsuitable, is that of *Ausonius*,





*Judex ipse sui, totum se explorat ad unguem, &c.*

*Offensus pravis, dat palmam & premia rectis, &c.*

*Vir bonus & sapiens, qualem vix repperit ullum*

*Milites à multis hominum, consultus Apollo. Ecdyl. 16. de viro bono.*

Who's his own Judge himself doth all Indite, &c.

Who hates the bad, rewards good, crowns the right, &c.

'Mongst many thousands, learn'd Apollo can,

Thus wise and good, scarce find one single man.

And indeed Virtue hath this in it. It is a ship that rides among the Rocks; is exercised in Sufferings, and in Difficulties. It is a Scava's shield, throng'd with the arrows of the Enemy. Who had known of *Marius Scavola*, if his heart's Resolution had not left his hand insensible of flames? Where had been the memory of our Martyrs, if their Pagan persecutors had not given them the glory of their Torments?

*Non est ad Astra molis à terris via.*

*Imperia dura tolle, quid Virtus erit?*

From Earth to Heaven, the way's not soft, nor smooth.

In easie things, brave Virtue hath no place.

Like mid-June swine, we can quickly rowl and tumble us in the mire of Vice: but to be a *Virtuous man*, is toil and expugnation, 'tis winning of a City by inches; for we must not only make good our own ground, but we must repel our Enemies, who will assault us, even from every room we pass by. If in Vice there be a perpetual Grassation, there must be in virtue a perpetual Vigilance: and 'tis not enough to be incessant, but it must be universal. In a Battel we fight not but in complete Armor. Virtue is a Cataphract: for in vain we arm one Limb, while the other is without a defence. I have known a man slain in his eye, while (all else armed) he hath but peered at his Enemy. 'Tis the good man is the World's miracle; he is not only Nature's mistress, but Art's master-piece, and Heaven's mirror. To be soaked in Vice is to grow but after our breed. But the good man I will worthily magnify; he is beyond the Mausoleum or Ephesian Temple. To be an Honest man is to be more than Nature meant him. His birth is as rare as the change of Religion, but in certain few periods of time. Like the only true Philosopher's stone, he can unalchimy the Alloy of life, and by a certain celestial superfection, turn all the brass of this world into Gold. He it is that can carry on his Bark against all the Ruffling winds, that can make the thorny way pleasant, and unintangle the incumbrances of the Earth. A wise a virtuous man, though he be in misery, he is but like a black Lanthorn in the night, he may seem dull and dark to those that are about him, but within he is full of Light and Brightness, and when he lifts to open the door, he can shew it.

IX.

Of Venial Sins.

What sin is there which we may account or little or venial, unless comparatively? If we look at the Majesty offended; that is infinite. If we look at the corruption offending, that would be infinite. And then as to the very Entity of sin; How can there be a less

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less in *infinities* : Since every *infinite* must needs run out beyond the line of *Degrees*. What therefore doth aggravate or diminish *sin*, arises out of circumstance; the very first original of *sin* being equally in all privation. In the main, I find there are but two opinions of *sin* : One concludes, every *sin* *Mortal* ; the other holds, some to be but *Venial* : The first cries up God's *Justice*, the other may let in his *Mercy*. The reformed way (as *sin*) says, Every *sin* in it self is *Mortal* ; so that every thought we think, every action we commit, either is no *sin* ; or else is such as without a *Saviour* sinks us into *Hell* for ever : there to be *Tormented* to *Eternity*.

The Church of *Rome* is not so highly severe. Some *sins* they can allow to be but *Venial* ; such as oblige not man to the *Punishments* of *Eternal* death : which indeed is a *Life* *endless*, in *endless* torment. But yet they allow them to be such as deserve *Punishment*, although such as are easily pardonable : remissible of course, or expiable by an easie penitence, and three ways they tell us they become *venial*.

First, is that which is *Venial* in its kind : As an *Idle Word*.

Secondly, *Sin* may become *Venial* by event : As a *mortal sin* by true *Repentance* may become *Venial*.

Thirdly, a *sin* may be *venial* either by *Infirmity* or *Ignorance*, when those (they say) that are done out of either of these, neither need a *Saviour's* passion to satisfy for them, nor oblige man in himself to be bound to a perpetuity of punishment : but by a short penitence or a little fingeing in a *Purgatory-fire*, they shall vapor away as things that never were done. I intend not here to dispute the *Truth* of either of these opinions. I believe if we take *sin* either way, we shall quickly find enough that (both out of duty and prudence) may fright us from committing it : If all be *mortal*, we need no more ; all Arguments are less than that, to which nothing more can be added : if the punishment be *eternal*, whatever is said more, is less. But take *sin* in the milder sense, and should we grant it *venial* ; yet certainly there is cause enough to beware : for albeit some have made so slender account of *sins* that are *Venial*, as to rank them but with straws and trifles, easily committed and as easily wiped off : Blots with the same breath made and expunged. Yea the Noble St. *Augustin* (*Sermon. de sanctis* 41. & in *sententiis* cap. 46.) informs us, *Non justitiam impedire nec animam occidere venialia Peccata* ; that *venial sins*, neither hinder *Justice*, nor destroy the Soul. Yet I find divers that upon deliberation have signed them with so black a brand, that every wise *Christian* will think them Rocks as dangerous as those that split the ship, and perish all the freight. A Tiffany with less than pin-holes will let in water as well as the wide-spaced Sieve. They say, *Venial sin* may become *Mortal* four manner of ways :

1st. Out of *Conscience*. For, be the matter never so slight, as but to lift a Rush from the ground, yet done against *Conscience* it packs the Author to *Hell*. Yea though the *Conscience* be *Erroneous*.

2ly. Out of *Complacency*. It is the same St. *Augustins* ; *Nullum Peccatum adeo est veniale, quod non fiat mortale dum placet*. No *sin* can be so *venial*, but that delight in it will make it *Mortal*.

3ly. Out of *Disposition*. Because by often falling into *venial sins* a man is disposed unto *mortal* : by the proclivity and tendency of his own *Corruptions* : Wherefore St. *Gregory's* caution may be of very good use

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unto us, *Vitasti Saxa grandia; Vide ne obruaris Arenâ.* Let the Mariner that hath scap'd the Rocks, take heed he be not wrack't upon the Sands.

4ly. Out of *Progression*. For though *Sin* at first puts up a pleasing head, and shews but a *modest veniality*: yet, if it be not *check't*, it quickly swells to what is *sad and mortal*. And besides these, they are content to admit of *seven* several dangerous effects of those *sins* that thus they *smooth* for *venials*.

First, They say even the *petty venial* does *oblige* a man to *Punishment*: Nay, if a man *dies* with *Mortal* and *Venial* sins together, he shall be *punisht* eternally for both.

2dly. It soils the *soul*, 'tis the *dust* of that *Charcoal* which with its *flying Atoms* blacks the *beauty* of the *mind's fair countenance*. And tho' in the *Elect*, *Grace* wipes it off, as to *guilt*; yet it does not do it, as to *punishment*, but he must be *cleans'd* in *Purgatory*.

3ly. Like *water* cast on *fire* it *deads* the *heat* of *Charity*. 'Tis the *Cold* that *chills* the *enlivening warmth* of *Virtue*: As *piercing winds* they hinder the *fruit* of *pity* from *ripening*, and by *degrees* insensible, they *steal* us into *drowsiness* and *Lethargy*.

4ly. It *wearies* and *loads* the *soul*, that she cannot be so *active* in *good* as she ought. Like *Bells* and *Vervels* they may *jingle* and perhaps seem to *adorn*; but indeed they *binder* our *flights*, are but *specious Fetters*, and *proclaim* us in *another's property*.

5ly. They *keep us back* from *glory*: and whereas without them, we might pass the *nearest way* to *Heaven*, they make us go about by *Purgatory*; where we must *stay* and *bathe*; and *file*, and *burn off* all our *Rust*.

6ly. They *diminish* our *glory*: for, while we should be *doing* what *increases* it, we *trifle* upon *these*, and *lessen* it. Every *good action* contributes a *Ray* to the *lustre* of a *Christian's Crown*, but *neglect* alone *exposes* it to *famish* from its *brightness*.

7ly. They are often *occasions* of *mortal sins*: They are *Natures kisses* that *betrays* us to *Incontinence*. They are the *sparkles* and the *redness* of that *Wine* which oft *inice* to *Drunkenness*. Therefore take now which *side* you please, with all these considerations where is the offence that *justly* we can *count little*? That *Gale* that *blows* me to a *wrack* among the *Rocks*, be it never so *gentle*, is to me the same with a *Tempest*, and certainly in some *respects* more *dangerous*. All will *labor* to withstand a *storm*, but *danger* unsuspected is not *car'd for*. There be far more *deaths* contracted out of the *unperceiv'd irregularities* of *diet*, than by *open* and *apparent surfeits*. If they be *less* in *quality*, they are more in *number*; and their *multitude* equals them, to the others *greatness*. *Nolite contemnere venialia quia minima sunt, sed timeate quia plura*; Despise not *venial sins*, because they are *small*: but rather regard them because they are *many*, was *St. Augustin's Counsel* of old. The *Aggregation* of *Atoms*, made at first the *World's huge Mass*. And the *Aggregation* of *drops* did *drown* it when it was made. Who will think that *wound small*, that gives a *sudden in-let*, if not to *death*, to *disease*? If *great Sins* be *killing*, the *small ones* take us *Prisoners*, and then we are at the *mercy* of the *Enemy*. Like the *Ashes* from the *Mount Vesuvius*, though singly *small* and *nothing*; yet in *conjoyned quantities* they *embarren* all the *fields* about it; the *Grass* though the *smallest* of *plants* yet *numerously increasing*, it *covers* all the *face* of the *Earth*: the



mizling rain makes fouler way, than the violence of a right down shower. Great sins and publick I will avoid for their scandal and wonder; lesser and private for their Danger and Multitude; both, because they displease my God, and will ruin me. I cannot if I love him, but abhor what he loaths. I cannot, if I love my self but beware of what will destroy me.

## X.

## Of Memory and Forgetfulness in Friendship.

Forgetfulness in Friendship may sometimes be as necessary as Memory: For 'tis hard to be so exactly vigilant, but that even the most perfect shall sometimes give and sometimes take offence. He that expects every thing to be fully compleat, remembers not the frailty of Man. Who remembers too much, forgets himself and his friends. And though perhaps a man may endeavour to be tyte in all his ways; yet he makes himself too Papal, that thinks he cannot err, or that he acts not what displeaseth an other. If Love can cover a multitude of infirmities, Friendship which is the growth of Love surely ought to do it more. When Agesilaus found some that repined at his Government, he would not see their Malignity: But commanding them to the Wars with himself, he suffered them to enjoy both offices and places both of trust and profit in the Army. And when they were complain'd on for the ill managing thereof, he would take their part and excuse them. And by this means, of dangerous and under-hand enemies he form'd and smooth'd them into open and constant friends. He was a Christ and a Saviour that laid down his life for his sheep, even when they were straggling and averse to his fold. And it look'd as unhandsome when Jonas would be so pettish at the withering of his Gourd alone. Nor ought my Forgetfulness in friendship to be exercis'd only abroad, but oftentimes as to my self and at home. If I do my friend a Courtesie, I make it none if I put him in mind on't; expecting a return I am kind to my self, not him; and then I make it Traffick not Beneficence: Who looks for requital serves himself not me, and with the Noble Bark of friendship, like a Merchant, he ventures for gain. As Heaven lets his dews fall in the night, so those Favors are most celestial and refresh us most, that are stollen upon us even while we are asleep: like the fragrancies in some plants, they exhale too suddainly when expos'd to the open Sun. What I do in friendship is gallanter, when I mind it not more. He that tells me of the favor he hath done me, cancels the debt I owe him; he files off the Chain that kept me his prisoner, and with his tongue unlooseth the fetter that his hand put on. Intitling himself to the Check which Martial bestoweth upon his talking Posthumus. L. 5. Ep. 53.

*Qua mihi prastiteris memini, semperque tenebo;*

*Cur igitur Taceo (Posthume?) tu Loqueris.*

*Incipio quoties alicui tua dona referre,*

*Protinus exclamat; dixerat ipse mihi.*

*Non belle quadam faciunt duo: sufficit unus*

*Huic operi. Si vis ut loquar, ipse tace.*

*Crede mihi, quamvis ingentia, Posthume, dones;*

*Auctoris pereunt garrulitate sui.*

What

# R E S O L V E S.

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CENT. II.

What (*Posthume*) thou hast done, I'll ne'er forget:  
 Why should I smother't, when thou *Trumpet'st* it?  
 When I to any do thy *gifts* relate,  
 He presently replies, I heard him say't.  
 Some things become not two: Here one may serve;  
 If I must tell, do thou thy self reserve.  
 Believe me, *Posthume*, though thy *gifts* be vast;  
 They perish when the Author's tongue runs wast.

Certainly if *Liberty* be to be *preferr'd* before *Bondage*, though he *injures* himself that *upbraids* his *friend* with ought that he did bestow; yet he does indeed (though he intend it not) *befriend* him in it. As the *Romans* did their *slaves*, he *manumits* me with a *Cuff*; and I am not much less beholden to him for this *unkindness* than I was before for the *Benefit*; which as it is the *giver's Honor*, so it is the *taker's Bondage*. If I be able to do a *Courtesie*, I *rebate* it by remembering it; I *blot* it out, when I go about to *Text* it. If I *receive* one, I render my self unworthy of it, whensoever I do *forget* it. That is but a barren earth where the *seed* dyes before it comes to *Ripeness*. Suitable to these, it was thus, long since, enacted by the richly-speaking *Seneca*. *Beneficii inter duos lex est. Alter statim oblivisci debet dati: Alter accepti nunquam. Qui dedit Beneficium, taceat: Narret, qui accepit.* Between two friends it is the Law of kindness, that he that *does* it, *forget* it presently: but he that does receive it, never. Let him that *bestows* it, *hold* his *tongue*: but let him that *takes* it, tell. Surely that man means it nobly, and it comes from his own genuine goodness, when he cares not to have any know it but his friend alone. But that blows his *Trumpet* at his *Alms*, is a *Pharisee*. In *friendship*, I would ever remember my friend's kindness; but I would *forget* the favors that I do him. I would also forget his *neglects*: but I would remember my own *failings*. *Friendship* thus preserv'd ends not but with life. Continuance will extend it to the same effects, with the *tyes* of *Nature*; which uses to overlook the *defects*, of her own, and not to be less kind, though in something there be *disproportion*, that might take her off.

## XI.

*Wherein a Christian excels other men.*

There are several things wherein a *Christian* hath much the Advantage of all the professors of other *Religions*. He excels them all, in his *Fortitude*, in his *Hope*, in his *Charity*, in his *Fidelity*. In his *Fortitude*; that is, when his cause is *Just*. It was well defin'd of the Orator, *Fortitudo est virtus pugnans pro aequitate*; *Fortitude* is a virtue combating for *Justice*: otherwise he shrinks under the load and couches like *Issachar's Ass*, between the two burthens of his Cause and Conscience. He may show like *Abraham* with his brandisht Sword above, as if he would presently sacrifice *Isaac* himself: But the Angel (his within Conscience) lays hold on his *Arm*, and ties up his hand from striking. And indeed courage in a bad matter may be humane policy, but cannot be *Christian valor*. At best it is but *Beauty* with a skar. And the end of the intention, when it comes to discover it self in the end of the *Action*, will have a greater influence upon the mind of man than

the success, be it never so prosperous. I may be applauded by the lookers on, as brave and full of Fortitude. When the Bates and Flutterings of a Conscience within shall blow up coals, and kindle nothing but flames that shall consume me. If I fight in a bad Cause, I fight against my self as well as against my Enemy; for besides him, I combat my Soul against my Body: and instead of one Enemy, I make my self two at the least. But in a just cause, how bountiful of all things is a Christian? Nothing in the invention of man can appale his Noble Courage. 'Tis true, there is no Religion, but some have sealed the defence thereof with their lives. But certainly the World hath never drank a quarter so much blood of any other Religion, as it hath done of the Christian. The number of all other Religions put together cannot come near the untold multitudes of Martyrs for Christianity; nor hath ever any other increased so with suffering: as if the Martyrdom of one were the watering to make another grow; so far from avoiding the fury of their Enemies, as they have often itched after Torments with an inward pleasure, sung while the Element of fire was whipping them: If there be any Nectar in this life, 'tis in the sorrows that we endure for goodness. The Cause gives courage, which being just, we are backed by a *Melior Natura*, that will not let us fear. It is David's query, Psal. 27. *When God was his light, whom should he fear?* He dishonors God that in his cause gives ground. Who will fear a temporal King, when he is in pay under one that is eternal? When the Persian *Varanes* checkt *Hormisdas* for his Christianity, and would have persuaded him to renounce his profession. His answer was, that he commanded that which was both impious and impossible, to thing that he should forsake the God of the Universe to make him his friend that was King but of a petty part. When the Aged *Polycarpus* was urged to reproach his Christ, he tells the *Proconsul Herod*, That fourscore and six years he had served him, and never was harmed by him; with what Conscience then could he blaspheme his King that was his Saviour? And being threatened on with fire, if he would not swear by *Cesar's* fortune; he tells him, 'Twas his ignorance that made him to expect it. For, says he, if you know not who I am, hear me telling you, that I am a Christian. And when at the fire, they would have fastned him to the stake, the brave Bishop cries out to let him alone as he was, For, that God who had enabled him to endure the fire, would enable him also without any Chains of theirs to stand unmoved in the midst of flames. So with his hands behind him, unstir'd, he took his Crown. So may you see some Reverend Temple fix'd, not valuing all the winds, till fatal Violence force it down; or piece-meal else the eager flame digest it into Cinders. Here was discovered the Noble and Heroic Nature of Christianity, the strongest courage in the weakest age; a Magnanimity as far exceeding old Rome's boasted *Scavola's*: as the whole body, does the hand in Magnitude. When *Lucius* was led to Execution he gave thanks that being dismissed from wicked Masters, he should be remitted to the King of Heaven. *Victor Uticensis* tell us, That when *Dionysia* a Noble Matron was immodestly denudated and barbarously scourged, with a Courage beyond her Sex and in the midst of blood she told her Tormentors, That what they intend for her shame should hereafter be her Glory. It is most true that in matters unjust, Christian Religion wheys



wheys the *blood* and makes a *Coward* of man: But in matters that are right, it advances *humane* Courage beyond the *standard* of *humanity*. Heaven and the commands of a *Deity* are in the eye, whereby all the *Temptations* of this World become *unedged* and *unprevailing*. And certainly one main cause hereof is his *Hope*, wherein as well as *Fortitude* he excels all other, as seeing further by the Gospel's light than any in the world beside. The *Heathen* as they lived in darkness, so they going to the Bed of *Death* without a *Candle*, saw not where they were to lye. And in the *general*, they saw nothing beyond *Death*, but either *dull Oblivion* or *Annihilation*. Or if not these, they died in doubt; which more than any thing distracts the mind in uncertainty.

*Post mortem nihil est: ipsaque mors nihil;*

*Velocis spatii meta novissima.*

*Spem ponant avidi, solliciti metum.*

*Quarū, quo jaceas post obitum loco?*

*Quod non nata jacent.* Sen. in *Troad.* Act. 2. Chor.

Death nothing is; and nothing in its place:

'Tis but the last point of a *Posting Race*.

The greedy, *Hope*: the troubled *Fear* lay by,

Would't know where 'tis, that after *Death* men lye?

'Tis where those are, that never yet were *born*.

Having this from so grave an *Author* as *Seneca* we may for the most conclude it the *Heathen Creed*. *Mahumetism* indeed proposeth something after the bodies dissolution. But it is a *sensual* happiness, such as the frailty of the Body is capable of; such as here they covet, they propose in *Paradise*. So the change being little, the expectation cannot be great, since life that they enjoy here in some certainty of knowledge, will be rather prefer'd, than a little bettering with the hazard that is run in *dying*. The *Jew* in part allows an *immortality*: though the *Sadducees* deny it. So, their hope is buried in the same grave with them. And for the major part they hold *Pythagoras* his *Metempsychosis*, only limiting it to the same species. And their *Fear* is as well of worse, as their *Hope* is of any better being. But the *Christian* hath a *Hope* that is better far. The Joys attending him are *spiritual* and *eternal*, the beatifical *Vision* of the face of God, to see and know the *immense* Creator of all things. The union to the God-head, the enjoyment of a *Deity* beyond our here *Conceptions*, blessed; such things as for the great *Apostle* were not lawful here to utter, the being freed from *evil* and the fear of it, the being set in a state of *purity* and *perfection*, far beyond the thoughts that here in the weakness of the *flesh* we carry, as far exceeding our present *Apprehensions* as *Spirits* do exceed the *dross* of black corruption. The *Hope* and *Faith* of these must needs beget a *Fortitude*, which others wanting these can never reach. Death as a *Pirate* steals away others from their Country here, and with ten thousand fears they are *distracted*, because they know not what they shall be put to. But the *Christian* goes as sent for by an *Ambassador* to the Court of *Heaven*, there to partake felicities unutterable. And indeed is happier here, because he knows he shall be happier after: He can be content to part with a life here full of thorns and acerbities, that he may take up one that's glorious and *incorruptible*: and having this Anchor above others, with far more ease he rides out of all the storms of Life.

*Life.* Next, in *Charity* he surmounteth all the professors of all the other *Religions*. He can part with all for that God that hath *provided* more than all for him. He can, not only *bear*, but *pardon*, all the injuries that can befall him: not only *pardon* them, but *requite* them with *good*. What *Religion*, but it, will teach man to pray for him that *persecutes* him, to *bless* him that *curseth* him, to *heap* Coals of fire upon his *Head*, that shall *gently* warm his *Charity*, and *inflame* his *Love*, not *render* him *worse* by making him more *inexcusable*? We look not upon him as a *Christian*, if when he *dies* he forgive not, and pray for his *Enemies*. Herein *out-soaring* the *Dictates* of depraved *Nature*, which would *prompt* us to *retaliate* wrongs; this *Charity* begets his *Fidelity*. For indeed it is the glue of *Souls*, that by the *influence* of *Divinity* cements them together in *Love*. *Nulla vis major pietate verà est*. There is no *Friendship* like the *Friendship* of *Faith*: *Nature*, *Education*, *Benefits*, cannot all together *tye* so strong as this. *Christianity* knits more *sure*, more *indissoluble*. This makes a *knot* that *Alexander* cannot *cut*, a *league* *Hell* cannot *break*. For as *Grace* in her self is far above *Nature*, so is she in her *Effects*. The *Souls* of *Believers* like *Wines* once *mixt*, they *streight* become *inseparable*, as *purest* wools once *mingled*, never *part*: The *fire* cannot *divide* them. They *flourish*, *fade*, they *live* and *die* together. A *Christian* though he would, he cannot *resolve* to be *false*. Whatsoever is *joyned* together upon *temporal* *Considerations*, may be by the same again *dissolved*: but that *League* which deduces its *Original* from *Heaven*, by *Earth* can ne'er be *severed*. *Tyrants* shall sooner want *Invention* for *Torments*, than *Christians* with *tortures* be made *Treacherous*. Who can separate the *conjunctions* of a *Diety*? Nor is it in *kindness* only, but in *Reproof*, that his *fidelity* shews it self: However he *conceals* his *friends* *faults* from the *fleering* eye of the world; yet, if he *offends*, his being a *David* and a *King* shall not free him from this *Nathan's* *Reprehension*. To which he is *drawn*, that he may *save* not *spoil*. He *scorns* to be so *base* as to *flatter*, and *hates* to be so *currish* as to *bite*. So his *Reproof* is *kindness*, and the *wounds* he makes are not without *Balsom* to *heal*; these *qualifications* of all other men make a *Christian* the best *Champion*. An *Enemy* he never is; if at any time he seem so, 'tis but that he may be a *friend*. For he is *averse* to only *ill*. He would *kill* the *disease*, but does it, to *persevere* the *Patient*; so that it will be my *Fault*, not his, if he be not a *friend* to me. And when he is so, he is *sure* without private *Interest*, *Fear*, or *Malice*: and affords me a *Security*, which I cannot well expect from any other *Rank* of *men*.

## XII.

## Of Losses.

**I**F we can scan things rightly, we have no *Reason* to be *sadned* for those worldly *goods* that we *lose*: For what is it we can *lose* which properly we can call ours? *Job* goes further; he *blesseth* him that *taketh* away, as well as him that *gives*. And by a *question* concludes his *Contentment* with both. Shall we receive *good* at the *hands* of the *Lord*, and not *evil*? And hitherto, the *Text* clears him from being *passionate* for any, or all his *Crosses*: If after he did *fly* out, it was the *redarguing* of

of his *misguided friends*, not his being *stript* of all; that moved him. Nay 'tis certain, in the *Rectitude* of *Reason* we cannot lose at all. If one lend me a *Jewel* to wear, shall I, because I use it, say, 'tis my own. Or when my friend *requires* it again, shall I say, I have lost it; No, I will *restore* it rather. Though we are pleased that we are *trusted* with the *borrowed* things of this *Life*; we ought not to be *displeased* when the great Creator calls for what he had but *lent* us. He does us no *injury* that takes but his *own*: And he pleads an *unjust Title* against *Heaven*, that *repines* at what the God of *Heaven* resumes. It was doubtless such a *Consideration* as this, that made *Zeno* when he had been *Shipwrackt*, only to *applaud* *Fortune* and to say, She had done *honestly* in reducing him but to his *Coat*. Shall God afford us all our life long not only *Food* but *Feasting*, not for *Use* but *Ornament*, not *Necessity* alone, but *Pleasure*? And when at last he withdraws, shall we be *passionate* and *Melancholy*? If in the blackness of the *night*, one by accident allows me the *benefit* of his *light* to walk by; shall I *quarrel* him because he *brings* me not *home*? I am to thank him for a *little*, which he did not owe me; but never to be *Angry* that he *affords* not more. He that hath *abundance* rides through the world on *Horse-back*: Perhaps he is carried with some more *ease*; but he runs the *hazard* of his *Beast*: And besides the *Casualty* of his own *Frailty*, he is subject to the danger of those *stumbles* that his *Bearer* makes. He that wants a plenty, does but walk on *foot*: He is not born so high upon the *Creature*, but more *securely* passes thro' the *various Adventures* of life. And not being *spurr'd* by *pricking* want, may take his *ease* in travelling as he *pleases*.

In all *losses* I would have a double *prospect*: I would consider what I have *lost*, and I would have *regard* to what I have *left*, it may be in my *loss* I may find a *Benefit*. I may be rid with it of a *trouble*, a *snare*, or *danger*. If it be *Wealth*, perhaps there was a time when I had it not. Let me think if then I *liv'd* not well without it. And what then should *hinder* that I should not do so now? What news is it that a *Bird* with *wings* should *fly*? *Riches* have such, and 'tis a thousand to one but some other did lose them *before*. I found them when another lost them, and now 'tis likely some other will find them from me: and though perhaps I may have lost a *Benefit*, yet thereby likewise I may be *cas'd* of a *Cumber*. In most things of this nature 'tis the *opinion* of the *loss* more than the *loss* that *vexes*. If yet the only prop of my life were *gone*, I might rather wonder that in so many *storms* I rid so long with that one single *Anchor* that now at last that should *break* and *fail* me. When War had *ravish'd* all from *Stilpo*, and *Demetrius* ask'd him, How he could *brook* so vast a *desolation*? He returned, that he had lost nothing. The *goods* he had, he still enjoy'd; his *Virtue*, *Prudence*, *Justice*, still were with him, these were *matters permanent* and *immortal*: for the other it was no wonder, that what was *perishable* should *perish*.

In the next place, let me look to what I have left. He that miscarries once will *husband* what is left the better. If the *Dye* of *Fortune* hath thrown me an ill chance, let me *strive* to mend it by my *good play*. What I have is made more *precious* by my *want* of what I once was *owner* of. If I have lost but *little*, let me be *thankful* that I lost no more, seeing the *remainder* was as *fitting* as the rest that's *gone*. He that in a *Battel* is but *slightly wounded* rather *rejoyces* that he is *got off* so well, than *grieves* that



that he was hurt at all. But, admit it were all that is gone; a man hath *Hope* still left. And he may as well *hope* to recover the things he hath lost, as he did acquire them, when he had them not. This will lead him to a new Magazine, where he cannot deny but he may be supply'd with Advantage; God will be left still. And who can be poor who hath him for his friend that hath all? In *Penury* a Christian can be rich; and 'tis a kind of *Paradox* to think he can be poor, that is destined to be a Kingdoms Heir.

## XIII.

## Of long and short Life.

There is no question but Life in it self is a Blessing: And it is not worsened by being long. The being of every thing, as a being, is good. But, as some Actions that are good in themselves, by their Circumstances become condemnable; so that life which abstractively is good, by Accidents and Adherencies may become unfortunate; he that lives long, does many times out-live his Happiness. As evening Tempests are more frequent, so they carry a blacker terror along: Youth like the Sun, oft rises clear and dancing; when the afternoon is cloudy, thick, and turbulent. Had Priamus not liv'd so long, he had neither seen his fifty Children slain, nor Troy (enlarged) lost, nor himself after two and fifty years Reign made captive, and by Pyrrhus slain: Sylla got the name of Happy, Pompey of Great, yet by living long they both lost both those Titles: Augustus his high Fortune was not sweeten by his long extended life. It could be no great pleasure to want an issue male of his own; to see his Adopted Sons untimely lost; his Daughters looseness staining the Honor of his House: and at last rather by Necessity than choice to fix upon a Successor neither worthy of himself nor Rome. How much more blest had Nero been, if he had not out-liv'd his first five years of Empire? What is past with us, we know: but who can pry into the Bowels of Fate? And though (at that time) Seneca had only tasted the disposition, not felt the anger of Nero; yet he found enough to enforce him to cry out: *Hec quàm multa pœnitenda occurrunt, diu vivendo?* Alas, how many irksome businesses befall us by our living long? If a man be bad or unfortunate, he does but increase his misery here or hereafter. If he be good, he is subject to the more abuses: For, the greater part of the World is ill, and ill natur'd self-love bends almost all men to themselves, preferring their own Benefit before the inconvenience of another. And being so, he that is good is exposed to more sufferings than another. A good man grows in this world like some Garden-plant in a hedge, overtop'd and jostled to a Declination: besides his being shaded and dropt upon, the Thorns and Bushes are too rude and Clammy for the fineness of a fruitful Tree. And if the World were good, yet the Business of the World is Touths. Age like a long travell'd Horse rides dull toward his Journeys end; while every new setter out, gallops away, and leaves him to his Melancholic Knot. In Youth, untamed blood does goad us into folly; and, till experience reins us, we ride unbitted, wild; and, in a manton sling, disturb our selves and all that come but near us. In Age, our selves are with our selves displeased. We are look't upon by others as things to be endur'd, not counted or apply'd to. Who is it

it will be fond of gathering *fading flowers*? *Fruits* past *Maturity* grow less to be esteem'd. *Beauty* it self once *Autumn'd*, does not tempt.

On the other side, what is it that we lose by dying? It, (as *Job* says) our life be a *Warfare*, who is it will be *Angry* that it ends *betimes*? A long supper, tho a feast, does grow to a tedious thing; because it tyres us to a *Lassitude*, and keeps us from our rest that is sweeter. Life is but a *play* upon this worlds *stage*. And if a man were to chuse his part, in *discretion* he would not take it for the *length*, but for the *ease* and *goodness*. The short life has the shorter *Audit* to make. And if it be one of the *greatest Felicities* that can *befal* man, to be in such a Condition as he may not *displease* God; surely then, soon to enter upon *Death* is best. 'Tis true, I may by living be *Instrumental* to God's *Glory*, the good of *others*, and my own *Benefit*. But if I weigh my own *Corruptions*, the *World's Temptations*, and my *Enemies Malice*, the odds is on the other side. Who can say, he can travel in *safety* when his way is in a *Forest* of *Wild Beasts*, *Thieves* and *Outlaws*; when man is his own *Siren*, and when in all the *streams* he *swims* in, *Baits* are *strewed*? *Death* to a *Righteous man*, whether it cometh *soon* or *late*, is the beginning of a *certain happiness*; the end but of a *doubtful* and *allayed pleasure*. I will not much care whether my *Life* be *long* or *short*. If *short*, the *fewer* my *days* be, the *less* I shall have of *Trouble*; the *sooner* shall I *arrive* at *Happiness*. If I escape from nothing else, yet shall I escape from the *hazard*, life will keep me in. If *long*, let me be sure to *lay it out* in doing the *more good*. And then tho I *stay* for it a *while*, yet as *abstinence* sharpens appetite, so *want* and *expectation* will make my *Joy* more *welcome*.

XIV.

Of Establishing a troubled Government.

HE that would establish a *troubled Government* must first vanquish all his *Foes*. Who can be quiet while his *Enemy* is in *Arms* against him: *Faction's heads* should be higher by a *pole* than their *bodies*. He that would rule over many, must first *fight* with many and *conquer*; and be sure to *cut off* those that raise up *Tumults*, or by a *Majestic awe* keep them in a *strict Subjection*. In every able *Prince*, *Lipsius* would have two things eminent, *Vis & Virtus*, *Power* and *Virtue*. He ought to have power to *break insurrection* at *home*, and *repel* a force that would *invade* him from *abroad*. He ought to have *Virtue* to preserve his *state* and *Dignity*, and by the necessary art of *Policy* so to order all the *streams* of *Government* as they may run *clear* and *obedient* in their proper *Channels*. *Power* is, certainly, the most essential part of *Sovereignty*. 'Tis an inseparable attribute of the *Deity*. God is *Omnipotent* as well as *Omniscient*. And without it, he were not God: 'tis that which distinguisheth and *super-poses* him above all. When we would speak of the *true God* indeed we always name him *God-Almighty*. As therefore he that would be a *Prince*, the first thing in his *aim* should be *Power*; so when he is a *Prince* and *divests* himself of it, he *deposes* and *unthrones* himself, and *proclaims* himself a *Prey* to any that will attempt the *boldness* but to take him. He seems to tell his *Enemies*, that he is now *weak* and *unarmed*, and invites them to *set upon* him. Without *Power*, he

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he is but *Fortunes Idol*, which every *Sejanus* may revile and spurn at his *Pleasure*. 'Tis *Power* that begets *Fear*, and *Fear* that first made *Gods*: But suppose he hath *power*, if he have not *Resolution*, like a Child he wears a *Sword*, but knows not how to use it. *Irresolution* is a worser *Vice* than *Rashness*: he that shoots best may sometimes miss the mark, but he that shoots not at all shall be sure never to hit it. A *Rash* act may be mended by the *activeness* of the penitent, when he sees and finds his error. But *Irresolution* loosens all the joints of *State*: like an *Ague*: it shakes not this or that *Limb*, but all the body is at once in a fit. 'Tis the dead pulse, that, without almost a *Miracle*, leaves a *Man* unrecoverable. The *irresolute man* is lifted from one place to another, till tyr'd, at last he hath no place left to rest on. He flecks from one *Egg* to another, so hatcheth nothing at last, but addles all his *Actions*. An easie *Prince* at best is but an *useless thing*. A *facile natur'd Man* may be a good *Companion* for a private person: but for a *Prince* to be so, is mischief to himself and others. *Remissness* and *Connivence* are the ruins of unferled *Kingdoms*. The *Game* of Majesty will not admit of too open a play. *Simplicity* is as *Liberality*, of which *Tacitus* observes, *Nisi modus adsit, in exitium vertitur*, If it stands too still, it putrifies.

My passions and affections are the chief disturbers of my *Civil State*. What peace can I expect within me, while these *Rebels* are not under *Subjection*? Separations are the wounds of a *Crown*, whereby neglected it will bleed to death. If I have not the virtue of *Judgment* to discern their trains, and fly *Suggestions*; If I have not the virtue of *Courage* to withstand their *Force* and *Batteries*: If I have not the power of *Authority* to command them to *Obedience*; If I have not the power of *strength* to master all their *Complications*: I leave my self a prize to vice, and at last shall not live to be man. *Plato* was of *Opinion* that those *Common-wealths* could not be safe, whose *Governors* were not *Philosophers*, Or whose *Prince* was not a student of *Wisdom*. And surely, if a *Man* understands not something of *Reason*, or be not able to judge of *prudence*, he shall very hardly find a *Life* without *Broyles*, or be able to govern his own unruly passions. Therefore as the *Prince* that will be safe among turbulent *Subjects*, must ever be upon his *Guard*; so he that knows the *Irregularities* of his own deprav'd affections, must keep perpetual *Sentinel* upon them. A sleeping *Sampson* needs but a feeble *Woman* to cut his locks off, and deliver him up to destruction. 'Tis *Security* and *confidence* that as oft undoes a *Prince*, as *Force*. But *vigilance* is seldom under-min'd. A state awake and upon its *Guard*, 'tis difficult to surprise. *Cato* was of opinion that *Governor* deserved most praise that could govern himself and his passions. And as the strength of him that commands consists most in the consent of those that obey: so if I can bring my passions and affections to submit to *Religion*, and *Reason*, I may settle my *Dominion* in my self so, as I need not fear the assault of them without me. If I cannot prune off all my superfluities, let me yet so restrain them as I may not act my own shame, nor give matter of insultation to others. If my strength be once gone and I become blind, I then am fitted to make sport for the *Philistines*. He that is a slave to himself, and his own fond lusts, can never long preserve his liberty from others. As man is commonly his own prime flatterer, so is he, for the most part, the first engine of his own low servitude.



## XV.

*Of doing Good with Labour, and Evil with Pleasure.*

**I**T was anciently said, That whatsoever *good work* a man doth with labour, the labour vanisheth, but the *good* remains with him that wrought it: And whatsoever *evil thing* he doth with pleasure, the pleasure flies, but the *evil* still resteth with the Actor of it. Goodness making labour sweet, while evil turneth pleasure to a burthen. The Creation, which was Gods work for six days, hath both publish'd and perpetuated his glory ever since. Where the end is but profit alone, how uncomplainingly we toil and tug the trembling Oar; we strain our nerves, and anoint our selves with sweat, and think it pleasure while we compass what may solace us hereafter. The first Inventors of Arts, tho with pains they spent much time and treasure too; yet being done once, all their matchings are presently vanish'd. But the fruit of their labour, paid them with content, while living; and after that, gives the Tribute of a Noble Fame to their memory. While we are working what is good, we are but scattering seed which after all our harrowing, will ripen up to happiness for our selves: like well plac'd benefits, they redound to the Collators honor. *Beneficium dando accepit, qui digno dedit*: By giving he receives a benefit, that lays it on the well-deserving man. Alexander Severus was of so Noble a Nature that he thought not them his friends, that ask'd not something of him: And when it was in dispute, who was the best Prince? His opinion was, that he ought to be held for best, that retain'd his friends by favours, and reconcil'd his Enemies with courtesies. Tullus Hostilius was to Rome a foreigner, a Tradesmans son, and an Exile; yet his industrious virtues lifted him so deservedly to the top of Honour, that Valerius Maximus scruples not to tell us; That Rome never repented, that she borrowed a King from her neighbours, rather than set up one of her own. His Successour Servius Tullus, was not less a wonder: The same City that bred him a slave, for his virtues chose him a King; and to his eternal Honour, left his Statue paradox'd with Servitude and Royalty.

Nay, its certain, tho the success of noble actions, be sometimes most ingrateful; yet, when they are done out of uprightness and integrity, they reward the Author with such an inward shine of conscious satisfaction, that he remains unprick'd with the darts of even the worst returns. And the greater his labour and hazard was, the pleasanter is the remembrance when 'tis past. In dangers escaped, a man may find himself beloved of the Deity, guarded by his better Angel, and cared for by a Genius that he knew not of; which cannot but administer comfort and content to himself: whereas unworthy and inglorious actions, tho they give a present blaze to the sinful corruption of man; yet it is such a fire, as that is of burning-houses; where the flame, while shining, is not without affrighting smook; but, that once past, the end is rubbish, stench, and ruin. Tarquin's rape was dogg'd with the overthrow of his house, and expulsion of Monarchy. Sforza languish'd near as many years a prisoner in the Tower of Loches, as he had usurped Empire in his Nephews turmoiled Dukedom. When Lyfimachus, through thirst, was forced to yield himself to the Scythians; he could then bewail himself, that

for so short a *pleasure*, he should part with so great a *happiness* as his *liberty*. Like a draught of pleasant Poyson, the gust is *gone*, while the torture *stays*, and burns us to our *grave*. How long an *age* doth many a man repent one *youthful riot*. Surely, as a wise man never repented of a *good action*; so he never did, but repent of a *bad one*. I will not therefore care how *laborious*, but how *honest* my *actions* be; not how *pleasurable*, but how *good*. If it could be, let me be *virtuous* and *noble*, without *pleasure*; rather than *wicked*, with much *joy*. It was indeed, a resolution well befitting a *Royal Christian*, That he had much rather be in the Catalogue of *Unfortunate Princes*, than of *Wicked*; for his judgment clearly was, That a *Crown* was not worth taking up, or enjoying, upon *sordid*, *dishonorable*, and *irreligious terms*.

## XVI.

*That Virtue and Vice generate after their kind.*

AS in the first Institution of Nature, and the Propagation of Corporeal Essences, it was enacted, and yet continues, *That every thing should bring forth fruit after his kind*: So I find it in the propagation of *Virtue* and *Vice*. they bring forth fruit after their kind. *Virtue* begets *Virtue*. *Vice* begets *Vice*. And 'tis as natural for a man to expect a return of *Virtue* out of *Virtue*, and a return of *Vice* out of *Vice*; as 'tis for him to expect an Elephant should beget an Elephant, or a Serpent beget a Serpent. Nay, not only the *genus*, but the very *species* holds; and oftentimes, the proportion of that *species* too. High *Actions* beget a return of *Actions* that are so: And poor low *flagging deportments*, beget a return of the like, The *Echo* is according to the *voice* that speaks: The report of the *Piece* is proportionable to the *magnitude* it bears: It is but by reflection only, the *beams* are reverberated bright, as is the *Sun* that shines them. And *clouds* import a *shade*, as is their proper blackness. For his friendship and riches, the *Romans* bestowed on *Attalus* the Kingdom of *Pergamus*: and he to express gratitude (not having children of his own) left the *City of Rome* his *Heir*; returning their gift advantag'd with his infinite wealth. *Camillus* his Noble act of whipping back that treacherous *Schoolmaster* by the *Towths* that he would have betray'd, obtained him the yielding up that *City* to him, which his valour with all the *Arms of Rome* could not enforce. *Terentius* his virtues and his being one of the *Roman Senate*, made so deep an impression in *Scipio's* manly heart, that when the *Carthaginians* came to sue for peace and a league, he would not hear them, till they brought him forth discharg'd of his *Imprisonment*, whom he placed on the *Throne* with himself, and then dismiss'd his arms. And this again so prevailed with *Terentius*, that when *Scipio* had his *Triumph*, *Terentius*, tho a *Senator*, put himself into *Scipio's* *Livery*, and as his freed-man waited on his pompous *Chariot*. In the second *Punic War*, when *Capua* was besieged by *Fulvius*, two *Country Wenches* would needs be kind to *Rome*; one daily made her offering for the safety of the *Army*, the other supply'd the captiv'd *Soldiers* with food and other necessities: which at the sacrifice of the place, the *Senate of Rome* requited with restoring them their goods and liberty, and granting them what else they desired. He reaches

teaches me to be good, that does me good : he prompts me to enlarge my heart to him, that first enlarges his own to me. If virtue in the heart be not totally dry'd up and withered : *Curtiesies* receiv'd, are waterings that make it shoot up and grow, till it flower and returns a seed. That *Virgin* which the loose *Courtiers* of *Charles V.* had purveyed for his wanton appetite ; when with tears for our blessed *Ladies* sake (whose picture then adorn'd the room she was in) she begg'd the preservation of her *Chastity* ; it wrought so high in the Emperors *Heroick* brest, that it made him chaste, that was resolv'd to be otherwise ; and reward her for that virtue which he fully did intend to violate : being indeed a rare example, that lust, fired by youth, power, and opportunity, and enflamed by Beauty, should be abated into *Continence*, by only meeting with a native *Modesty*. And the same genuine effect hath vice. It not only corrupts by example, but it sows it self, and gives a crop of the same grain that by our selves is scatter'd. With the froward thou shalt learn frowardness. *Passion* enkindles passion ; and pride begets pride. How many are calm and quiet, till they meet with one that is *Choleric* ? He that sows *Iniquity*, must look to reap it. Did not *Dauids* Murther and *Adultery*, bring the *Sword* and *Incest* into his Family ? How fatally and evidently was the *Massacre* at *Paris*, scourged in those that were held for the chiefest actors and contrivers of it ? *Charles* the King, before the 25. year of his Age dy'd, bath'd, and dyed in blood. *Anjou*, the succeeding King was assassinated, and slain in the same room the *Massacre* was plotted in. *Guise*, murdered by the Kings appointment. The *Queen* consum'd with grief. And with succeeding *Civil War*, both *Paris* and the *Nation* torn. It is a strange retaliation in the story of *Valentinian* and *Maximus*. *Valentinian* by fraud and force vitiated the wife of *Maximus* : for which *Maximus* by fraud and force murder'd him, and married his wife : whose disdain to be compell'd, and desire to revenge her *Husbands* death, made her plot the destruction of *Maximus* and *Rome*. And indeed, 'tis so plentifully proved in all stories, that no *Proverb* is become more true than the saying of the *Satyrist*. *Juven. Sat. 10.*

*Ad generum Cereris, sine cade & sanguine, pauci*

*Descendunt Reges, & sicca morte Tyranni.*

Few Tyrants find Death natural, calm, or good ;

But, broacht with slaughter, rowl to Hell in blood.

There is in *Vices* not only a natural production of evil in general, but there is a proportion of parts and dimensions ; as if the seed brought forth the plant, or the parent did beget the son. *Bagoas*, a *Persian* Nobleman, having poisoned *Artaxerxes* and *Arfames*, was detected by *Darius*, and enforced to drink poison himself. *Diomedes*, that with human flesh fed beasts, at last by *Hercules* was made their food himself. *Pope Alexander VI.* having design'd the poisoning of his friend *Cardinal Adrian*, by his *Cup-bearers* mistake of the Bottle, he coufened the *Cardinal* of his draught ; so dyed by the same Engine that he himself had appointed to kill another. *Treason* and *falsehood* how often is it paid in its own peculiar kind ? *Tarpeia* that betray'd her father, for what *Tatius* his *Soldiers* wore on their arms, instead of the *Bracelets* she expected, was paid with their *Shields* thrown on her till they pressed her to death. And to requite the falsehood of three *Captains*, whom he hired to dissuade *Philip* of *Austria* from giving battel, *Charles IV.* of

*Germany*



Germany paid them in *counterfeit money*, assuring them that *counterfeit money* was good enough for their *counterfeit service*. Certainly, in vain they expected *good*, that would have it arise out of *evil*. I may as well when I plant a *Thistle*, expect a *Fig*: or upon sowing *Cockle* look for *Wheat*, as to think by *indirect courses*, to beget my own *benefit*. But, as the best Husband looks to have his *seed* the *cleanest*; so doubtless, the best policy for a mans self, is to *sow good and honest Actions*, and then he may expect a *harvest* that is answerable.

## XVII.

## Of Memory.

Should the *Memory* of the World but fall *asleep*, what a Fair of mad Beasts would the *Earth* be? and surely much the *madder* for the *Tongue*. Since he that *forgets himself* in his *tongue* gives another cause to remember him either with *neglect*, or *offence*; In all that does *belong to man*, you cannot find a *greater wonder*. What a treasury of all things in the life of *Man*? What a *Record*, what *Journal* of all? As if *Provident Nature*, because she would have *Man* *circumspect*, had provided him an *Account-book* to carry always with him. And tho it be the worlds vast *Inventory*, yet it neither *burthens* nor *takes up room*: To my self it is insensible, I feel no weight it presses with; to others 'tis invisible, when I carry all within me they can see nothing that I have. Is it not a miracle, that a man from the *grain of Sand* to the *full and glorious Sun*, should lay up the world in his *Brain*; and may at his pleasure bring out what part he lists, yet never empty the place that did contain it, nor crowd it, tho he should add more? What kind of thing is it, in which the spacious *Sea* is *shoared* and *bounded*? where *Cities*, *Nations*, the *Earths* great *Globe* and all the *Elements* reside without a *Cumber*? How is it that in this little *Invisible place*, the height of the *Star*, the bigness of that, the distance of these, the compass of the *Earth*, and the *Nature* of all should lie and always be ready for producing as a man shall *think fit*? If a *Conjuror* call up but his *Fanatic Spirits*, how we *stare* and *startle* at their strange *approach*? Yet here by *Imaginations* help we call what ere we have a mind to, to *appear before us*, and in those proper *shapes*, we have heard them related in, or else in those which we our selves have seen them in. Certainly, it cannot be but a work of *infiniseness* that so little a *Globe* of *skull* as *man* hath, should hold such an almost infinity of *business* and of *knowledge*. What *Oceans* of things *exactly* and *orderly* streaming for shall we find from the *tongue* of an *Orator*, that one who did not see him speaking would believe he read them in some *printed Catalogue*; and he that does see him, wonders from what *inexhaustible Fountain* such *easy streams* can *flow*? Like a *Jugler* playing his prize, he pulls words like *Ribbons* out of his mouth, as fast as two *hands* can draw. Ask him of the *Sea*, he can tell you what is there; of the *Land*, of the *Sky*, of *Heaven*, of *Hell*, of *past things* and to *come*. A learned man by his *Memory* alone is the *Treasury* of all the the *Arts*, he walks not without a *Library* about him. As the *Psalmist* says of the *Sun*, It goes from one end of the *Heaven* to the other, and nothing is hid from the heat thereof:

thereof: So the *Memory* with *imagination* travels to and fro between the most remotest parts, and there is nothing that is not *comprehended* by it. And the *Miracle* is; Neither after all this, nor before, can any *print* hereof be *discern'd*. What is outwardly seen more than there is in a *lively Image*, which is no other than a *Block*? And who can tell me where this *vastness* lies? What *hand*, what *pen* did write it? *Anatomize Man*, and you shall find there is nothing in him like it. *Bones*, *Sinews*, *Nerves*, *Muscles*, *Flesh*, *Blood*, *Veins*, and *Marrow*, and *corrupting substances*; but no *relique*, no *likeness*, of that which in his life came from him. No *track*, no *notion* of any thing *remote* or *foreign*. Dissect the *Brain*, the *Senses* seat, and the shop of *busie thoughts*, and Court of *Record* in *Man*. What do the *curious inspectors* of *Nature* find there? but a white and spongy substance divided into three small *Cells*, to the smallest of which the *Memory* is ascribed, but not a *line* nor any one *Idea* of any thing that's *absent* can be read there. Certainly, if *momentary* and *putrefactive man* can undiscerned and unburthen'd bear so much about him; If so little a point as the least *Tertia* of the *brain*, the *Cerebellum*, can hold in it self the notions of such *immeasurable extents* of things: we may rationally allow *Omniscience* to the great *Creator* of this and all *things* else. For doubtless we know what we do remember, and indeed what we remember not we do not know. *Cicero* tells us, 'tis the *Trance* of things *printed* in the *mind*. Questionless 'tis an understanding faculty conserving those *Ideas* arising from common sense through *imagination*, which with the help of these again whenever there is cause she's ready to *produce* them. 'Tis the *Soul's repository* where she stores up all that she is pleas'd to *keep*, the *furniture* of the *World* lies there packt up: and as he that goes into a *Wardrobe*, missing sometimes at first of what he seeks for, removes, and turns over several parcels, before he finds the thing he comes to look for: So man oth' fuddain remembers not all he would, but is sometimes put to *hunt* and *tumble* over many things till he comes at last to that he there would find: as if *wrapt* up in *folds*, by degrees we *unlap* and light upon them. Nor is the difference hereof in men less wonder. In some men how *prodigious*! In others how *dead* and *dull*? *Appius Claudius* had so strong a *Memory*, that he boasted he could *salute* all the *Citizens* of *Rome* by their *Names*. And *Mithridates* of *Pontus* could speak twenty two *Languages*, and *muster* his *Soldiers* by his *memory*, calling them all by their names. And upon this ground, when the *Senate* had condemn'd his *Books* to be *burnt*, *Cassius Severus* told them, if they would not have them remain, they should *burn* him too, for that he had them all in his *memory*. On the other side some of the *Thracians* were usually so *blockish*, that they could not count beyond *four* or *five*. And *Messala Corvinus* liv'd to *forget* his own *Name*: as I have known some that have in health *forgot* their own *children*, whom they have daily seen and liv'd with. If we consult *Philosophy*, how this huge difference comes, that will presume to tell us, 'tis from the *temper* of the *brain*; the moderately dry being happier in their *memories*, than the over-moist, which being liquid and slippery, are less receptive and tenacious of any slight *impressions* that occasionally thereon are *darted*. Like glimpses of the *Sun* on *water*, they shine at present, but leave no sign that they were ever there; and this may be the reason (because of their great humidity.)

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ty,) why *memory* in children is so brittle. But how it comes to pass, that many old men can *remember things* of their youth done *threescore years ago*, and yet not those they acted but the *day before*, is certainly to be admired; since none can tell me, where they lodge *characteriz'd* the while, without being *shuffled out*, or *quite defac'd* by new-succeeding actions. One thing in the *Memory* beyond all, is observable. We may easily *remember* what we are *intent* upon; but with all the art we can use, we cannot knowingly *forget* what we *would*. What would some give, to *wipe* their *sorrows* from their *thought*, which, maugre all their industry, that cannot but *remember*. With good reason therefore would the wise *Themistocles* have learn'd the *Art of forgetfulness*, as deeming it far more beneficial to man, than that (so much cry'd up) of *memory*. And for this cause, (doubtless) we had need be careful, that even in *secret*, we plunge not into *evil Actions*. Tho we have none to witness what we do; we shall be gall'd sufficiently with our own peculiar *memory*; which haunting us perpetually with all our best endeavours, we cannot either *cast away*, or *blot out*. The *Worm* would dye, if *Memory* did not feed it to *Eternity*. 'Tis that which makes the *penal part of Hell*: for whether it be the punishment of *loss*, or the punishment of *sense*: 'tis *memory* that does enflame them both. Nor is there any *Etna* in the soul of man, but what the *memory* makes. In order unto this, I will not care to know, who 'tis that does me *injury*, that I may not by my *memory* malice them. *Remembering* the wrong, I may be apt to malign the *Author*, which not *knowing*, I shall free my self of *vexation*, without the bearing any grudge to the man. As good *Actions*, and ignorance of ill, keep a perpetual calm in the *mind*: so questionless, a *secret horror* is begotten by a *secret vice*. From whence we may undoubtedly conclude, That tho the gale of *success* blow never so full and prosperously, yet no man can be truly *happy*, that is not truly *innocent*.

## XVIII.

No man Honest, that is not in his Relation.

BESIDES the general and necessary dependence that every man must, and ought to have upon God; There is no man whatsoever, but is even in this world particularly related to some particular person above the generality of other men. He can neither come into the World nor continue in it, and be an Independent man: And by his demeanor, in his strictest Relations, he may be guessed at in the other progress and course of his life. In all the Relations that are contingent to men, those are most binding, which Nature hath framed nearest in the several conditions of men. In which, if a man be not honest, in vain he is expected to be found so in others, that are more distantly extended from him. The highest tie of all, (as most concerning the public good,) I take to be between a born Subject, and legitimate Prince pursuing the good of the Country. He is *Pater Patria*, and every subject is but a little more remotest Son. He that is prodigal of his subjects lives, will easily be drawn to be careless of any but his own. And indeed, (as *Cyrus* used to say) No man ought to govern others, but he that is better than those that he governs; there



there being a greater obligation upon a *Prince* to be good, than there is upon *other men*: for, though he be *humane* in his Person, as others are; yet, for the Publick sake, his Person is *Sacred*, and the Government he exercises is *Divine*; so, with greater caution ought to be administered, and, in imitation of the *Gods*, requires a greater height of *virtue*, so to irradiate his *Throne*, that men might gaze with *Admiration*, and obey with *Reverence*. Near this was the Noble *Spartans* answer, who when one desired to learn how a *Prince* might be safe without a guard, he replied, *If he ruled his Subjects as a Father doth his Children.*

The same reciprocal *eye* is in *Subjects* towards their *Prince*. And if a man be not *honest* in this his *Relation*, that is, in his *Loyalty*; let no man expect that man to be *honest* in any thing further, than conduceth to his own particular *Interest*: The breach of this, not only out of *Political*, but *Natural Reason*, the *Laws* have made more capital than other crimes; not only punishing the person offending, but attainting all his *Posterity* with the confiscation of all that they were capable of owning in this life. *Rebellion* being as *Parricide* and *Witchcraft*. Nor is the *Ignominy* less than the *Crime*. To be a *Traitor*, delivers one to the lowest scorn of men, as well as to the heaviest course of *Law*. And no State I ever yet read of, but held such *unworthy* of life, and so not fit for any conversation of men, as having forfeited in that all which makes one man companionable to another. In like manner, he that is a *Parent*, and morose, and froward to his *Children*, hardly will be affable to any. Who neglects *Nature*, undoubtedly is an *uncivil man*. He that loves not his own, will not probably be drawn to love those who are nothing to him: So it is with a *child*; if he once contemn his *Parents*, he exposes himself to be contemn'd by others. And to shew how horrid sins of this nature are, the *Levitical Law* made disobedience unto *Parents*, *stoning*; the worst of the four capital punishments among them: Nor was he to live, that had *curst* either *Father*, or *Mother*. Neither can I believe this *Law* was abrogated in the days of *Solomon*, who tells us, *The eye that mocketh his father, or disdaineth obedience to his mother, the Crows of the valley shall pick it out, or else the young Eagles eat it*: which, in effect, is to say, That he shall come to some untimely end, either hang'd on some tree, or cast out without burial, for the fowls of the air to feed on. To this inclines the opinion of *St. Jerom*, where he says, *Nec vultu laudanda est pietas Parentum*. We ought not to cast so much as a discontented look at the piety of a parent. He that hath forgot to be a *Son*, is an *Agrippa* to the world; and is born aversé to *Nature*. As corrupted humors are the continued distemper of the body that did breed them; so a vicious and disobedient *Son* is the torment of the *Parent* that begot him. It was a good reason the *Philosopher* gave to one, why he should not go to *Law* with his *Father*. Says he, *If you charge him unjustly, all will condemn you: And if your charge be just, you will yet be condemned for blazing it.* 'Tis an unhappy question *Cassius* asked an undutiful *Son*: *Quem alienum tibi fidum invenies, si tuus hostis fuerit? Qui fallere audebit Parentes, qualis erit in ceteros?* What stranger shall he ever find faithful to him, that to his *Parents* is become an *Enemy*? What will he be to others, that is to *Parents* false? It is the same in other *Relations*, between *Husband* and *Wife*, between *Master* and *Servants*. *Cato* did not doubt but she would prove a *poisoner*, that had first been guilty of

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*Adultery.* And indeed, whosoever is not *honest* in his *Relations*, gives the World an *Evidence*, that he can be *false* in the *lesser*, that hath already failed in the *greater*. To be *false* in our *Relations*, is to break our *trust*, in which both *Religion* and *Nature* hath set us. He that is *perfidious* and *untrue* in that, cancels all the *bonds* he after can be *tyed* in. When *Judas* had *betray'd* his *Master*, nor *Friends*, nor *Enemies*, nor his own *Conscience* would *endure* him after. Whereas, he that *behaves* himself well in his *Relations*, gives us hope of his being *sound* in all things that we have to do with him *besides*. If we can believe the *Excellent Silius*; we shall find by being *false* in these, we not only *lose* our selves with others; but we become implunged even in all the *calamities* of life in the several *Relations* that we have, and live in.

——— *Qui frangere rerum*

*Gaudebit pasta, ac tenues spes linquet amici,*

*Non illi domus, aut conjux, aut vita manebit*

*Unquam expers luctus, lacrymaque: Aget aquore semper,*

*Ac cellare premens; aget agrum, nocte dieq;*

*Despecta, ac violata fides.* ——— *Sil. Ital. l. 13.*

——— Who loves to break

Wife *Natures* bonds, and cheat his friends poor hope,

Contracts *turmoil*, and *tears*; that never stop.

Nor house, nor wife, nor life is safe: but he

O'erwhelm'd with *Earth*, ploughs the *unquiet Sea*:

A broken *Faith* discern'd, is *sickness* ever. ———

Certainly, there is no man but some way hath relation to others, either by *Religion*, *Policy*, *Nature*, *Alliance*, or *Humanity*; therefore as a *Christian*, a *Friend*, a *Kindred*, a *Superior*, or a *Man*, to all a man may take occasion to be *honest*. Though I comply not with all their ways, yet *Christian Piety*, and natural *Probity* is never to be parted with. He that loses, or throws away these, descends into a *Beast*, that hath not *Reason* for his guide, and is *humane* but in shape alone.

## XIX.

## Of the Salvation of the Heathen.

I Have met with some, that will not by any means allow that a *Heathen* may be saved. I do not know, that they ever read the *Book of Life and Death*, or were admitted to the *counsel* of the most *High*; no more, but by collection arising from *sound Principles*, and the tender sense of *Humane Nature*. Indeed, I know not how to applaud their *Charity*, that will desperately damn such a world of men, and the succeeding *Generations* of so many *Ages past*, and to come. Is it not enough, that we may be admitted to be *Heirs* our selves, but all our other *Brethren* must be *dis-inherited*? Nor can I think, *God* approves their *judgment*, who so strictly undertake to limit his *mercies*, which yet to us appear not only *above*, but *over all* his works. None of his *Attributes* being magnified near so much throughout all the *Scriptures*, as his *Mercy*, and in some measure to *alloy* the severity of the *Law*; the first two *Tables* that were delivered with *Thunder*, *Lightning*, and *Terror*, being broken at the giving of the *Second*, *God* then

then was pleased to proclaim *The Lord, the Lord, strong, merciful, and gracious, slow to anger, long-suffering, &c.* Where, to ballance the ten precepts in the Decalogue, there are ten Attributes relating all to Favor and to Mercy towards Man. The Mercy-seat was over all the Ark, and that all-shaded with the Cherubs wings, and why those Cherubims may not type unto us not only the two Tables of the Law in the Ark; but the two Testaments of the Law and the Gospel, and the two Generations of the World the Jews and Gentiles, either of them mutually respecting each other, and the Oracles of God arising from between them: I know no prohibition. Some indeed have given *laps'd Nature* too too high a privilege: Enabling her of her self alone to work out her own Salvation, as *Pelagius*, and before him (inclining that way) *Origen*. And if I find him rightly cited, *Zuinglius*, where he tells us that *Numa, Cato, Scipio*, and such like just *Heathens*, without Faith in Christ were naturally saved, that is, by the virtue of the Law of Nature which they did observe. The last (the Observation of the Law) being intimated by the Apostle. Who tells us though they have no written Law, yet naturally doing the things of the Law, they are a Law unto themselves. Others have more modestly interpreted this Text, as *Aquinas*, and several more beside, allowing them yet Salvation: though not so much from the natural knowledge they have both of God, and good and evil, as from the help they have in their Souls from the assistance of Supernatural Grace, whereby they are enabled through Faith to fulfil the Law. St. Peter tells us, that in every Nation, *He that feareth God and worketh Righteousness is accepted with him.* 'Tis not Man's Merit, but 'tis God's Acceptance that is his security. And surely, if we will not be too critical we may find examples of this truth. It is doubtful whether Job were not of the line of Esau: certainly, saith St. *Augustin*, he was neither natural Israelite, nor Proselyte, but born and buried in Idumaea. And *Bellarmino* assures us he was not of the Children of Israel: but either an Idumaean, or an Arabian. Both of which were counted Enemies to Israel. Next may be instanc'd *Melchisedeck*, *Jethro* the Priest of Midian, *Rahab* the Harlot, *Naaman* the Syrian, and others.

But it will be alledged from the Fourth of the Acts, That Salvation cannot be had by any other but by Christ. For among men there is given no other Name under Heaven, whereby we must be saved. And without Faith in him Salvation cannot be had, and Faith in him they cannot have, because they never heard of him. I grant all but the last, and literally that too. I doubt not but all, to whom the sound of the Gospel hath any way come, are strictly obliged to this: When God hath shewed them this Name, in vain they seek for another. Nominal Christ is necessary to those that have nominally heard of him. Yet who can tye up the Spirit of God, from illuminating this to their Souls, either in their life, or in the very Farewel of it? But this is rather possible than proving. Though I hope it will not prove a Paradox, if I should beg leave to believe that some who never heard of Christ may yet dye and be saved by having a Faith in him. How many of them have died Penitent for their sins, for which they have found their Conscience checking them, and withal wholly resting themselves on the Mercy of the Supreme God? What was the Philosophers, *O ens entium miserere mei*, but this? He would never have fled to mercy, if his Soul



had not been *conscious* of some ill. And if he had not had *Faith* he would never have prayed for it, since no man prays for that whereof he does despair the Grant. What were the last words almost of every common Malefactor among them at his end, but a desiring God and Nature to forgive him? Besides that Grace and Favor of God, two things are required of Man for the attaining of his *Salvation*, *Faith* and *Repentance*. For to both these hath God engaged himself. He that repents shall find *Mercy*, and he that believes shall be saved. Repentance closeth the breaches of that *Law* which sin before did violate. When the heat of *Lust* hath shrivelled up the Conscience into wounds and clefts, (as Rain on Earth, that's chapp'd) repentant Tears will fill up all those Chasms: *Pœnitentiâ aboleri peccata indubitanter credimus*, says St. Augustine. Repent and believe, is the precept of the Gospel. Now I would ask the question, whether Christ crucified and God's *Mercy* be not things co-incident? Nay, if it be not the very effect and height of God's *Mercy*: which they fly to though not in the literal name of Christ yet in such a name as is the same, and comprehends the offered Christ in it, *Mercy*, the *Mercy-seat* was the *Propitiatory*, and Christ is call'd our *Propitiation*. Our venerable Bede giving us the *Anagorical* sense, tells us plainly; *Propitiatorium aureum est Humanitas Christi gloriosa*. The golden *Mercy-seat* is Christ's glorious *Humanity*. In the first of St. Luke, in the Song of the blessed Virgin, it is said, God hath helped his Servant Israel in remembrance of his *Mercy*. In the Song of Zacharias, it is said, He hath gone on to perform the *Mercy* promised to our Fore-Fathers. Which *Mercy* in both places, by all Interpreters, is understood of Christ, the *Messiah*.

In two several places in *Genesis* it is promised, by God himself, That in Abraham's seed (which is meant of Christ) all the Nations of the World should be blessed. In a third place, there it is, all the Families of the Earth. And in the *Acts* it is said, all the Kindreds of the Earth shall be blessed. But if they must give an account for literal Christ, and yet through insuperable Necessity and Ignorance they could never come to know or hear of him; I conceive Christ's coming would be so far from being a Blessing to them, as it would prove unto them a Rock and Bitterness. Before the coming of Christ, we shall find few of the Jews, resting expressly upon the promised *Messias*; but their anchor was God's mercy, and so the very thing which was the pious Heathen's refuge. The holy Prophet David clearly did rely on it, *Psal. 52. I will trust in thy mercy for ever and ever*. But we may come nearer, even to the very Name, which we may illustrate by this insuing Instance.

A King hath a Province in Rebellion, whereby his Subjects become all guilty of *Treason*, and so in the justice of his Laws are dead. This King's Son intercedes, and satisfies his Father. Whereupon he, publisheth a general Pardon, that for his Son's sake, all shall be restored that will come in, confess their offence, and claim a Reception in right of his Son. Now some of these Traytors hear not of this: But out of their confidence of their Princes known goodness, and the hope they have of pardon, they come repentantly, prostrating themselves to his mercy. Now whether this King, being of a Noble Nature, and inclinable to mercy, may not, without impeachment to his Justice, receive them to Grace, by virtue of his General Pardon for his Son's sake, though they never heard of it; I submit to charitable judgments.

If this may not be, I yet demand, How it can stand with God's Justice, in requiring their Faith in that which they never had means to know, Nominal Christ? What they could reach to, they fasten upon. But must we think them fit to be punished, because they lay not hold on that which they cannot come at? Though they cannot plead merit, or a personal filial Mediator; yet, I see not what hinders, that they may not plead mercy. I am sure, St. Paul tells us, That they who do not know the Law, shall not be judged by the Law: But by that Law of Nature in themselves, which is so far inseminated in the hearts of all, as is sufficient to leave all without excuse and convince them all as authors of their own destruction, if they perish. And why then, shall we think, they who never heard of the Gospel should be condemned, for not having faith in the Gospel? *Lex non cogit ad impossibile*. But if they must dye for ignorance of that which they could not know, it may be asked, whether they do not dye for a fault that is none of their own?

When the Apostle in the first of Corinth and the sixth, came to Fornicators that were out of the pale of the Church, he refused to judge them, as out of his bounds and jurisdiction: And I conceive it may become a charitable Christian, either not to pass a final sentence upon all the Heathen; or else to incline to Charity, which is the Law of the Gospel. Why may we not argue of Faith, as St. Paul does of Works: If the Gentiles have a faith in God's mercy, may not they be saved by that, as Christians by their faith in Christ, which is but God's mercy manifested? And certainly, without this faith, it will be true, what the Father says of their best works, *They are but shining sins*. But what is it should hinder now, that this faith may not justify? As I believe the Character and Impress of God's Image in them, is their Law forbidding their sin, and injoyning their duty; so I also believe, as a Needle once touch'd, their Consciences will direct them to a Refuge in their Maker's mercy. Therefore I hope, I shall not much err, if I should believe, a Heathen which never heard of Christ, labouring to keep a clear conscience, truly repentant for his offences, and casting himself with faith upon God's mercy, may come to live in heaven among the blessed.

If any object then, that 'tis no privilege to be a Christian, I suppose him much mistaken: For as St. Paul answers for the Jews, it is a Chief, that unto them are committed the Oracles of God. They are pre-eminent before the rest of the world. Though a Pagan, possibly may in the dark night of Nature, by God's mercy grope out a way to Heaven; yet without doubt, he is more happy that hath a light and a guide to direct him thither. The Illuminations of the Gospel, are enlivening and instructing beyond the sullied Notions of Philosophy. Any man will like his Title better, that is declared an Heir, than his that is but in a capability of adoption. Methinks, our Sons, and favor that we find from Heaven, should make us look upon them with pity and love, rather than with uncharitable and destroying censures. I see, they live better by the faint gleams of Nature, than many Christians in the coruscations of the Gospel. And why should I think, that they who live better by the dim glimpses of their conscience, and die, resigning themselves to God and his mercy, whom they have spelled out, and found in the Book of the Creatures, and the Book of their Conscience; should yet be cast away in Eternal perdition? Certainly, looking on their actions, without hearing either party

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party speak, one would take the poor *Indians* to be better *Christians* than the *Spaniards*, that destroyed them. However, none can deny, but *God* by his *secret grace* may both *attract* and *accept* them. And I cannot, but have a more honorable apprehension of my *Omnipotent* and ever *Gracious God*, than to believe, that so pure, so munificent, and so absolutely perfect an *Essence*, should delight it self to see so many millions of millions of men lie *frying* in *Eternal Torments*, that yet were his own most noble and admired *workmanship*, and whose frailties he both *knew* and *pitied*. And this to befall them through a *pristine* (and in them *unavoidable*) *corruption*; out of which they did not *escape*, (for ought we know,) only because they did not *know* the way. What pleasure can any good man take, to see but poor simple *Beasts* continue sweating in perpetual pain? What good can I reap, by seeing the languishing torture of another? Those that are pleas'd with spectacles of *cruelty*, we naturally abhor as *savage* in their *natures*. If *Caligula* and *Nero*, were both justly condemn'd of *cruelty*; the one for bidding the Executioner to *strike*, as *Delinquents* might *die* *leisurely*; and the other for but *looking on*, while his *Mother* was *dissected*, though dead; What disposition can those men have, who can so jollily give up *worlds* to keener and more lasting *punishments* than all their dire imagination can devise? Is it suitable to a *Father of mercies*, and of his *creature*? or, Who will longer *laugh* at these poor *Heathen*; who made their *Saturn* full of *Children*, and then to *devour* them as soon as they were *born*? If I do err, in this inclination to a *charity*, I had rather it should be on this hand, than trenching but the least on *cruelty*; and whatsoever it is, I shall ever submit to the *moderate*, and the *wife*.

## XX.

*Whence a Man's Fame arises.*

Sometimes there is not a greater *cheat*, than *Fame* and *Reputation*. The *Hypocrite*, till he be discovered, appears garnished with all the plumes that *brave Report* does usually *fly* withal: but once *detected*, is as black and spotted, as the *Panther's skin*, or the outside of the *Dragon's belly*. Indeed 'tis hard for any to escape the *lash of censure*: But the *Emanations* of a true and perfect report, for the most part rise from a man's *private conversation*. Few *converse* so much with persons *abroad*, as to shew their humors and inclinations in *Publick*. To their *Superiors*, they put on *Obsequiousness*, and *Pageant* out their *Virtues*, but strongly they *conceal* their *Vices*. To their *Equals*, they strive to shew the *gratefulness* of a *condition*. To their *Inferiors*, *courtesie* and *beneficence*. To all there is a *disguise*. Men in this, like *Ladies* that are careful of their *beauty*, admit not to be *visited*, till they be *dress'd* and *trim'd* to the advantage of their *faces*. Only in a man's *retirement*, and among his *domesticks*, he opens himself with more *freedom*, and with less *care*; he walks there as *Nature* fram'd him: He there may be seen not as he *seems*, but as he *is*; without either the deceiving Properties of *Art*, or the varnish of *belyed Virtue*: So, as indeed, no man is able to pass a true *judgment* upon another, but he that *familiarly* and *inwardly* knows him, and has *viewed* him by the *light of time*. When

Tiberius



*Tiberius* had a Noble Fame among strangers, he that read him *Rhetoric*, stuck not to pronounce him *Luto & Sanguine maceratum*.

Neither can a constant good report follow any man, but by a constant adherence to *virtue*, and *virtuous actions*. 'Tis much harder to read the *actions*, and to know rightly great persons, than 'tis men of *Inferior condition*: For, though they be *extravagant*, yet their greatness is some kind of awe to the loose and scattered reports that fly about from mean mens tongues. And their attendants not only palliate their vices as improper for them to divulge: but withal, they magnifie their good parts, and represent them fuller to the world than they are; that often-times those pass in the common, for persons rarely qualified; who, being strictly viewed, are but flourish and deceiving out-side. And besides this, many a man while he hath a curb upon him, keeps himself in modest bounds, from which once freed, he lavishes, into excess and gross enormities; like hot metall'd Horses, that may ride well with a wary hand upon them; but when the reins are loosened, they sting and grow unruly. 'Tis liberty and experience that truly shews a man what he is. *Suetonius* observes it of *Tiberius*, that when he had gotten to *Caprea*, where he lurked, remov'd from the eyes of the people, he at once poured forth himself in all those horrid vices, which before for a long time with much ado he had dissembled. And though Politicians seek to shadow themselves, by appearing the least of what they are; yet, they come at last to be unmasked, and declare themselves to the world: like Hedge-hogs, they rowl up themselves before strangers; but in private are so dilated, as they may easily be known to be but vermine; so that, in the end, private sins are rewarded with a publick shame: and then the supposed honest man is hated as a grown monster, discovered by the blab of time. Vice is a concealed fire, that even in darkness will so work, as to bewray it self. And doubtless, something it is, according to those among whom a man lives. Even a good man among ill neighbours, shall be ill reported of; and a bad man, by some, may be beloved. Some Vices are falsely lookt upon as Ornament, and Education: and a modest Innocence, is as much mistaken for silliness and ignorance. To be good, is thought too near a way to contempt. That which the Antients admired, we both slight and laugh at. A good honest man, is but a better word for a fool: so that no man, can promise himself free from the whip of a licentious tongue. Slanders and calumnies like contagious airs are Epidemical in their Infection: only the soundest constitutions are less thereby tainted than the other, but all shall be sure to find a touch. I like not those that disdain what the world says of them. I shall suspect that woman's modesty, that values not to be accounted modest. While I am innocent, injurious rumors shall the less torment me. But as he that is careful of his health will not only avoid infected places, but antidote himself by preventing Physick; and will not be abstemious only at a Feast, but in his private Diet; so he that would be well esteemed must not only eschew ill company, but must fortifie himself with Precepts and Resolution to preserve himself, and not only in the throng, and abroad, but in his retired dressing-room; for since a man's good or bad fame, does first take rise from such as be about him, and servants being neither always ours, nor never desert; it behoves him that loves his own reputation, to give them no cause of reporting what shall cross it. He that is careless of his

his *fame*, I doubt is not fond of his *Integrity*. The first ground to be laid is a mans *Honest endeavors*, and that as well in the *Chamber* as in the *Court*: and then 'tis likely a *Good Fame* follows. If I do my *part*, I shall be the less troubled, if the world shall not do *his* in *allowing* me what I *labor* for.

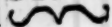
## XXI.

*That 'tis some difficulty to be Rich and Good.*

**G**Race and *Riches* like the Matchings of *Cosen-Germans*, though they be not forbidden, yet they seldom marry together. 'Tis rare to see a *Rich man Religious*. For *Religion* preaches *Restraint*, and *Riches* prompt to *Liberty*. If our Saviour himself had not given an exposition of his own hard Text of the *Camel* and the *eye* of a *Needle*, by casting it upon such as place their trust upon *Riches*; certainly no *Rich man* could be thought to be saved, but God must be put to work a miracle for it. When *Wealth* abounds, men seldom come by suffering to be sober. They buy out their penance, and skip over those *Considerations* that should make them *serious*. The Education of *Rich men* teaches to command, so they never come to be acquainted with that which is better than a *sacrifice*, *Obedience*. Buoy'd up by the *Corks* of *Wealth* and *Greatness*, they are seldom let down into the depths where the greatest fishes, like grown *Resolutions*, are to be found. They are so humor'd by *Attendants*, and so elated by the *Bowings* of all about them, and withal so swallowed up with pleasure, that they often miss of knowing rightly either themselves or others. And by the Pravity of man's *weak Nature*, it so sets them on the solaces of this Life, that they seldom have time to think of another or better. The *Worm* of this *fair fruit* is *Pride*, and it sooner takes the *goodly* than the *lean*. Old *Jacob* begg'd but only *Food* and *Rayment*: and *Agur* prays directly against a *Plenty*: and though *Solomon* was so wise as not to ask it; yet we see, when he had it, well nigh it had eaten out all his *Wisdom*. Certainly, *Riches* be not evil in themselves: yet for the most part there is a *Casual illness* that attends them. And if our blessed Saviour had not seen something in them more than we apprehend, he would never have declar'd it so much difficulty for a man at once to be both *good* and *opulent*: neither would he have advis'd the young man to sell what he had, or commanded his Disciples to leave all and follow him; nor would he have so exempl'd *poverty* to us in his own *meanness*, if he had not known our *human frailty* too apt to be drawn away by *abundance*. Besides the danger of their *flattering* us to a *Reliance* upon them, they hinder us from the *sense* of *Charity*, not feeling the *wants* that others *live* in, we cannot be sensible of their *endurances*: so we are not begotten into commiseration. How strict and vigilant have I known some upon a poor man's *Labor*, who hath toyl'd all the day from six to six, for sixpence? Who, if it were not for the pleasure of *night* and *darkness*, which gives him some slender *Refreshment*, he might certainly be concluded in a worse condition than the *Savage Beasts* of the *Desert*. Nature hath priviledg'd them against the want of *Apparel*; and though they be put sometimes to *hunt* for their *Food*, yet providence hath made that a pleasure to them, so far, that they are

are rather to be envied than pitied. But the daily *Labouring Man* sells both his *strength*, his *time*, and his *ease*, for that alone which will not satia- bly content his *craving Belly*. Nor apprehending the *hardship* of others, by reason of the *Beckonings* and *Illigations* of *pleasure*, and the divertive crowd of other occasions, *Rich men* have not leisure to stay upon these, to *consider* and *weigh* their *Condition*: so, that *Charity* which they have, is rather *self-love* than *Charity*: which doubtless is not rightly call'd so, when God is not the *scope*, and others more their *object*, than themselves. And it is as undoubtedly true, that without the *wings* of *Charity*, it will be very hard to *mount* to the *Region* of *Happiness*. *Riches* besides, are often as thorns to *choak* the fruits of *Piety*. They are a kind of *rank Earth*, which so fast puts out weeds, that any fine seed of *virtue* becomes *sifted* and *robbed* ere it can get *Root*. Yet *Industry* and perpetual *Attention* might perhaps prevent some of these *Inconveniences*. But there is one thing in *Wealth* which *fascinates* beyond all these: 'Tis apt to seduce a man into a *false* opinion of *wisdom* in himself. And it may be it was from hence, That when *Simonides* was asked, which was best for a man, *Wealth* or *Wisdom*? He made some doubt how he should resolve the *Business*. The *Reason* was, he said, He had often observed wise men to wait and attend at *rich mens Houses*. And how easie is it for a Man to think himself *Wise*, when he shall find he hath a *wise man* as his *Servant* *humouring him*? Nor is he only charmed to these erroneous ways of *Pleasure*, and stroaked along by the *Courtship* of those that stoop low to creep under his *shade*, and gather of his *fallings*: But if he be in a way of *miscarriage*, his *wealth* keeps him not only from being *reclaim'd*, but from knowing wherein he *fails*. Men are often wary how they *hazard* their interest by *Reprehension*. A *poor man* like *clay* (being softened by his *low situation*, and the *samminess* of *want* that lights upon him) is apt to be easily *moulded* into any *Form*: But the *Rich*, shined upon by the *sun* of *prosperity*, set on the promoted *Hill*, and in the *flaring light* of *Greatness*, are hardened into a *Brittleness* scarce admitting any shape but that by chance you find them in: Like *Venice glasses* any hot liquor of *Admonition* makes them crack and fly in pieces presently. And indeed it is no small *unhappiness* to be set in such a *station* as will not admit a friend to be free with him. He is *open* to *flattery*, but *shut* against *admonition*. He that by the *Engine* of a *massive wealth* is craned up above the rebuke of friends, had need of a *Noble nature* and a *virtue* strongly *corded*, else he shall quickly *slide* to the lowest *scale* of *Vice*. Certainly, there is none so *wise* as that he never errs: But he is well onward in the way to be *wise*, that can bear a *Reproof*, and mend by it. I doubt not but there are that be *wealthy* and *wise*, that are *Rich* and *Religious*; and as they are extraordinarily *happy* in themselves, that can escape the trains that their *Affluency* lays for them, and make use of those brave *Suppeditaments*, that a great Estate allows them to do good withal: So they ought to be magnified by all that are *Spectators* of so *Noble a Conjunction*. As a *Rich Tyrant* is the worst of all *wild Beasts*; so a *Rich Christian* is one of *Christ's wonders*. *Nihil honestius magnificentiusque, quàm pecunias (contemnere, si non habeas) si habeas, ad Beneficentiam, Libertatemque conferre. Senec. If we have no wealth, 'tis honest and Princely not to be fond on't: But far more Heroick (if we have it) to sow it into Charity and Beneficence.*





Like fire in a *Chimney*, a *Rich* man good is *Regular*, *Bright*, and *Refreshing* to all that come within the *distance* of his beams. He lights the *blindly* dark, and *gilds* the *Room* he shines in. And whosoever comes into it, like it: It will draw their *eyes* upon him, as if there were some *Divinity* in him, that invited all to pay a kind of *Adoration* to him, for the *Bounty* and the *Benefits* that *Fate* has made him *Steward* of.

## XXII.

*Against being proud by being commended.*

There is such a kind of grateful *Tickling* to the *mind* of man in being commended, That tho we many times know those praises that are given us are not *due*, yet we are not *Angry* at the *abusing* *Author*. Tho surely he that is commended for what he doth not deserve, ought in *justice* to *rectifie* the *Auditory*, else he grows *accessary* to a cheat upon the *Heavens*, by a combination of an *untruth*; so leads them into an *Error*. It was, I confess, *ingenuous* in Pope John XX. what his successor *Aeneas Sylvius* tells us of him: when one had *praised* him much more than he knew he *deserved*, he turns to the *Company* and tells them; Tho the Man hath fathered many *brave things* upon me whereof I am not *guilty*, yet I do confess I no way am displeased that he hath *pleas'd* to *praise* me. Perhaps he might pardon him the sooner if he believed he told of what he ought to do, tho yet he had not done it. So apprehended Praises may as easily be *dispens'd* withal, as handsomely made *use* of. They are but *admonitions*, *ribboned* and *trickt* to a more *pleasing* *shape*, which perhaps, without such spots and pendants would never win upon a *fantastick* *Brain*. In *Noble* *minds* 'tis certainly a *spur*, if not reward, to *Virtue*. The *generous* *Spartans* before they went to *War*, they us'd to offer *Victims* to the *Muses*; That what they acted *Valiantly*, might be *elegantly* and *truly* recorded. He that despises to be well reported of, wants of that living fire in his *Soul*, which does type out (and runs into) *Eternity*. And he on the other side that shews himself elated by it, gives proof he is but some light stuff; that, as a *Bubble* by a *Boy*, can be blown from his shell, till the very air alone can blurt him again into *spittle*. Praise hath several *operations* according to the *mind* it meets with. It makes a *Wise* man *modest*, but a *Fool* more *arrogant*. It extends him to such a height, that it turns his *weak* *brain* giddy till he falls; some have plac'd it in the rank with *contempt*, and have therefore warned, that to a Man's face we should neither *praise* too *lavishly*, nor yet *reprove* too *sharply*. Indeed to a spirit rightly *generous*, a *Face-commendation* will sooner beget a *blushing* *flight*, than the *Rebuke* that boldly and openly flies upon him. Hence therefore, 'tis only allowable at *Funerals* for men to be *hyperbolic* in praising. Any thing may then be offered when blows cannot be felt: otherwise a *Riotous* *tongue* will fever *modest* *blood*. Since least of all he values *praise*, that most of all deserves it. He that is an intimate *Servant* to that *glorious* *Virtue*, will be content in silence to enjoy her *Graces* without those *hollow* *Ecchoes* of the *Tongue*. I like not praising when 'tis too *loud*. A little is as shadowing to a well-limb'd piece; it sets it off better: but when it is too *deep*, it dulls the *native* *life*, and unpleasants the *air* it

it carries. But for a man to grow proud by being commended, is of all uses the worst we can make of it. Every good thing a good man speaks of another, like the blast of a Trumpet in War, should incite and encourage the person commended to a closer pursuit of a Nobler and more generous Virtue. But to be proud of Trappings calls a Man's Humanity in question. Tho he be a Bucephalus, it shews him but a Beast: and any one may judg how like the Ass it was, first to mistake the Reverence to be his, that was done to the Goddess; next that he could be proud of it, if he had been so. To contemn a just commendation, is to kick at kindness: To be proud on't is to take in so much, until it does intoxicate. Tho another man's praise cannot in my self make me better than I am; yet (with my help) it may make me much worse. The best is to labour an improvement. If any one speaks well, I would be glad, I could act better. I shall like it better, if my deeds may go beyond his Tongue. I had rather in this case men should see more than they do expect, than look for more than they can find.

XXIII.

Of Secresie.

THE Hooting Fowler seldom takes much game. When a man hath the project of a course in his mind digested and fixt by Consideration, 'tis good wisdom to resolve of Secresie, till the time our Designs arrive at their Dispatch and Perfection: He shall be allowed to have enough of the unadvised, that brags much either of what he will do: or, of what he shall have. For, if what he speaks of, falls not out accordingly; In stead of applause, a mock and scorn shall strike him. They seldom thrive in business that cannot but proclaim their Intentions. They speak themselves to be way-laid; and if they have ought worth the taking, they are setters to their own Robbery. Even water will forbear to rise where the Pipe, through which it is to pass, hath a flaw in't. The projects of men are a kind of Chymistry: Keeping them close, they may prosper. But the glass once crack'd and air admitted in, the product then will vanish out in Fume. When Quintus Metellus could not compass his Conquests in Spain, he seems to neglect the principal City, and with a Rowling Army flies to other parts. And when in regard of so wild a War his Friend did ask him, what thereby he intended? His answer was, If his shirt knew his mind, he would have commanded it to be burn'd immediately. We see that which carries on, even evil actions to their prosperity, and is indeed, the main of their success, and without which, they would certainly come to nothing, is their secrecy, and clandestine creeping along. 'Tis the invisibility of spirits that performs their Witch-craft. And it was in the dark and night, that the envious sow'd his Tares. And if Secrecy can so promote those Designs that are to be abhorr'd, why is it not as well advantageous to what we intend for good? Nature for her own Preservation has taught wild Beasts to dwell in holes and dens. The Fishes bed in mud. And Birds build not in open fields, but in the shaded woods, and solitary Thickets. How many have undone themselves by their openness? He strumpets all his Business, that does disclose his secrets.

CENT. II.

Candaules lost both *Kingdom, Life, and Wife*, by only shewing of her *Beauty Naked*. Nor was that *fabled Ring of Gyges* more, than his great *Wisdom* guiding his *Affairs*: whereby he knew what other *Princes* did; but so *reserv'd* himself, that he to them remain'd still undiscovered. *Stratagems* are like *Mistresses*, they are *deflowr'd* when known: and then they seldom live to be *married* by being *effected*. By divulging, we seem to *tempt* others to prevent us. He that before lay still, and did not mind it, when he sees another running for a *prize*, will post away to *out-speed* him. And indeed, he is not like to *speed well*, that cannot keep his own *counsel*. The *Philosophers* check will justly fall upon him; That 'tis pity, of those he learned to *speak*, he was not as well instructed to be *silent*. 'Tis a miserable *flux*, when a man hath a *flood* of words, and but a drop of *soul*. To such people usually, all the *Physick* they can take to stop it, *operates* the wrong way. That *mind* which cannot keep its own determinations *private*, is not to be *trusted* either with his own, or others *business*. He lets in so much *light*, as will not suffer his *designs* to *sleep*; so they come to be *disturbed*, while they should gather strength, by *repose*. If the *business* be of what is yet to come, 'tis vanity to *boast* of it; 'tis all one with the *Almanack*, to rove at what weather will happen. We *boast* of that, which not being in our power, is none of our own. The *Bird* that *flies*, I may as well call *mine*. He digs in *sand*, and lays his *beams* in *water*, that builds upon *ev'n's*, which no man can be *Master* of; What can he shew but his own *Intemperance*? bewraying even a kind of *greediness*, while he catches at that which is not yet in his *reach*; which seems to unfold but an *uncompacted mind*, that is not so wise as to *subsist* well with what it hath in *present*. Such men, if we come to *dissect* them, we shall find like *Cameleons*, that have not the *solid entrails* of other creatures, but are fill'd with only *lungs*. And then, if after our *boasting*, we come to be *disappointed*, the defeat is made more *visible*; and we turn'd out, to *herd* with those that must be *laughed* at. Nor yet can I offer ought to the world after this, but it will come forth upon some *disadvantage*. If I *boast* of any thing, I teach others to *expect*, and then they look for *Swans*, or *Quails*, tho' it be in a *Wilderness*; where, admit it be *fair*, it shall not be thought so: because their *hopes* are possess'd with *Rarity*. *Secrecie* is a most necessary part, not only of *Policy*, but *Prudence*. Things *untold*, are as things *undone*. If they succeed well, they are *gratefuller* for being *suddain*: if ill, they may be *dispens'd* with, as for ought any knows, they being no other than *casual*; so not at all in *intention*. I observe the *Fig Tree*, whose *fruit* is *pleasant*, does not *blossom* at all; whereas the *Sallow* that hath glorious *palms*, is continually found *barren*. I would first be so *wise*, as to be my own *Counsellor*; next so *secret*, as to be my own *counsel-keeper*.

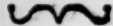
## XXIV.

## A Christian's threefold Condition.

WHO is't can be so *sanguine*, as to be always constant in a full blown *jollity*? 'Tis the glorious *Sun* alone, that in himself is ever *bodied*, full of *light* and *brightness*. But as in the *Moon* we see a

threefold





threefold condition, that gives her an alternate face; her wane, her increase, her full: So I see the same resembled in a Christian, three efficient causes working them; *Sin, Repentance, Faith*. When after *sin*, a Christian once considers, he finds a shadow drawn upon his light. The steps of night stay printed in his soul: his shine grows lean within him, and makes him like the Moon in her declining wane, obscuring and diminishing that clearness of the Spirit which lately shined with such brightness in him. It dims the beauty of the luminous soul: like the sensible plant, when the hand of flesh does touch it, she shrinks in all her leaves: or else she, like the humble one, falls flat, and lankly lies upon the Earth. Nay, sometimes (as the Moon in our lost sight of her) he seems quite gone, and vanisht: resting for a time like a diseased man in a trance; as a winter-tree, or fire that's buried in concealing embers; without or sense, or show, of either light or heat. But then comes Repentance, and casts water in his face, bedews him with tears, packs the spirits back again to the heart, till that he rows'd up by them; rubs up his benumbed soul, that there is to be seen some tokens both of life and recovery. Repentance is the key, that unlocks the gate wherein sin does keep man prisoner. Who is't can be so black and dead a coal, that this Lacrymal water, with the breath of the Holy Spirit cannot blow up into a glowing light? This makes him spring, causes him to begin to bud again; unrows his wrapt-up beauty, and by little and little, if not at once, recollects his decayed strength of the apprehension of God's Spirit; so sets him in the way to joy and renewed courses. Repentance is Penelopes night, which undoes that which the day of sin did weave. 'Tis indeed the only Aqua-vita to fetch again the fainting soul: And it might justly therefore cause the Emperor Theodosius to wonder at the effect. That living man should die, he saw was ordinary and familiar: But it was from God alone, That man being dead in sin, should live again by Repentance.

But Lastly, Faith appears, and perfects that, Repentance begun and could not finish: she cheers up his drooping hopes, brings him again to his wonted solace, spreads out his leaves, enlivens his shrunk nerves, and to a bright flame blows his dying fire: That like the Moon in her full glory, he becomes indued with a plenteous fruition of the presence of the Almighty. Thus, while he sins, he wanes himself to darkness and obscurity. When he repents, he begins to recover light; and when his faith shines clear, he then appears at full; yet in all these, while he lives here, he is not only charged with some spots, but is subject to the vicissitudes of change: Sometimes he is frolick'd with a feast within him: sometimes he is shrinking in a starved condition, and sometimes dull with darkness of desertion; yet, in all, he lives: tho in some weakly, and in some insensitly; yet, never without one sound consolation in the worst of these sad variations. As the Planet Mercury tho errastick and unfix'd, yet never wanders far from the Sun: Or, as the Moon, when she is least visible, is as well a Moon as when we see her in her full proportion: Only the Sun looks not on her with so large an aspect; and she reflects no more than she receives from him: so a Christian in his lowest ebb of sorrow, is an Heir of Salvation, as well as when he is in the highest flow of comfort: only the Sun of Righteousness darts not the beams of his love so plentifully: and he shews no more, than God by shining gives him. When the Holy Spirit holds in his beams, frail man then

then needs must languish. 'Tis deprivation that creates a Hell; for where God is not, there 'tis that Hell is. When ere this tide runs out, there's nought but mud and weeds that's left behind. When God shall hide his face, in vain elsewhere we seek for a subsistence. He is the air, without which is no life. His with-drawings are our miseries; his presence is joy, and revivement. 'Tis only sin that can eclipse this light. 'Tis the interposure of this gross opacous body, that blacks the else bright soul: This is that Great Alexander, which keeps the light from this poor Diogenes in his Tub of Mortality. And this, sometimes, must be expected, while we are here below. Even time consists of night and day; the year, of various seasons. He that expects a constancy here, does look for that which this world cannot give. 'Tis only above the Sun, that there is no Moon to change.

## XXV.

## For Ordering of Expences.

**I**T is very hard for an open and easie nature to keep within the compass of his fortune; either shame to be observ'd behind others, or else a vain glorious itching to out-do them, leaks away all, till the vessel be empty or low; so that nothing involves a man to more unhappiness than an heedless letting go in an imprudence of mispending. It alters quite the frame and temper of the mind. When wants comes, he that was profuse, does easily grow rapacious. It is extreme unhappiness to be thus compos'd of Extremes. 'To be impatient both of plenty and want. 'Tis a kind of Monster-vice, wherein covetousness and prodigality, mingled, dwell together, and one of them is always gnawing. It puts a man upon the stretch, and will not suffer him to lie at ease. Like the Estridge, he feeds on Iron, and puts it out in feathers. He runs any hazard to get, and when he hath it, he flaunts it away in curls and airy vanities. On the other side, a sordid parsimony, lays a man open to contempt. Who will care for him, that cares for no body but himself? Or, who will expect any thing of favour or friendship from him, that makes it his master-piece to scrape from all that fall within his gripe, or reach? The enforcing of the forged Testament of Minutius, lost Crassus and Hortensius more honour with posterity, than all their wealth and authority could repurchase. Nor is he less a scorn to others, than a punishment to himself. He pulls from others, as if he would make all his own; and when he hath it, he keeps it, as if it were another mans. In expences, I would be neither pinching, nor prodigal: yet, if my ~~money~~ allow it not, rather thought too sparing, than a little profuse. Saving inclines to judgment; but lavish expences, to levity and inconsiderateness. With the wise, 'tis no disgrace to make a man's ability his compass of sail, and line to walk by: and to exceed it, for them that are not wise; is to be sure to exceed them, as well in folly as expence. He is equally ridiculous, that will burn out his Taper while the Sun doth shine; and he that will go to bed in the dark, to save his expence of light. It is my part to know what I may do; while others only look at the stream, but are not concern'd how the Fountain may supply it. Tho they look to what I spend as grateful to them; yet, I ought to care for what may be convenient for me.

He

He that spends to his proportion, is as brave as a Prince; and a Prince exceeding that, is a Prodigal: There is no Gallantry beyond what's fit and decent. A comely beauty is better than a painted one. Unseemly bounty, is waste both of wealth and wit. He, that when he should not, spends too much, shall when he would not, have too little to spend. It was a witty reason of Diogenes, why he asked but a half-penny of the Thrifty man, and a pound of the Prodigal. The first, he said, might give him often; but the other, ere long, would have nothing to give. To spare in weighty causes, is the worst and most unhappy part of thrift that can be: Liberality, like a warm shower, mollifies the hardest Earth, and prepares it for fertility: But he that is penurious, turns his Friends into Enemies, and hardens that which himself desires to find pliant. Who can expect to reap, that never sow'd his seed; or in a drought, who will not look to have his harvest poor? Doubtless, there is not any worse husbandry, than the being too near, and sordidly miserable; and there is no man but at the long-run loses by't. When the bush is known to be lim'd, they are simple Birds that will be drawn to perch on't. Nor on the other side, can we find, that to spend vainly, even in a plentiful fortune, hath any Warrant from either Prudence or Religion. 'Tis a kind of scandal to the wife, to see a riotous Waste made of Wealth, that might be employed to many more precious uses. If we have a superfluity, the poor have an Interest in it: but surely none is due to either Waste, or Wantonness. Wealth foolishly consum'd is wine upon the pavement dash'd; which was by Providence destin'd to have cheer'd the heart. If the thing had been condemnable, or his intention warrantable; it was not phras'd amiss, when Judas grumbled at the Ointments expence; *Ad quid perditio hac?* Certainly, here is better use to be made of our Talents, than to cast them away in Waste. If God gave us them not, to lie idly by us, we cannot think he should be pleas'd, when either loosely we consume them, or lewdly we mispend them. 'Tis the improving, not the waste or hoarding, that the Master does commend; and this should be with moderation: else the gloss and grace of all is dull.

*Nullus argento color est, avaris*

*Abdita terris inimice laminae.*

*Crispe Salusti, nisi temperato*

*Splendeat usu. Hor. Od. l. 2. 2.*

Dear Salust, thou that scorn'st the Ore,

With Earth from Misers cover'd or'e,

'Tis neither Silver nor looks spruce

Bur's bright, by sober use.

XXVI.

*Of a Christians settledness in his Saviour.*

Doubtless there are some whose Faith mounts them above all the pleasures and inconveniences of Life. We see a carnal Beauty can so take up all the faculties of some weak Souls, as they can despise all storms that cross them in their way to their designed end. They ride triumphing over all they meet, nothing can weigh against their fix'd affection, like springs that burst out in remoter places, their windings tend but to pour them into the Sea.

And



## RESOLVES.

And if this be so great and prevalent as to mate and master all the other passions of Man; certainly it may be allowed a *Christian* to be wholly possess'd with the radiance of *Divine Beatitude*, being by *Faith* settled upon the perfections of his *Heavenly Saviour*. The beauty rightly considered is far more ravishing than all that we can apprehend besides; and the *blessedness* that he is *Robed* with, cannot but be far more consensaneous to the soul than all the *sick* and *smutt'd* pleasures of *Mortality*. Let him circuit about with never so many ambiguous turnings; yet like a *dis-united Element*, he is never at a quiet repose, till he makes up the *Center* of his soul, his *God*. As the *Needle* in a *Dial* disturb'd and shaken from his point does never leave his *quivering motion*, till it fix and sleeps upon his *Artick pole*: so fares it with a *Christian* in this *World*: nothing can so charm or scatter him, but still the last result of all does *Anchor* him in his *Saviour's Arms*. All that put him out of the quest of *Heaven* are but *Interposures*, *diversions*, and *disturbances*. The Soul that once is truly touch'd with the magnetic force of *Divine Love*, can never relish any thing here so pleasingly, as that entirely she can rest upon it. Tho' the *Pleasures*, *Profits*, and *Honors* of this *Life* may sometime shuffe him out of his usual course: Yet he wavers up and down in trouble, runs to and fro, like *quick-silver*, and is never quiet within, till he returns to his wonted *Joy* and *inward happiness*. There it is his *Center* points, and there his *Circle's* bounded. Which tho' unseen and unperceived by others, are such to him as nothing can buy from him. Compared with these, the gaudiest glittering of the *fawning world* are but as painted *scenes* upon a *stage* that change with every *Act*, and ne'r last longer with us than while the *Play* of this swift *life* continues: To the *Pious Man*, they are but as *may-games* to a *Prince*: fitter for *Children* than the *Royalty* of a *Crown*, or the *expectation* of him that looks to *inherit perpetuity*. And for this (if by the solid *Rule* of *Judgment* we shall measure things) we shall find *Reason*, not to be contradicted. For in *God*, as in the *Root*, are the *Causes* of all *Felicity*. All the oriental lustres of the richest *gems*; All the *enchanting Beauties* of exterior *shapes*; the exquisiteness of figures; the loveliness of colours, the *harmony* of *sounds*, the *light* and *clarity* of the *enlivening Sun*; The *ravishing form* and *order* of all. All the *heroic virtues* of the *bravest minds*, with the *purity* and *quickness* of the highest *Intellects*, are all but *emanations* from the *Supream Deity*. The ways the wise *Philosopher* had to find out *God* will plainly shew us, that he is all *Perfection*, *Causation*, *Negation*, and the way of *Eminency*. For the first: it leads through the *scale* of *motions* by steps, till we ascend to a *Deity*; In the last *mover*, we must *period* all our search. For the second it tells us, Whatsoever is *frail*, *corruptive*, *impure*, or *impotent*; we may conclude, it cannot be in him. And for the third: if we find any thing in the *Creature* that is but faintly *amiable* and *taking*, we may be sure in *God* to find it in *immense* perfection. *Absalom's Beauty*, *Jonathan's Love*, *David's Valour*, *Solomon's Wisdom*, *Ulysses his Policy*, *Augustus his Prudence*, *Caesar's Fortune*, *Cicero's Eloquence*, with whatsoever else we most admire. The *Purity* of *Virgins*, the *Fragrancy* of *Nature*, the *intelligence* of all, with all the *Complacency* that either *Reason* or our senses can present us with. Near this comes the *Eloquent Boetius* when speaking of *God*, he says:

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*In requies tranquilla piis: te cernere, Finis,  
Principium, Vektor, Dux, Semita, Terminus idem.*  
Thou art the just man's Peace: Beginning, End,  
Means, Conduct, Way, do all to Thee extend.

And when all these Inherent *Radiations* shall by the Soul be found in the Almighty: It is no wonder that she should be surprized with *Delectation*. And it is as little wonder that the brittle, weak, and short-liv'd pleasures of this world should all at once take her; who, as Fire flies upwards, is naturally fram'd to ascend to a *Beatitude* in her own great Creator. He that is settled and well-pleas'd here, gives cause to suspect he does not look up higher. It should not more grieve me to live in a continued sorrow, than it shall joy me to find a secret dissatisfaction in the world's choicest solaces. A full delight in earthly things argues a neglect of Heavenly. For trusting here, there will be cause to distrust my self of too much trusting where is no stability.

### XXVII.

#### Of Reading Authors.

THE Comparison was very apt in the excellent *Plutarch*, That we ought to regard Books as we would do Sweet-meats; not wholly to aim at the pleasantest, but chiefly to respect the wholesomeness: not forbidding either, but approving the latter most. But to speak clearly, though the *profitableness* may be much more in some Authors than there is in others; yet 'tis very rare that the Ingenious can be ill. He that hath wit to make his pen pleasant, will have much ado to separate it from being something profitable. A total Levity will not take. A rich Suit requires good stuff, as well as to be tinsell'd out with Lace and Ribbands. And certainly, Wit is very near a kin to Wisdom. If it be to take in general, or to last; we may find, it ought to be interwoven with some beautiful flowers of Rhetorick; with the grateful senting herbs of Reason, and Philosophy, as well as with the Simples of Science, or Physical Plants, and the ever-green sentences of Piety and Profoundness. Even the looser Poets have some Divine Preceptions. Though I cannot but think *Martial's* Wit was much clearer than his Pen, yet he is sometimes Grave as well as Gamesome. And I do not find but deep and solid matter, where 'tis understood, takes better than the light flashes and skipping Capers of Fancy. Who is it will not be as much delighted with the weighty and substantial lines of the *Seneca's*, and *Plutarch*, the crisped *Salust*, the politick *Tacitus*, and the well-breath'd *Cicero*, as with the frisks and dancings of the jocund and the airy Poets. Those abilities that Renowned Authors furnish the world with; beget a kind of Deistical Reverence in their future Readers. Though even, in the impartialness of War, *Alphonfus* wanted Stones to carry on his Siege of *Cajeta*, and none could be so conveniently had, as from *Tully's Villa Formania* that was near it; yet, for the noble regard he bore to his long pass'd Eloquence, he commanded his Soldiers that they should not stir them. Compostures that aim at Wit alone, like the Fountains and Water-works in Gardens, are but of use for recreation, after the travels and toils of

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more serious *employments* and *studies*. The *Palace* and the constant dwelling is composed of solid and more durable *Marbles*, and represent to after-Ages the *Ingenuity* and *Magnificence* of the *Architect*. And as the *House* alone is no complete *habitation*, without these decorations for *Sight*; no more is the work of the *brain* on all sides furnished without some *sprightly conceits* that may be intermixt to please.

*Nec placeat facies, cui Gelafinus adest.* Mart. l. 7. Ep. 24.

No Beauty has that face,

Which wants a smiling grace.

Those *Romances* are the best, that besides the *texture* for taking the *Fancy* in their various accidents, give us the best *Idea's* of *Mortality*, with the expressive *Emanations* of *wisdom*, and *divine knowledge*. Those that are light, and have only the *Gauderies* of *Wit*, are but for youth and greener years to toy withal. When we grow to riper age, we begin to leave such studies as *sports* and *pastimes*, that we out-grow by more maturity. Of this Age *Horace* was, when he declared,

*Nunc itaq; & versus, & cetera ludicra pono:*

*Quid verum, atq; decens, curo, & rogo, & omnis in hoc sum:*

*Condo, & compono, quæ mox depromere possum.* Epist. li. i. 1.

Now *Rimes*, and childish *Fancies*, quite are gone:

The graceful *Truth* I search; that rest upon,

And well digested, gravely put it on.

*Jocular strains*, they are but *Spring-flowers*; which though they please the eye, they yield but slender nourishment: They are the *Autumn fruits*, that we must thrive and live by; the *Sage sayings*, the *rare examples*, the *noble enterprises*, the *handsome contrivances*, the *successes of good and bad actions*, the *Elevations* of the *Duty*, the *motives* and *incitements to Virtue*, and the like; are those that must build us up to the *Gallantry* and *Perfection of Man*. I do not find, but it may well become a man to pursue both the one and the other, to precept himself into the practice of *Virtue*; and to fasten both his *Tongue* and *Pen*, into the exercise of handsom and significant words. He that foundations not himself with the *Arts*, will hardly be fit to go out *Doctor* either to himself or others. In reading I will be careful for both, though not equally. The one serves to instruct the mind; the other enables her to tell what she hath learn'd; the one without the other, is lame. What benefit yields fire, if still rak'd up in ashes? though *flint* may bear a flame in't: yet, we prize it but a little, because we cannot get it forth without knocking. He that hath worth in him, and cannot express it, is a chest of mood perhaps containing a jewel, but, who shall be better for't, when the key is lost? A good style does sometime take him, that good matter would beat away. 'Tis the gilding, that makes the wholesome Pill be swallowed. Elegance either in *Tongue*, or *Pen*, shews a man hath minded something besides sports and vice. 'Tis graceful to speak, or to write proper; nor is it easie to separate *Eloquence* and *Sapience*; for the first leads to the other, and is at least, the *Anti-curt* to the *Palace of Wisdom*. A good style, with good matter, consecrates a work to *Memory*; and sometimes while a man seeks but one, he is caught to be a servant to the other. The Principal end of reading, is to enrich the mind; the next, to improve the *Pen* and *Tongue*. 'Tis much more gentle and furable, when they shall appear all of a piece. Doubtless, that is the best work, where the *Graces* and *Muses* meet.



XXVIII.

*Of the Variation of Men in themselves.*

**I**T is not only in respect of *Fortune*, but of the *Mind* also, that *Solon's* saying may be held as *Oracle*, *Ante Obitum*, &c. No man is to be accounted happy, till he hath escaped all things that may possibly make him unhappy. Not a day, nor an hour, but gives some examples of the mutability of all *Humane Affairs*. And though the *Mutation* of the mind be not so frequent: yet, the accidents of the world, the variation of condition, the difference of *Ages*, the change of better to worse, and worse to better, outward hurts and inward diseases, have shown us the same persons distinguish'd into contrary men. And truly the *Inchantment* that the world works on us, when she either laughs loud, or frowns deep, is so strong, that 'tis justly matter of amazement, for a man in the leap of the one, or in the tumble of either of these, to retain a mind unaltered; yet, are not all men changed alike. The same Cordial that cures one man, may, by meeting a diverse humor, distract or kill another. *Fortunes* effects are variable, as the *Natures* that she works upon. *Wealth* is as the *Wine* of life: some it puts into a delightful mirth, that gratifies all the company; while it makes others tyrannous and quarrelsome, that no man keeps himself in safety, but he that has the wit to be absent. Where it lights upon weak minds, it usually changes them into worse; they have not wherewithal to bear the stress that a great Estate will put them to. And when they cannot bear it out by wit and reason, they fly to authority and power, which enacts submission; but will not be accountable for any kind of merit that may induce it, saving only potency. And certainly, though it be true, which is commonly believed, that for the most part, where God designs a Governor, he qualifies him with parts proportionable for his imployment. Yet, doubtless, the very condition of *Power*, and *Greatness*, naturally estates a man in another *semper*, than what he was in without it. *Noble Souls* so elevated, become like bodies planted above the vaporous Orb of *Air*, that then rest there in quiet, without propension of descent, or falling. And though *Inferior Souls* may wonder, how they can live under such clouds of business, as daily break upon them: yet, as when *Philo* fancied, that when *Moses* liv'd forty days in the Mount, without food, that he was nourish'd by the *Ear*, and fed upon the Musick of the *Spheres*, which then he heard: So, there is no doubt, but the application and the applause of others, the hummings of fame, and the echoings of *Honor*, relieve him against the gratings of a stomach sharpened with offending humors. The Musick of *Honor* does drown the noise of the throng. How easie is it for him to be at ease, and stand, when every one shall extend a hand to his sustentation? The wheel of *Honor* must needs turn chearfully, and dispatch much grist too, when 'tis continually driven about by the flood of preferment. But indeed, a man shews himself in *Authority*, according as he was inwardly principled before he came to it: for, many times the disposition appears not in the non-age of *Power*, no more than Reason in a Child, the Organs are not fitted to discover it. Thus *Manlius Torquatus* in his youth, was of so dull and lumpish a spirit, that his Father

holding him unfit for matters of *State*, design'd him to a *Country Farm*: yet, afterwards by several *glorious acts*, he obliged both his *Father* and his *Country*, even to the *merit* of a *Triumph*; so that it falls out to be most frequently true, that by *preferment*, good men are made better, but ill men worse: as the *Drum* that beats a *Tiger* into *madness*: but a man, into *courage* and *valor*. It therefore much concerns *Princes*, where their *bounty* bestows *preferment*: and the more, because their *subjects* have an *interest* in them as well as themselves. 'Tis true, nothing can be certain, as to the *futurity* of *temper*. Good or bad lodging in the *heart*, cannot by man be *espied*. Neither was the *youth* of the Noble *Scipio* untainted with *vice*, or the beginnings of the *Monster Nero*, without some signs of good. The *scum* rises not, till the *water* boyls; nor is the *Oyl* gathered till the *liquor* be heated. Let no man therefore despair too much of the bad, nor presume too much of the good; the last, like a rich plant in a lean soil, may degenerate into *wildness*; and the other, tho' single, like *stocks* in manured beds, may come up *stript* and *double*. If there be wit, there is ground for *hope*, the soil is not *desperate*. Reason upon recess, will shew him how much he is to detest himself: but, he that hath not wisdom to judge, will very seldom have the luck to reclaim.

## XXIX.

*A Caveat in choosing Friends.*

Though no man, branded with a signal *vice*, be fit for a wise man to make a *Friend* of; yet, there be two sorts of men that especially we ought to avoid: For, besides the learning of their *vices*, they are not tite enough to trust with a *secret*; the *Angry Man*, and the *Drunkard*. The prudent man would be glad to enjoy himself in peace, without being haled into the jostling throng, where is nothing to be got but *dishonor*, *blows*, and *clamor*. To be but only a *spectator* is not to be out of danger. If a *Granado* be fired, all within the burst are in hazard. If either of these Bears break loose, you shall be sure to be either *frighted*, *foiled*, or *hurt*; and, whether you will or no, be made partaker either of some *ridiculous quarrel*, some *unsober riot*, or by both together be lapp'd in some *drunken fray*: for the *furies* ever bear a part in *Bacchus* his *Orgies*. The first in his *fury* is mecerly mad. *Choler* is as dust flur'd up into the eyes of Reason, that blinds or dazzles the sight of the understanding; where it burns in the heart like fire under a pot: Whensoever it flames, it makes the tongue boyl over; and where it falls, it scalds. Words come not then digested and mathematick'd out by judgment, sense, and reason, but flash'd and tumultuated by chance, by rage and brutish passion; not upon premeditated terms, but whatsoever the memory on the suddain catches, that violent passion thrust out, though before it lay never so deeply hidden and immur'd. Confessions seal is broken by this picklock; and in a brawl that oft is blabb'd about, which with all the burs of silence should have still stood firmly riveted. Men throw about in fury, what, once appear'd, they tremble to remember. Anger is the Feaver of the Soul, which makes the Tongue talk idly: nor come words clothed as at other times, but now, as headed Arrows, fly abroad. Words dipt in gall

gall and poyſon, leap about; as bullets chew'd, they rankle where they center; and like lead melted, bliſter where they light. *Excited malice* then exceeds her ſelf. When the Prophet *David* tells us of his *Enemies* rage, nor *Spears*, nor *Arrows*, nor a naked *Sword* will ſerve him to expreſs it it; but, that *Sword* muſt be ſharpned too; that it may cut the keener. It is certainly, a deviation from man. In every fit, the man flies out: when he grows calm, he returns to himſelf. *Seneca* puts no difference between the furious and the mad; for the mad-man's always furious, and the furious ever mad. Then tell me, who it is, that being in his wits, would make choice of his friend out of *Bedlam*. When *Solomon* tells us of the brawling woman, who is no other but a *She-angry-man*, he hath three ſtrange expreſſions to decipher her; one is, that 'tis better to dwell in a corner of the houſe-top, than with a contentious woman: Another, that 'tis better to dwell in the land of the *Deſert*, than with her: A third is, that ſhe is a continual dropping in *Rain*. All which ſumm'd together, will amount to thus much; that you had better be expoſed to all the *Tempſts* of the *Heavens*, as *Thunder* and *Lightning*, *Cold*, *Heat*, *Rain*, *Snow*, with *Storms* that blow, and the rage of all the *Skies* whole *Armory*; or, to live baniſh'd from all *Humane* *Converſation*; and, in want of all things left a prey to the ferocity of ravenous *Beaſts*; or elſe without the leaſt intermiſſion of reſt, endure a perpetual dropping (which were your heart of *Marble*, yet will it wear it out at laſt) than to live with a quarrellſom, contentious, unſatisfied angry perſon. Thoſe that are ſuch, like houſes haunted with ſpirits, they are not ſafe for any man to harbor in. When you think your ſelf ſecurely quiet and in a calm ſerenity, on a ſuddain, e'er you are aware, a hideous noiſe is heard, or elſe a *Brick-bat* flies about your ears, and you muſt run for't, or be black and blew'd all over. If by chance you knock but againſt a nail, by that ſmall ſpark it ſtrikes, the *Gun-powder* blows you up. It makes a man a *Turn-pike*, that will be ſure to prick you, which ſide ſoever you come on: So, it not only offends, but puts you off from remedy; it ruffleth ſo through all the ſhrouds that *Reason's* never heard, till this rough mind allays. The *Roar* ſo ſtops the *Ear*, that a man cannot hear what 'tis that *Counſel* ſpeaks. 'Tis a raging *Sea*, a troubled water ſo mudded with the ſoil of *Paſſion*, that it cannot be whoſom for the uſe of any. And if it be true what *Hippocrates* tells us, that thoſe diſeaſes are moſt dangerous, that alter moſt the habit of the *Patient's* countenance; this needs muſt be moſt perillous, that voice, colour, countenance, garb, and pace ſo changes, as if *Fury* diſpoſſeſſing *Reason*, had by an, On-ſet forc'd a new *Gariſon* upon the *Cittadel* of *Man*. And ſurely, this he knew, and well underſtood, that *Proverb'd* it into *Command*: Neither make thou *Friendſhip* with the *Angry*, nor converſe with the *Furious*; leſt thou learn his ways, and beget a ſnare to thy ſoul.

The other hath *Laſa Memoria* while he is in his cups, and if he drinks on, he hath none. The abundance of *Wine* does drown up that *Noble Recorder*. And while *Bacchus* is the chief God, *Apollo* never keeps him Company. *Friends* and *Foes*, *Familiars* and *Strangers*, are then all of them of an equal eſteem; and he forgetfully ſpeaks of that in his *Cups*, which, if he were ſober, the *Rack* ſhould not wreſt out from him. Firſt, he ſpeaks he knows not what; nor after, can he remember, what that was he ſpake. He ſpeaks that he ſhould forget; and forgets that



that which he did speak, *Drunkenness is the Funeral* of all *Intelligible Man*; which only *time* and *abstinence*, can *resuscitate*. A *Drunkard's* mind and stomach are alike; neither, can retain, what they do receive. The *Wine* that is mingled with the *blood* and *spirits*, like *Must*, will vent, or else it breaks the *Cask*. He's gone from home, and not to be found in himself, *Absentem ladit, qui cum ebrio litigat*. Who quarrels one that's *drunk*, is as a *fool* to fight with him that's *absent*. He is not fit to keep another's *privacies*, that knows not how to closet up his own *deep thoughts*. We lay not *Treasures* where they may be wash'd away by *inundations*, nor cast them into *common streams* where every *publick Angle* hooks them out. *Ebrietas stulta promit, multa prodit*. The *Drunkard* hath a *Fool's Tongue*, and a *Traitor's Heart*. When the flood is high, the dams are all broken down. *Wine* is the *Reservation* of the *Soul* and *Thoughts*. The accursed *Cham* of *life*, that lays open even our *Sacred* and *Parental Nakedness* to the *World*. To the antient *Roman Women*, the use of *Wine* was wholly unknown. And the *Reason* is given, *Ne in aliquod dedecus prolaberentur*; lest thereby overcharged they might recoil into some dishonor; as believing *Bacchus* could not but make *Venus* wanton, and relax those *bashful guards*, that modest *Nature* left that *Noble Sex*. Though the *Mushroom* was suspected, yet was it *Wine* wherein *Claudius* first took his *poysen*: for being *Maudline* cupp'd, he grew to lament the *Destiny* of his *marriages*, which he said were ordain'd to be all *unchast*, yet should not pass *unpunished*; and this being understood by *Agrippina*, by securing him, she provided to secure her self. Nor is the distemper'd with drink, any truer to *Business* than he is to the *Secret* he is trusted with. For besides his want of *memory* to retain or carry on any thing of that *Nature*; men of this complexion, as *moorish grounds* that lie low and under-water, are usually boggy and rotten; or of so cold and sodded a temper; as they yield not fruit like *Earth* of another condition, that is not drown'd and flooded.

Either of these in way of a companion shall be sure to give a *Man* trouble enough. Either *vexation* or *impertinency* a man shall never want. One vomits *Gall*; the other *Folly*, and *Surfeits*. And 'tis not easie to say, which of them bespatters most. Together *Horace* couples them. *Epist. l. i. 18.*

*Arcanum neque tu scrutaberis ullius unquam,*

*Commissumve teges & vino tortus, & ira.*

To learn man's secrets never vainly think,

Or to conceal them; torn with *Rage*, or *Drink*.

No man can expect to find a friend without faults, nor can he propose himself to be so to another. But in the *Reciprocation* of both, without *mildness* and *temperance* there can be no continuance. Every man for his friend will have something to do; and something to bear with, in him: the sober man only can do the first, and for the latter there is patience required. 'Tis better for a *Man* to depend on himself than to be annoyed with either a *Mad-man* or a *Fool*. *Clytus* was slain by a *Master* in *Drink*. The *Thessalonians* massacred by an *Angry Emperor*: and the deaths of either, lamented by the *Authors*.

## Of the danger of Liberty.

IN Man that is intellectual, as well as in Creatures only sensitive 'tis easily experimented that Liberty makes Licentious. When the Reins are held too loosely, the Affections run wildly on without a guide, to Ruin. He that admits a Fool to play with him at home, will find he will do the same when he comes into the Market. Liberty, which seems to be so highly priz'd, as is the only cry'd-up thing in the world; as 'tis the most eagerly pursued & so once enjoy'd, it is of all the seeming goods of Man, the most dangerous and tempting: Not being able to guide our own mad Appetites, we quickly betray our selves to the same sad slavery, that but now we did oppose. Even in Governments the loosest are of least Continuance. What Church ever lasted long, that kept not up by discipline? It was white men slept that the Tares were sown, when there is none to watch, but men are left to the Liberty of their own Opinions, then is the time to sow Heresies. Not only Germany, but England is able to make out this, that since the Field-keepers have been remov'd, we have had more cockle and dandel, than I think any age since Religion appear'd in the World. And 'tis no wonder if we neglect our wholesome wheat, or feed on't with these weeds mingled with it, that we grow giddy with unwholesome vapors, or so dim-sighted in the mazes of Truth and Antiquity, that all men may conclude us in the number of those that do solio victimare. Indulgence and sloth are the sisters of Freedom. Men that may, will favor themselves; and that partiality, will make them Lazy. Where is there less Industry or more Sensuality than a bounds among the Savages; where Nature is left to her own way, without the Cultivation of wholesome Laws and Regiments? What is't that makes War so horrid, but the lawless Liberty that Soldiers too freely take? And where there is impunity, what villany rests unattempted? Rapes, Murders, Thefts, Outrages, Insects, Cruelties, with all the sturth broods of blackest Vices, follow in the train of Armies. And what cause can be rendred? But first, the dispensing with God's Commandments of not killing, and stealing; and then the Licence that in Camps they take, by reason they are either left to themselves, or cannot be come by to be punished. We are all like Bowls running down the Hill; if once upon the turn, our own weight hurries us to the sink and lowest bottom. What Appian Claudius observ'd of the Roman People, doth hold as true of all the rest of the World, that they are better trusted with business and imployment, than with Ease and Liberty. In the first they improv'd their Virtues; by the last, they tumbled into vice and sarquetry. Nothing makes us more unfortunately wretched than our own uncurbed Wills. A loose passion pursu'd and fulfilled, hales and hastens us to certain destruction. Flath not assumed Liberty and a lascivious Success, thrown those grand Assemblies into hate and abhorrenty, that in their modest limits were the gaze and envy of the Christian World. What hath so grounded the Honor of some of our Gentry and Nobility, as this; that by being permitted to do what they would, they have left to do what they ought, and have done

done what they ought not to have thought upon? How grand a difference have we seen between a *Family* scatter'd into *Riot* by *Licentiousness*; and another restrain'd and marshall'd in the civilness of a *graceful Order*? A *Forest* beast is uncontrolled *Man*. A *Bear* without a *Ring* is wicked *Nature* left without a *Rule*. It is for *God* alone, whose blessed *Essence* is wholly incapable of *ill*, to be deified with a *Power* of doing whatever he pleaseth, yet never to do any thing below *perfection's height*. But when *frail man* is trusted with that *Freedom*, he easily *ranges*, till he lose himself. Soft water issuing thro' the smallest chink, neglected wears a *wideness* for a *stream*; and, breaking *banks*, does deluge all the *fields*. What was it, made the *Emperor Caracalla* strike up that *Incestuous marriage*, but the impudence of a *Mother-in-Law* in telling him, an *Emperor* was to give what *Laws* he pleas'd: but was not himself to take any from others? *Actaon's* wandering eye, not check'd, left him a *prey* to his own *wild affections*, those *Metaphorical Hounds* that seiz'd and tore their *headless* and *invigilant Master*.

*In pejora datur, suadetque Licentia luxum.*

To worse, and Riot Licence ever leads.

The *boundary* of *man* is *moderation*. When once we pass that *pale*, our *Guardian-Angel* quits his charge of keeping us: For we are not in our *ways*; and then, at every step, we dash against some *Stone*, till frequent *Bruises* bring us to destruction. He that would be preserved in *safety*, had need keep *Sentinel* upon his *Liberty*. 'Tis a *Wanton Child* that will be apt to run upon *dangers*: if there be not a *Keeper* to *lead* and *look* to it. Upon a serious scrutiny, I find not why men should baul so loud for *Liberty*. A wise man's always *free*: *just*, and *right*, is that which is his *will*, and against his *will* he acts not. For if he find not *Reason* to do it, he cannot be *compell'd* to't. The *Government* of the *State*, if *free* from *Tyranny*, is not the worse for being *strict*; and that of the *Church*, while it keeps to what is *Orthodox*, is the better for the *discipline*. It shall never offend me to live under any *Government* that may make me better, and restrain me from *wandering*. When I have most freedom, I shall most suspect my self. He that is turn'd into the *Sea*, had need to look to have his *Pilot* along. He that may do more than is *Fit*, is upon his *march* to do more than is *Lawful*. If we once exceed the measure, as easily we grow to exceed the manner. Vice is the *Peripatetic*, always in *progression*.

## XXXI.

In the strictest Friendship, some Secrets may be reserv'd.

Though a *Friend*, indeed, be but the duplicate of a man's self: yet there may often happen *Secrets* to one that may not be convenient to impart to the other. If they be such as the knowledge thereof shall not only not benefit; but shall bring a grief to my *Friend*: I cannot think it an *Act* of *friendship* to impart them. He that grieves his *Friend* when he needs not, is his *Enemy*, or at least less his *Friend* than he might be. Certainly, even in cases of *Conscience* as well as in *Common Morality*, it had been better for *Oedipus* he had never known that he had slain his *Father*, and married his *Mother*, than



than to have it told him when it was too late to prevent it. When the things were done, the knowledg could not remedy them: and his *Ignorance* gave him (as to the things) a kind of innocence, whereby might have passed away his life *incruicated* without the sense of so fatal misfortunes: And after that was finished, it had been *Oedipus* the Son of *Polybus* of *Corinth*, and not of *Laius* of *Thebes*, that had done the deeds so blackly grim and horrid. Some secrets may happen to be such, as may beget a *jealousie*; and those, as the gall and fretting of friendship, are for ever to be avoided: Where *jealousie* begins to live, friendship begins to die. And albeit, *Scipio* found much fault with the saying of *Bias*, *That we ought so to love, as, if there should be cause, we afterwards might hate*: Yet, doubtless, considering the frailty and uncertainty of the minds of men; it is prudence so to look upon men, as, tho they be now *Friends*, they may yet live to become our *Enemies*. *Stability* is not permanent in the unstable heart of man; and therefore we are not oblig'd to trust them with that, which may deliver us into their power to ruin us, if after they shall once fall off. How often do we see dear *Friends*, decline into detested *Enemies*? Nay, they are the greater, for that they have been *Friends*: Even the fiercest and most enlarged enmities, have sprung from the strictest leagues of friendship. What Region then can yield us *Truth* and *Constancy*? If *Parmenio* prove false to *Alexander*, who is't can then be trusted? and if *Parmenio* were not false, who is't can then be trusted, since *Alexander* was the man that slew him? As I will not care for a friend full of *Inquisitions*, (for *Percontator garrulus*, *Inquisitors* are *Tatlers*;) so I will not be importunate upon my friends secrets. I have known some have eagerly fish'd for that, which when they have got, hath been together the bane both of friendship and life. By such actions, men do as some ignorant persons that are bitten with mad Dogs, they think when they have sucked the blood from the wound, they may spit it out without danger. When by that act it catches the brain, and kills. A nocent secret opened, doth often kill both giver and receiver: or, sometimes only the receiver dies; for, being trusted too far with what cannot be recalled, no safety can be builded on, but by destroying those that are entrusted. When *Jupiter* had made *Metis* his wife, and she by him conceived; before she was delivered, he devours both her and her conception, and presently after out of his own brain, he became delivered of an armed *Pallas*; which may well represent unto us, A secret discovered unto a friend, that after, being repented of, was reassum'd by devouring that friend, to prevent a further discovery; and then we grow wiser by standing on our guard, and defending our selves either from the mischief, that is already abroad, or from being over-taken again by committing any more such folly; which may well be signified by his bringing forth *Pallas* Arm'd. To know too much, undoes us with our friend. He is not wise, that will trust all his wealth into anothers custody. If my friend impart ought freely, I shall endeavour faithfully to serve him, as far as I may. But if in some things he be reserv'd, I shall suppose 'tis for his own safety, as well as my ease. I will be willing to know as far as he would have me, without extracting spirits, or crushing more than will run with ease. If he be one to be valued, I ought not to wrong him so much as to wrest that from him, that should cause him after-

wards to *repent*, or *fear*. If he be not to be *valued* I will never engage my self so much, as to be made *conscious* of his *concealments*.

## XXXII.

*That 'tis no Dishonor sometimes to retract a Pursuit.*

IT was questionless meant of things *virtuous* and *commendable*, *Quicquid agis, age pro viribus*; otherwise we are advised to be *diligent* in *ill*, in the *bad* as well as the *good*. This were to be *profaner* than the *Heathen* that gave the *Precept*. Sutable to this, is that of *Ecclesiastes*, *All that thine hand shall find to do, do it with all thy power*. The *Chaldee* restrain it to too narrow a *sense*, for they limit it only to *Alms*. As, *whatsoever thy hand shall meet with when put into thy purse, let that come out and give freely*. And tho to make it *extensive* to all our *actions*, is a *sense* far more *amiss*; yet, I see not, but many times, not only the *vigor* is to be *abated*; but even the *resolution* of *pursuing* is to be wholly *retracted*. 'Tis better sometimes to *sound* a *retreat*, and so *draw off*, than 'tis to *stay* in the *field* and *conquer*; because, it may so fall out, that the *prize* we should *win*, will be no way able to *countervail* the *loss* that by that *war* we shall *sustain*. What is it to *die* like *Sampson*? Or, who can call that *Victory*, where, with my *Enemies* grave, I must also *dig* my own? I do not care to *conquer* in a *Lutzan* field: tho his party *prevail*, he *sacrificeth* all his *Victories*, that makes himself *unable* of *more*, or *enjoying* what he hath *got*. He that is *imbark'd* upon *disadvantage*, shall find it more *honor* to *retire*, than to *go* unto the *end* of his *voyage*. He is *simple*, that, only because he hath *begun*, will *pursue* what is *unprofitable*. There is no *disgrace* in *doing* that which is for the *best*. They that pretend to be *greatest* *Umpires* of *Honor* and *Renown*, do think it no *impeachment* to their *judgment* to *raise* that *Siege*, that is not likely to be *prevailing*. The *further* in any *action* a man *goes*, assuredly, he may see the *more*: And if a man hath been a *fool* in the *beginning*, he is not bound to be so to the *end*. If there shall be *cause*, the *sooner* a man *comes off*, the *better*. It is far more *pardonable* to *err* through *inconsideration*, than *wilfulness*: the one is *weak* by *accident*; the other out of *election*. Shall it be no *shame* to have *begun ill*, and shall it be a *shame*, *prudently* to *desist*? I see, among most, a *mastery* and to *overcome*, is both a *pleasing*, and a *vulgar error*: we are oftner led by *Pride*, *Obstinacy*, or *Partiality*; than by the *right* and *solid* *Rules* of *Reason*. He that *bears* it out in a *bad business*, shews rather the *ferocity* of some *brutish Nature*, than the *Conduct* that becomes a *Man*. For 'tis better to manifest that we are *overcome* by *Reason*, than that we can *overcome* against it. In all things, let me *weigh* the *conclusion*, and *balance* my *reckoning*; and then *examine* which is *better*, to *proceed* or *desist*. If my *loss* in the *end*, shall exceed my *gain*, I but run into the *same folly*, that *Augustus* used to say they did, that for *trivial matters*, would presently break out into *war*: They *fish'd* with a *golden hook*: to catch a *fish* of a *farthing*, they expos'd to hazard a *tackling* of a *pound*: If they *lose* it, they *gain* *repentance* and *sorrow*; if they do not, they must owe it more to *luck* than to *wit*; and then *Fortune* claims the *praise*, not *they*. And if in *temporal matters* alone, such a carriage cannot

cannot be excusable; what apology can we frame for our selves in *spirituals*? When merely to satisfy a present *sensual appetite*, we run the hazard of perishing a *Soul* to *Eternity*. That *Lover* is mad indeed, that will give up all that he hath for a *glance*. We buy affliction with all we have that is *precious*: and by a right scanning of our *actions*, by such as shall not partialize, we must be judged to be more taken with *punishment* than *pleasure*; as if in torment we plac'd our *felicity*: like the *Russian wives*, who think their *husbands* do not love, unless they sometimes cudgel them. Let us never laugh at the silly *Indian*, who lets us have his *Gold* for *Beads* and *Rattles*; when we our selves are infinitely simpler, that for *toys* and *trifles* sell *Heaven* and *Felicity*. Our *Saviour* indeed, putting all the *world* in the *scale*, does find it far too light for *man*: *Deific soul*; when he asks, what it will *advantage* to gain the *first*, and lose the *last*? Whereby we may hope, he had better thoughts of *Man* than to descend him into so thin a *shallowness*, as that he should make it *away* for worse than *vanity*, *vexation*, and *undoing*. He thinks not any will be so stupidly wild, as for a *grasp* of *air*, an *itch* of *honor*, an *heat* of *blood*, a *pleasure* that has no *being*, but in *opinion* only, to lay by  *sacred peace*, and *lasting happiness*: But if he must lose that *precious spark* of *Deity*, 'tis the *whole world*, and not any *part* of it that is put in the *supposition*.

## XXXIII.

To have Regard to Means, but not to Despair without.

WE can never be so low, as to be at a *loss*, if we can but look up unto *God*. He that *hopes*, proclaims his *Divinity*; and, to speak according to *humanity*, credits *Gods*: But he that *despairs*, degrades his *Deity*; and seeming to intimate, that he is *insufficient*, or not *just* on his *word*, in vain hath read both the *Scriptures*, the *World* and *Man*. Three ways we read our *Saviour* healed diseases: *With means*, as the *Lepers*, *Matth. viii.* *Without means*, as the *ten Lepers*, *Luke xvii.* *Against means*, as the *blind man*, *Job. ix.* His working by *means* is more ordinary, and suits better with the *weakness* of our *faith*, and the *dimness* of our *understanding*, where we see it not, we are apt to *sink* and *fall*: Can *God* prepare a *Table* in the *Wilderness*? Was the bold ignorance of *Infidel* and *Incorrigible Israel*; who wanting *wings*, still *grovells* on the *ground*, and never will climb to *Heaven*, without a *star* to lead him. *Means* makes us *confident*, and with this *staff* we *leap*. When we are prescribed what's *proper* for our *cure*, our remedy is almost by *demonstration*; and there to doubt, is to turn *Heretick* to *Providence*. Nay, if the *Application* be right in all, we cannot miss without a little *Miracle*: For, *Nature*, that is ever *sedulous* and *constant* in the *faculties* she is created with, must vary from her *self*, or by a *drowsie sloth* be rendred *insignificant*, which yet she never does without a *Superior hand* to rein her out of her *road*. It is as natural for *means* to *cure*; as 'tis for *winds* to *cool*, or *fire* to *warm*, when hoary *Winter* blows her *cold* about us. To work without *means*, I know seems hard to *man*, and to the inapprehensiveness of his *Human Reason*. But, that this is as *easie* to *God* as the other, there is nothing we can look



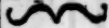
on, but evinces it. The whole Creation was without all *help*, there was not so much as the *assistance* of *matter*, a naked *Fiat* did it; a word alone, the easiest of *expressions*. And, tho lame *Philosophy* will not allow any thing to be producible out of *nothing*: Yet, certainly; whatsoever is not *God*, either was immediately fram'd of *nothing*, or out of that, which first of all was *nothing*: for, to ascribe a *coetaneous being* of the world with *God*, is to make it *God*, by giving it *Eternity*. And, as 'tis safer for man to believe it created out of *nothing* by *Divine omnipotence*, than to be fram'd of *Atoms*, by *chance*, or by *Necessity*; by holding of any of which, he must sink in absurdity: So, it is more honor to *God*, by assigning him a *Potency* for so stupendious a *Machination*. Nor is the other, *Without means* to *God* of greater difficulty. A *Miracle*, when he pleases, is to him as easie as a *Natural cause*. For, it was at first by *Miracle*, that even that *Cause* was *Natural*. And all the *Miracles* that we have heard of in the *World*, are less a *Miracle* than the *World* it self. He that knows and orders all the *things* that ever were, or shall be, in whom their *Being* radically is, can easily go a *private way* that to us may seem to lead contrary quite to what we apprehend. Nor need we wonder that we cannot trace him. It requires a *Miracle* to make us capable of understanding one. We cannot reach above our own *extension*. But, when by daily demonstration, we see *Events* transcending all our *reaches*; what is't should make us doubt so great *Omnipotency*? It is as easie to *God* to work without means as with them. It is the same, *Be clean, and, Go wash*. And against means is equal to either. Nay to him these latter are the *nearer ways*. To go by his *Power* and *Omniscience*, is far a quicker way than by the *circumflexions* of *Nature* and *second Causes*: Tho he hath been pleas'd (unless in *extraordinaries*) to leave *Nature* to her *instructive operation* in her wonted *Propensions*. That eight-times *Marty'd Mother* in the *Macchabees* when she would adhort her *Son* to a passive *Fortitude* against the exacuated *Tortures* of *Antiochus*, she desires him to look upon the *Heavens*, the *Earth*, and all in them contained; and to consider that *God* made them of things that were not; and to mankind, likewise. Doubtless tho in *Nature* and *Reason* there be no ground left for despair (for without lessening *God* to the *Pusillity* of *Man* it cannot be fram'd in the *mind*;) yet we ought never so to depend on his *Will* and *Power* hidden, as to neglect his *declared pleasure*. He that neglects what he finds commanded hath little reason to expect what he finds not promis'd. Upon means it is fit we should depend: without means, we may hope. Against means, we should not despair. But, as to disregard *God's* appointed means is a *Supine contempt*; So to depend too much on things unapprehendable, is rather a badg of rash presuming, than any notable courage of *Faith*. I may look up to *God's* ways; but I ought to look down to my own. He that walks according to means, travels with a *Convoy* and may see his way before him. But he that journies with them, is in a *Wilderness*, where he may sooner be lost, than wander out when he knows not his way.

XXXIV.

*The Misery of being Old and Ignorant.*

SINCE Old Age is not only a Congregation of Diseases, but even a Disease it self; and that, (in regard of the Decree which Providence hath pass'd upon man) incurable save by death. The best thing next to a *Remedy* is a diversion or an *Abatement* of the Malady. When Infirmities are grown *habitual* and *remediless*, all we can do is to give them some *Respite*, and a little *Alleviation*, that we may be less sensible of the smart and sting they smite us with. The cold *Corelian* cannot change his *clime*: but yet by furs and fires he can preserve himself, and stove out Winter arm'd with *Ice* and *Wind*. The *Drum* and *Fife* can drown the Battels noise, tho many times there is no room to escape it. The little *Pismire* can instruct *great Man*, that (Winter coming) store should be provided. And what thing is there in the fathom of *industrious man*, that can so qualifie him against the breaches and decays that *Age* makes on him, as *knowledge*, as *study*, and *mediation*? With this he can feast at home alone, and in his *Closet* put himself into whatever Company that best shall please him, with *Youths* vigor, *Ages* gravity, *Beauties* pleasantness, with *Peace* or *War*, as he likes. It abates the tediousness of *decrepid Age*, and by the divine raptures of *Contemplation* it beguiles the weariness of the *Pillow* and *Chair*. It makes him not unpleasing to the *Young*, reverenc'd by age, and beloved of all. A *gray head* with a *wise mind* enrich'd by *Learning* is a *Treasury* of *Grave Precepts*, *Experience*, and *Wisdom*. 'Tis an *Oracle* to which the lesser-wise resort to know their Fate. He that can *read* and *meditate*, need not think the Evening long, or Life tedious; 'Tis at all times *employment* fit for a man: Like *David's harp* it cures the evil spirit of this *Saul* that is naturally *testy*, *froward*, and *complaining*. Tho perhaps there was *Vivacity* more than *ordinary*; Yet I doubt not but it was this that in the main from *Gorgias* produc'd that memorable answer. Being a *hundred and seven years of Age*, one ask'd him, Why he liv'd so long? He replies, Because he yet found nothing in *old Age* to complain of. And that this is *probable*, he was Master to *Isocrates*, had got such *wealth* by teaching *Rhetorick*, that he bequeathed his *statue in Gold*, to *Apollo's Temple*; and to any Theme was able well to speak *ex tempore*. And certainly, if any thing hath power, 'tis *Virtue* and *Knowledge* that can ransom us from the *Infirmities* and *Reproaches* of *Age*. Without this, an *old man* is but the lame shadow of that which once he was. They honour him too far that say he is twice a *Child*. There is something in Children that carries a becoming prettiness, which is pleasant and of grateful relish. But *ignorant old Age* is the worst Picture that Time can draw of Man. 'Tis a *barren Vine* in *Autumn*, a leaky Vessel ready to drop in pieces at every remove, a Map of *Mental* and *corporeal* weakness; not pleasing to others, and a Burthen to himself. His *Ignorance* and *Imbecillity* condemns him to *Idleness*; which to the active Soul is more irksome than any employment. What can he do when strength of limbs shall fail; and the gust of pleasure which help'd him to mispend his youth, through time and *languid Age* shall be *blunted* and *dull*? A-broad he cannot stir to partake the *Variation* of the World; nor will others

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others be fond of coming to him, when they shall find nothing but a *cadaverous man*, composed of *Diseases* and *Complaints*, that for want of knowledge hath not *Discourse* to keep *Reason* company. Like the *Cuckoo* he may be left to his own *moultring* in some *hallowed Cell*: but since the voice of his *Spring* is gone (which yet was all the *Nats* he had to take us with) he's now not listned after: So the bloodless *Tortoise*, in his *melancholy hole*, lazeth his life away. Doubtless were it for nothing else, even for this is *Learning* to be highly valued, That it makes a man his own *Companion* without either the *Charge* or the *Cumber* of *Company*. He needs neither be oblig'd to *humour*, nor engag'd to *flatter*. He may hear his *Author* speak as far as he likes, and leave him when he doth not please; nor shall he be angry tho he be not of his *Opinion*. It is the *guide* of *Youth*, to *Man-hood* a *Companion*, and to *old Age* a *Cordial* and an *Antidote*. If I die to morrow, my *Life* to day will be somewhat the *sweeter* for *Knowledge*. The answer was good, which *Antisthenes* gave, when he was asked, What fruit he had reaped of all his *Studies*? By them (saith he) I have learned, both to live, and discourse with my self.

## XXXV.

## A twofold way to Honour.

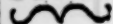
TO true Honour there is certainly but one right way, and that is by *Virtue* and *Justice*. But to that which the World calls *Honour*, which is *Command*, *Authority*, and *Power*, tho there be a thousand petty windings, yet all may be reduced in the main to two ways only. One when God calls: Another when man seeks it without the *Lord's warrant*. He that goes the first, deserves it, but seeks it not; when he is at the top, he must take no more than becomes an *Honest man*: and who then is it, that upon *serious Consideration* will put himself into such a *Condition* as very hardly admits him to be so without the *downfall* both of him, and his? The unreasonableness of men will not be satisfied with all that *Reason* can be able to do. And therefore tho the Call be *warrantable*, yet I find it hath sometimes been *waived* and *refused*: *Antony* would not accept the *Empire*, tho chosen to it upon *Bassianus Caracalla's* death. And tho our *Countryman* *Cardinal Pool* be by some condemned, as fooling himself out of the *Papacy* by a strein of too much *Modesty*, yet, take his *Reasons* candidly according to his own expression (which we ought to believe, if nothing be discovered to the contrary,) and the reason of his *non-acceptance* was pious and prudent. *Legitimate actions* can stay for the day and endure it. They are usually *unwholsome Vapours* that rise up in the *night* and *darkness*: and truly, to steal into such a chair *obscurely* while men are asleep, tho it may be *serious*, is not *seemly*. Even the *Dogs* will take him for a *Thief* and bark at him, that *sculks* in the *Night*, altho he be *Honest* and *True*. He pulls upon himself *suspicion*, that hath not witnesses of his *acting* clearly and *apertly*. But of all the *examples* of this *Nature*, that of *Frederic Duke of Saxony* is most to be *Honoured*. His *Virtues* were so great that *unanimously* the *Electors* chose him for *Emperor*, while he as earnestly did refuse: nor did they, like *tickly Italians*, pet at this and put another in his room: but,

for



for the reverence they bore him, when he would not accept it himself, they would yet have one that he should recommend, which was Charles V. Who out of his gratitude for putting him to that place, sent him a Present of 30000 Florins. But he, that could not be tempted by the Imperial Crown, stood proof against the blaze of Gold: And when the Embassadors could fasten none upon him, they desired but his permission to leave 10000 among his servants: to which he answered, *They might take it if they would, but he that took but a piece from Charles, should be sure not to stay a day with Frederic.* A mind truly heroic, evidently superlative, by despising what was greatest; not temptable with either Ambition, or Avarice: far greater than an Emperor, by refusing to be one. We read in the Scriptures of an Olive, a Fig, and a Vine, that would not leave their enjoyments to be Kings; but, here was a man that exemplified both the Testaments: for Adam even in Innocency was tempted, as (he simply thought) to eat, and be like a God: and two of the Apostles the Sons of Zebedee aspired to be Lording it; while a third for money, betray'd not only his Creating, but Redeeming God: Doubtless, he that would be enabled to Act, must have Commission, and be lawfully Delegated: Like Cato's wife man, he will stay till he be called; he will not underminingly call up himself, but will be really by others sought for. They are weeds that grow up from the earth of themselves, whereas wholesome herbs require a hand to plant them. If he be good, he will not by an ill way compass Dominion. From him men may hope for justice and temperance, who, to gain it, would never transgress. He is not likely to do amiss in the Throne, when the Throne it self could not tempt him before he had it: For, since Ambition is *cunctis affectibus flagrantior*, more instant and scorching than any other passion beside; he hath shew'd a noble temper, that hath withstood the stimulations that his Nature goads him with. He that would not do wrong to get it, 'tis not like he will afterward do wrong to keep it. Fraud may sooner be legitimated in the getting of an Empire, than in the exercise. And perfect Honour like the Diamond, sparkles brightest, when the light is most. So, that if there be any freedom for man upon Earth (which may be highly doubted of) 'tis when a just man justly gets and holds a Government.

And on the other side must necessarily be the contrary. Who unjustly seizeth a Government, tells us, that he can dispense with any thing that he may obtain his ends. Such acquisitions can never be either for the Authors safety, or the Peoples benefit: Not safe for the Author; his ways not being marrantable, he hath abandoned that which should protect him: Thieves of Honour seldom find joy in their purchases, stability never. God cannot endure that aspiring spirit, that climbs the Hill of Preferment without his leave. He intrudes himself into the society of the Gods; that is not good enough to converse with men. So, tho he may be a Typhon for a while, and raise for himself a Mountain to command on: yet the anger of the Gods at last will throw some Aetna on him, to consume him. Every evil way carries his own curse along, and God hath pronounc'd an improsperity to wickedness. Ambition is a circumvention, when men circle about by deceit to over-reach the rest: and it argues their ways not right, when they are put to work underhand; the attaintment being bad, the same Arts must keep it, that did at first procure it. If it comes by fraud, it will not without fraud be preserv'd.



preserv'd. Who draws his Sword to get it, does seldom put it up again. And certainly, in force and fraud, there is equally hazard and danger; one design failing, the total Fabrick falls. The subsistence of either of these is at best, but the Game of Fortune, wherein are more cross Cards, than Trumps that can command. Curtius, from the very Politics of Nature, without the Perspective of Religion, could easily find, and tell us; That *Nulla quasita scelere Potentia diuturna est*; No Power unjustly gained, can be permanent. Whoever wrongfully ascends a Throne, is necessitated to a Government suitable. Injustice spawns Injustice, and by Injustice must it be defended. Right can never keep up wrong. And this must needs be as ill for the people. The Historian gives it fully, *Nemo Imperium flagitio quasitum bonis artibus exercuit*. Never expect that he should reign justly, that did unjustly take the reins in his hand. Good men will complain; and then they must be Enemies: but, bad, by complying, shall be put into Office, and then, as Government settles, so does Oppression; for the heaviest yoke is the hardest to cast off. And when once a People by their own votes, shall lock themselves to the post, their Beadle may the more safely whip them when he pleaseth. It cannot be but best on all hands, when a Prince is plac'd by a lawful call. His Commission will defend him, and the hand that promoted him, will not only protect, but furnish him with parts proportionable. If Moses be slow of speech, he shall have an Aaron given him. If the Master of the House bring him in at the door; the servants will respect him; but, he that breaks in at the window, is like to be cast out for a Thief.

## XXXVI.

## Of Superstition.

Though Profaneness be much worse in some respect than Superstition, yet, this in divers persons is a sad discomposure of that life, which without it might be smooth and pleasant. He that is profane, sets up a God to abuse him: as Dionysius, when he took away Æsculapius his golden beard, said, 'Twas a shame to see the son so grudge, when the Father was ever without one. He seems to know there is a God, but disclaims to pay him homage as he is one: Or, what he hath impropriated to himself, and worship, contemptuously he debases to secular and common uses: and sometimes mocks at that, which for its relation to the Deity, and its service, should never but with reverence be look'd upon: so that, tho both be blameable, yet Superstition is the less complainable. A Religion misguid'd only in some circumstances, is better far, than to have none at all. And a man shall less offend by fearing God too much, than wickedly to jest at, and despise him. An open slighting of so immense a Goodness and a Greatness as God is; is worse than mistaking him to be too severe and strict. To exceed this way, produces sometimes a good effect; it makes a man careful not to offend: And if we injure not God by making him severer than he is; or, by placing more in Accidents, and the Creature, than Religion allows that we should give, we cannot be too wary in offending. Two things there are, which commonly abuse men into Superstition; Fear and Ignorance:

Fear

*Fear* presents as well *what is not*, as *what is*. *Terror* horrids the apprehension, and gives a hideous vizard, to a handsome face: It sees, as did the new recover'd blind man in the Gospel, that which is a man, appears a tree. It creates evils that never were, and those that be, like the Magnifying-glass, when a Face is no bigger than an Apple, it shews it as large as a Bushel. But that which is good, it dwindles to nothing: and believes, or suggests, that God cannot help at need; so dishonors him into imbecillity, lessening his Goodness and his Power, and aspersing both with defect. And this for the most part, is begotten out of guilt: For, Courage and Innocence usually dwell together.

Nor is Ignorance behind hand in helping to increase the scruple: Not seeing either the Chain of Providence, or the Arm of Power, we are apt to faint, and accuse unjustly that which, if we knew, we should adore and rest upon. And as fear is begot out of guilt, so, is ignorance out of sloth, and through the want of industry. And this surely, is the reason, why we find Superstition more in Women and soft natures, than in the more audacious constitution of man. And where we do find it in men, 'tis commonly in such as are low in their parts, either natural, or through neglect. A memorable Example hereof, we find in the first of the Annals. When the three Legions in Hungaria and Austria, that were under Junius Blasus, were in the rough of their mad mutiny, had menaced the Guards, stoned Lentulus, and upbraided Drusus that was sent from Rome by Tiberius to appease them; on a suddain, their Superstition made them tame, and crest-fallen: For, in a clear night, the Moon being eclipsed, and before the Eclipse was fully spent, the Sky covered with Clouds; being ignorant of the Natural cause, and suspicious of their own mis-behavior, they thought the Goddess frown'd upon them for their wickedness, and that it presaged their troubles should never have end. By which casual accident and unskilful opinion, they were again reduced to Order, and the Discipline of Arms. What consternation have I seen in some at spilling of the Salt against them? Their blood has deeper dy'd their frighted face; a trembling fear has struck them through the heart, as if from some incens'd Triumvir they had receiv'd a Proscription; all which, I take to be only Ignorance of what at first made it held to be ominous: and hath since by a long Succession continued the vanity to us.

Salt among the Antients was accounted as the Symbol of Friendship, because it both preserves from corrupting, and unites into more solidity: and being used to season all things, it was not only first set upon the Table; but was held a kind of Consecration of it: *Sacras facite Mensas salinorum appositu*, Hallow the Tables with the Salt on them. And meerly from this estimation of Salt, it was held ominous if it should be spilt; as if it had presaged some jar or breach of friendship among some of the guests or company; so that, in truth, the unluckiness of it, is but a construction made by our selves without a cause. For, otherwise, seeing the old Egyptians, did so abominate it, that even in bread it was abandoned by them: For, they (affecting the purity of living) held it as the Inciter of lust, and the weakner of carnality. Why then should it not as well from this be avoided, as from the other find a Sacration? But, only blind custom, as in other things, so in this, hath led us aiong in the Error. While the Star-chamber was in being, at a



Dinner there, I remember, the *Sewer* over-turned the *Salt*, against a Person of *Honor*, who startled, sputter'd, and blusht, as if one had given him a stab, concluding it a *Prodigy*, and *Ominous*; to which *Edward Earl of Dorset* (of a nobler frame and genius) handsomely replied: *That for the Salt to be thrown down, was not strange at all; but, if it should not have fallen, when it was thrown down, had been a Prodigy indeed.* To make Observation of accidents for our own instruction without either dishonor to God, or disturbance to our selves, I hold to be a wise man's part: But to fear danger where none is; or to be secure, where danger may be, is to change properties with one of those simple *Birds*, that either stoop at a *Barn-door*; or thrusting his head into a hole, thinks none of the rest of his body can be visible.

## XXXVII.

## Of Cowardice.

AS an *Eminency* of *Courage* makes the owner grateful to all good company: to the defect renders him the disdain and scorn of all that but pretend to honor. There is nothing that disworhs a man like *Cowardice* and a base fear of danger. It makes the smooth way difficult, and the difficult, inaccessible. 'Tis a clog upon *Industry*, and like puddle water, quenches the fire of all our brave attempts: The Coward is an unfinished man; or, one which *Nature* hath made less, than others: like *Salt* that hath lost its savor, his pertness and his gust is gone. As some great Butt or *Hogshead* full of liquor, he may carry a bulk and be ponderous like other men; but, if you come to pierce him, that which is within, is but the vappa of *Humanity*; 'tis flat and dead, and the spirits are decayd and lost. *Plutarch* compares him to the *Sword-fish*, that bears something like a weapon, but there wants a heart; yet could he be content to walk off quietly, he might often pass undiscovered. But the misery is; for the most part, those that are least in heart, are loudest in tongue. And indeed, having nothing else to set them forth, they can vapor higher, than the valiant man. Like the *Drum*, they roar, and make a noise, but within are nothing but air and emptiness, being the worst ware, they require the greatest trimming, when once unbrac'd, their sound is displeasing: yet, lest they should be thought as they are, they oft disguise it with an out-side braving; which in the end brings them to that which they would avoid; and having the misfortune, by the vanity of their boasting, to stir up more quarrels than other men, they necessarily fall either into more dangers, or more disgrace. Men will scorn them, for that they wear their shape, but do not own their courage: and for Women to avoid them, is as natural, as in a house to run from a rotten roof, which would crush them to destruction, when it ought to be their safe-guard and protection. Fear, like a whip, will make this Beast empty himself, though he kept it in his very bowels. He is neither fit to be a friend, nor an umpire in any affair. A little menacing makes him faulty in both: He is not to be trusted with another's Reputation, that hath not courage to defend his own: So, he is not more unfortunate to others, than to himself: his danger is more than other mens. The Enemy is fiercest to him that flies away. A Coward's fear can make a

Coward

*Coward valiant.* Who dare not fight when he is resisted, will most insult when he sees another fearful; who flies, forsakes his help, and gives his back to blows, wherein he carries neither eyes nor hands to defend him. The timorous Deer will push the feeble from their Flerd. Even Hares will have a conceit of courage, when they shall for fear of them, see Frogs leap into water. So despicable a thing a Coward is, that spoils from Cowards won the Spartans scorn'd to offer to their gods,

*Degeneres animos Timor arguit.* *Ab. 4. 13.*

*Fear shews a worthless mind.*

was *Virgil's* long ago. He owns not that *Melior Natura*, that does incourage man. And then how low a thing is he, when he has nothing but his own dull Earth about him? If it be but by speech, that man is to wit his part, 'tis fear that puts an *Ague* in his Tongue, and often leaves him either in an amazed distraction, or quite clingued. For, the too serious apprehensions of a possible shame, make him forget what should help him against it; I mean, a valiant confidence bequeathing a dilated freedom to all faculties and senses: which with fear are put into a *Trepidation*, that unlike a quaver or an Instrument, it is not there a grace, but a jar in *Musick*. And this *Socrates* found in *Alcibiades*, when first he began to declaim, which he cur'd with asking him, If he fear'd a Coffer and a common Cryer, an Upholsterer, or, some other Tradesman? for, of such he told him, the *Athenians*, to whom he spake, consisted. He that hath a Coward in his bosom, shall never do any thing well. *Mercury* and *Apollo* may be in his matter, but, the *Graces* will never be seen in the manner. If not thus: Out of too much care to do well, it drives a man into affectation; and that, like exotic and misshapen *astors* does mar the beauty of a well limb'd body: Nature's never comely when distorted with the rack; when she is set too high, she proves untunable, and instead of a sweet close, yields a crack; she ever goes best in her own free pass. Knowledge, Innocence, Confidence, and Experience constitute a Valiant man. When fear is beyond circumspection, it lays too much hold upon us. All fear is out of defect, and in something gives suspicion of guils. I know not what *Divine* could have given us more, than the almost *Christian Seneca*; Tutissima res est nil timere prater Deum. *Timidum non facit animum, nisi reprehensibilis vite conscientia mala.* The safest of all, is to fear nothing but God. 'Tis only the galling Conscience of an ill led life, than can shake us into a fear. It is better in all things, but in ill, to be confidently bold, than foolishly timorous. He that in every thing fears to do well, will at length do ill in all.

XXXVII.

Of History.

TO an ingenious spirit, 'tis not easie to tell which is greater the pleasure or the profit of Reading History: For, besides the beguiling of tedious hours, and the diversion it gives from the troublesome and vexatious affairs, and the preserving the frailty of man from slipping into vice through wantonness with leisure, it enriches the Mind with Observation; and by setting us upon an open and adjacent Scaffold, it gives us a view of the actions, the contrivances, and the over-ruling

CENT. II.

*Providences* that have sway'd the *affairs* of the *World*. It is the *Resurrection* of the *Ages past*: It gives us the *Scenes* of *Humane Life*, that, by their *actings*, we may learn to *correct* and *improve*. What can be more *profitable* to *man*, than by an *easy charge*, and a *delightful entertainment*, to make himself *wise* by the imitation of *Heroic Virtues*, or by the evitation of *detested vices*? Where the glorious *actions* of the *worthiest treaders* on the *World's Stage*, shall become our *guide* and *conduct*; and the *Errors* that the *weak* have *fallen* into shall be *mark'd out* to us, as *Rocks* that we ought to *avoid*. 'Tis *learning wisdom* at the *cost* of others: and which is *rare*, it makes a *man better* by being *pleas'd*. In my opinion, among all the *Industries* of *men*, there is none that *merits* more *thanks*, than that which hath with *Prudence*, *Truth*, and *Impartiality* related those *Transactions*, which like main *Hinges* have *shut* and *opened* the *Gates* of the *World*. If *Moses* had not given us the *History* of the *Creation*, How *blindly* had we *walked* in the *World*? If the *Prophets* had not given us the *Stories* of the *Jews*, How much had we *wanted*, which now does lead us in the way of *uprightness*? Certainly, *men* owe their *Civility* as much to *History*, as *Education*. And we find neither *Greece* nor *Rome* were *civilized*, till they came to be *learn'd*.

And indeed in those that shall rightly, and well, relate the *Occurrences* of *States* and *Kingdoms*; there is required much more than make up an *ordinary man*: They ought to be *superlatively Intelligent*, diligently *Industrious*, and uncorruptedly *Sincere*, neither driven by *fear*, nor led by *flattery*. Nor is it *easy* to have it *well done* by any, but by such as have been *Actors* in the *Affairs* themselves; and have had some insight to the *turnings* of the *inward wheels* of the *work*. He that writes by *Relation* and *Report*, may *easily err*, and often *miss* the *Truth*. *Rumors* are but like *Thundrings* in the *Air*; we hear a *confused noise*, but the particular cause that makes it, we do but *guess* at. *Uncertain Report* being certainly (as the *Majesty* of *King James* observed) the *Author* of all *Lies*.

Who writes a *History*, his principal aim should be *Truth*, and to relate especially the *extraordinaries* both of *good* and *ill*; of *good*, that *men*, taken with the *Honor* they find done them in *Story*, they may be encouraged to *perform the like*; of *ill*, that when *men* see the *Infamy* that they are *branded* with, they may leap from all that should make them so *stigmatical*. To these, *Observations* that shall naturally arise from a *Rational Collection* are not to be *denied*, as the *Imbellishments* of a *well-prais'd work*. He that writes things *false*, tells a *Lie* in the face of the *World*: with which he does *abuse Posterity*. He is the worst of *ill Limners*; for he *draws the mind amiss*. Some interweave their *Relations* with *Fancies* of their own: but a *work* so *furnisht*, may be allowed a *Romance*, but not a *History*. Yet let no *man* that *reads* be too *scrupulous* in expecting always a *clear light* or a *full and perfect Narration*. For besides that, they are *Men* that *write*; it is not possible that in all things the *Truth* of *Affairs* should be ever arrived at. *Politicians* pretend one thing to the *People*, but reserve the clean contrary in their hearts, and private *Intentions*. their *poisonings* are *Clandestine*, and the making away of *Enemies* and *Rivals* is oftentimes by *Bravo's* hired in *darkness*: whose *deeds* are *lockt up* in *Eternal night*. So that none but an *Omniscient God* is able in all to trace the



the winding of these *Serpents*. If *History* be writ in the life-time of the *Actors*, it usually over-rates *Virtues*, and dashes out *vice*, or *palliates*. To dream amiss of the *Prince*, hath been accounted *Treason*: to write, would be much more. *Princes* in their displeasure being of the *Nature* both of *Nettles* and *Thorns*: If you but touch them they sting, if you compress them they pierce unto blood. If an *History* be writ after *Death*; it may be more impartial, but less *True*: some things will be forgot, others covered with the dust of *Time*, and either spleen or favor vary the color which naked *Nature* gave. And though he that writes be an *Actor* himself, yet we are very rarely to expect that all should be sound and current. He that is in *Battel* himself does oft not know the turn and progress of it. He can undertake but for himself and where he is, what is beside him may be unknown or disguis'd. Even *Princes* are deceiv'd by them they most do trust: And if a man be known to be about such a work, he shall sooner be put to record things *Honorable* than *Just*. And though of all others he that writes out of his own *Knowledge* by employment, may be nearer *Truth*; yet a Man will be nice in blazing his own *Errors*; and where he is concern'd, self-love will incline to lean to himself. If he be good, he would appear better: If he be *Bad*, he will not be fond that the world should read it in the *Monument* of *Story*, when he is gone. The dying *Spaniard* did but speak *Humanity*, that begg'd he might not be stript when he was dead, though the defect were only that he wanted a shirt.

XXXIX.

Of free Dispositions.

**D**iogenes spake to Plato for a glass of *Wine*; and he presently sent him a *Gallon*: when next *Diogenes* met him, his thanks were, *I asked you, how many was two and two; and you have answered, twenty*. There are indeed some of so Noble a *Disposition*, that like trees of ripe fruit, by degrees they drop away all that they have, they would even out-do the demands of all their friends, and would give, as if they were *Gods* that could not be exhausted; they look not so much either at the *Merit* of others, or their own *Ability*, as by their *Bounty* and the satisfaction of themselves. I find not a higher *Genius* this way than flowed in the *Victorious Alexander*. He *Warred* as if he coveted all; and gave away, as if he cared for *Nothing*; you would think he did not Conquer for himself but his friends, and that he took only that he might have wherewith to give. So that one might well conclude the *World* it self was too little for either his *Ambition* or his *Bounty*. When *Perillus* begg'd that he would be pleased to give him a portion for his *Daughters*, he presently commanded him *Fifty Talents*. The modest beggar told him, *Ten would be enough*. To which the *Prince* replies, *Though they might be enough for him to receive, yet they were not enough for himself to bestow*.

Doubtless all will conclude, a *Mind*, so vast, is a *Nobleness* to be ador'd and magnified. Their *Bounty* falls like *Rain*, and fertilizes all that's under them. The *Vulgar*, (as to *God's*) will erect them *Altars*, and they will have all the *Verbal plaudits* that are owing to the largest *Benefactors*.

## RESOLVES.

*Vivit extento Proculus avo,  
Notus in fratres animi paterni;  
Illum ager penna metuentes solvi*

*Fama superstes. Hor. Od. l. 4. ♣*

The Noble Love to Brothers shew'd  
By Proculus, shall sound loud  
In Fames shrill Trump; there mount so high  
That it shall never die.

All those *benefits* that a man does place upon others while he *lives* are as so many *Trophies*, raised to preserve his *Memory* when he is *dead*. Man's *lasting Marbles* are his own *good works*; and like a *living Monument* they are rowl'd about wherever Men have *Tongues*. Yet I often find the men that thus are *boundless* in their *Bounty*, and like the *Air* breath nothing but *freedom* upon all they meet with; though their *dispositions*, as the *Gods* are *open*, and they best to others that have *front* to *grasp* at all that can be *gotten*: Yet being but *Men*, and so their *Materials* *limited*, they seldom prove but *unfortunate* to themselves. For being *exhausted* by the *impudence* and *necessities* of others, and their *un noble* working on a *free Nature*; an *unwelcome want* at once *undoes* them, and the *goodness* of their *disposition*. Being *easy* to *good*, they will be so (much more) to *ill*, when they are *press'd* to't.

Every man we meet, may be made an *Object* either of *Charity* or *Bounty*: But they are very few, that will enable us to *maintain* where-withal to *continue* them. When *Zenocrates* told *Alexander* he had no need of his *Fifty Talents*, he reply'd, though he had no need of them himself, yet he might have *occasion* for them for his *friends*: since sure he was, all the *Treasure* he had *Conquer'd* from *Darius*, would scarce *serve* him for his. Should *Neptune's Sea* be ever *flowing out*, he would want *Water* for his own *Inhabitants*. The pool whose *wast* lets out more than his *springs* supply; will soon be *shallow*, if not *wholly dry*. To *spend* like a *Prince*, and *receive* like a *private man*, must needs beget such a fit of *vomiting* or *looseness* as quickly will *impair* all *health*. And though they be best to others, yet it is but to such as are *grating* and given to *incroach*. For to the *generous mind* they are oftentimes less *acceptable*, than other more *reserved men*. He that would be *entire* to himself, cannot well *converse* with him, without being *fetter'd* by some *kindness*: so he loses his *Freedom*, which is the *Felicity* and *Glory* of his *Life*. Every extraordinary *Kindness* I receive, I look upon as a *help* to *pinion* me. It is *Nobler* to *deserve* a *favor* than *receive* it, and keep *discreetly*, than to *lavish* and *want* all things but a *vain* and *empty Applause*. He that *loves* his *Neighbor* as *himself* is at the extent of the *Commandment*. He that does *more* breaks it. I would so *serve* others, as I might not *injure* my self: but so my self, as I might be *helpful* to others.

## XL.

## The danger of once admitting a Sin.

Though every thing we *know not*, be a *Riddle* at first: Yet once *untied*, there is nothing more *easy*. And as no *feat of Activity* is so difficult, but being *once done* a Man ventures on it more *freely* the

second

*second time* : So there is no *sin* at first so *hateful*, but being once committed willingly, a man is made more prone to a *Re-iteration*. There is more desire of a *known pleasure*, than of that which our ears have only heard Report of. Even *Ignorance* is so far good, that in a *Calm* it keeps the *mind* from *Distraction*: And *Knowledge*, as it breeds desire in all things seemingly Good; so doth it serve us with beguiling Sin. He that acts an offence, not only speaks, but recites his own *soul Story*: And as it makes it more legible to others, so it deeper sinks in his own mind, and memory, for the being Charactred by his displaying hand. It lies within him like a *rak'd-up Fire*, which, but uncover'd, glows it self into a lively heat. The *Glass* that once is crackt, with every little shake is apt to fall in pieces. He breaks his *Hedge of Grace* that admits of a scandalous sin. When once a weighty sin hath trod down the *Fence*, each petty *Vice* will easily then step over. A breach once made, the *City* is in danger to be lost. To think we shall be wiser by being wickeder, is the simple mistake of man. Ignorance herein is better than Knowledge, and 'tis far better to want discourse than guilt. Alas, we know not what rich Joys we lose when first we lash into a new offence. The World cannot re-purchase us our pristine clear Integrity. The Maiden-head of the Soul is gone. Dishonor stains us into discontent, we thereby slip our hold of Grace, which without many tears we never can recover. Perhaps we itch but once to try how pleasing sin will be: But at Adam's price we buy this painted Apple. And thereby chiefly we discover but our own Want and Nakedness: And lose the Paradise of Innocence, that before this Act we enjoy'd. The chiefest Knowledge that we get, is that of our thereby guilt and misery. Nor let any man vainly believe he shall be less actuated by the importunity of a scandalous sin, for having once committed it: For though it may seem as *posson cold*, before we come to taste it; yet, once let in, it boils us up to scalding all our Senses. That which we thought was milk to quench, proves oil to inflame. The palate of the Soul, by tasting then is vitiated: and that which before was Curiosity, does now turn into Concupiscence and the impetuous longing after practis'd pleasures. Surely he that would be pleas'dly innocent, must refrain from the taste of offence. Though the imperious Tribunes condemned the *Triumvirs*, only because they came not soon enough to quench the fire, broke out in the *Via Sacra*. Yet doubtless every active sin, is a flame to burn up Piety: which we ought if we can to prevent; if not, to make haste to extinguish, lest it quite consume our Religion. To death did the Lacedemonians censure that Souldier, that, meerly out of a boyish vanity, bore but a little scarlet-fansie in his shield; lest it should tempt the Army to a foreign Luxury.

Even small offences, are but the little Thieves, that (entred) let in greater: But where thy are scandalous, the Dominion totally is given up into their hands. I would not purchase Knowledge by buying Slavery and Contamination. An innocent Ignorance is to be preferred before a nocent Knowledge. Let me rather have others think me defective, than that I should know my self to be lewd.



## Of Gratitude, and God's accepting the Will for the Deed.

**I**N Love and Thanks there is no man necessitated to become a Bankrupt. For both are things wherein 'tis in a Man's own power to be expressible: And there is no man so poorly provided for, but he may easily find he hath many things for which he ought to be thankful. Either he enjoys Benefits that he could not challenge as of debt, (even a Being, Life, Humanity, the apprehension and expectation of felicity and eternity, are no way of our own, but God's; they are blessings that we never could have given our selves:) Or else, he is exempted from many hard Calamities, that might have befallen him, if he were not daily guarded by a Gracious Providence. To require so great Benefits as man does daily receive from the goodness of God, 'tis no way in the power of frail Mortality; but to be ever thankful, is the best supply of that defect of Power: A grateful mind is the best Repository wherein to lay up Benefits: like Absalom's pillar it keeps alive the memory of the Donor, and like a mirror aptly plac'd presents the view of all that is behind you. Gratitude does gild the Soul, and if the Iron of it be but smooth and filed, tho' it be not Gold, it shews it as if it were; and even in the sight of God 'tis beautiful. And if man lives no day without a renewed favor, 'tis the least he can do, daily to renew his Thanks. Nor would this be any thing if we had not a God of such vast goodness, that by accepting for the Deed the Will, did dignifie our Intentions by being pleased with them: And as the Reason of God's bestowing his Benefits is not the Merit or Desert of Man; but the infinite goodness of his excellent essence, that takes delight in doing good and obliging: So the efficacy of our thanks could nothing profit either him or us, but that he is pleas'd for our avail to set a value on them, and by accepting the meaning for the Act reward us as if we requited him. Doubtless then the best way of Retribution that is in man, is to shew his thanks by confessing the Receipt and Favour. He that is a thankful Debtor not only acknowledges his Bond and Want, but declareth what he would do, if he were able. Since then all I have is Bounty, let my endeavor be to be always thankful. Though I cannot express that, without a grace to make me so; yet that is more mine than any thing else beside.

Receive favors, I ever must: Requite them, I never can: To remember them I always ought. In a better sense, let me say with the Poet;

*Semper inoblisâ repetam tua munera mentis;*

*Et mea me tellus audiet esse tuum.* Ovid. de Pont. Ep. 4.

Thy Bounties always, through my Heart shall shine;

And all the Earth shall know that I am thine.

## Of Distrust and Credulity.

**T**O distrust all, and believe all, is equally bad and erroneous: of the two the safest is, to distrust. For Fear, if it be not immoderate, puts a Guard about us that does watch and defend us. But Credulity keeps

keep us naked, and lays us open to all the sly assaults of ill intending men: It was a Virtue when Man was in his Innocence; but since his fall, it abuses those that own it. Yet too much diffidence as it argues, if not always guilt, yet for the most part defect: So it begets us Enemies that without it had not been so. Causeless suspicion not only injures others by a mis-apprehension, but it puts our selves into trouble, we have fear and disturbance that we need not. 'Tis the Jaundice of the Mind, that is not only yellow it self, but makes every thing else appear so. It turns Virtue into Vice, and many times prompts the Innocent to become indeed what he wrongfully was suspected for. Surely, it was a precept from a perfidious mind at first, that bids us think all Knaves we deal with. I am sure it is against the Rule of Royal Charity, which in all doubtful senses, lays hold on that which is the best, and shews men to be good in themselves, whereby they are reduced to think so well of others. Whereas Suspicion is as oft begot out of consciousness in our selves either of what we have done or would practise, as it is from the sense of other mens failings. If we know men spotted with deceit or crimes to others, then indeed, not to mistrust is a breach of Charity: we are not careful for our selves, where it behoves our care to begin. He that deals with a Fox, may be held very simple, if he expect not his vassrous tricks. We trust not a Horse without a Bit to guide him, but the well-train'd Spaniel we let range at pleasure, because we know we have him train'd to command. Phocion told the Athenians, they ought not to blame the Byzantians, for mistrusting their Captain Chares; but, their Captains that gave them cause to be mistrusted. He throws his Interest into a Gulph, that trusts it in such hands as have been formerly the Shipwrack of others.

*Infelix, quem non aliena pericula cautum.*

(wary.

Unhappy he whom the dangers of other men don't cause to be When the deceitful man hath shew'd to others what he is, Why should I take him for other, than what his actions have declared him? If he shews himself to be ill, I do him then no injury, to judge him what he is. He first does judge himself, and teaches me how to judge him. If I run upon a known Bog, and yet will take it for firm ground my falling in may beget laughter, but never pity with impartial people. With known dissemblers, Poets will not trade, and Martial is the instance.

*Decipies alios verbis, vultuq; benigno: L. 4. Ep. 89.*

*Nam mihi jam notus Dissimulator eris.*

Go cheat elsewhere with words, and smiling eyes:

I know th' art false, and all thy Arts despise.

Indeed, where too much Profession is, there is cause to suspect. Reality cares not to be trickt up with too taking an out-side; and Deceit, where she intends to cosen, studies disguise. Birds of prey discover not their talions, while they fly and seek about for food. He stalks behind the Horse, that means to shoot and kill. The weeping Crocodile first humbles his surpris in tears. And least of all should we be taken with swearing asseverations. Truth needs not the varnish of an Oath to make her plainness credited. When among the Romans, upon Oathment, men used to swear or avouch with Execrations; they presently swore that they would not believe them. But, where there is no former brand, to shew he hath been criminal, 'tis breach of Charity, to

conclude, that he will be false. I will rather think all honest if strangers, for so I am sure they should be; only, let me remember, that they are but men: so, not always proof against the assaults of frailty and corruption; otherwise, though they want Religion, Nature implants a Moral Justice, which, unperverted, will deal square. 'Tis observable, that before our Saviour gave the Rule, even Cicero, had preached the same to the World. *Quod tibi fieri non vis, alteri ne feceris.* Do unto others, as you would they should do unto you: Certainly, so I express a charity to my self, by providing, that I be not at the mercy of another's undoing me; I can never be too charitable in my opinion and belief of others.

## XLIII.

## Concealed Grudges, the Destruction of Friendship.

With some dispositions nothing can preserve a man safe. Jealousie mis-colours those actions which in themselves are not capable of stain. Not having the perspicacity and clearness of Reason, what is done in sincerity is mis-construed to craft, neglect, or some other sinister end. But among uncaptious and candid Natures, plainness and freedom are the preservers of amity; they not only take away present mis-apprehensions, but they lay a foundation of confidence, that renders us more secure in futurity; whereas Reservation gives cause of fear, by putting us into a cloud, which may as well harbor a storm or tempest, as a gentle and refreshing shower. There is nothing eats out friendship sooner, than concealed grudges. When mis-guided Reason hath once produced Opinion, even Opinion then doth soon seduce our Reason. Conceits of unkindness, harbor'd, and believed, will work off even a long grown love. The Egg of prejudice once laid, the close sitting hatches it into life; and, the shell once broke, it flies about, or, like the Lapwing, runs, not easie to be seized on. Reserved dispositions though they may be apt to retain secrets; yet, they are not so fit to produce love. The free and open breast, both propagates, and continues affection best. Philip of Macedon set a Prisoner at liberty, because he did but tell him that his Garment hung a little uncomely. It was a freedom in a Captive, which his Courtiers durst not venture to tell him of. Between entirest friends, it cannot be but sometimes little peeks of coldness may appear; though not intended by a willing commission, yet, perhaps so taken by a wrong suspect. And these smother'd in silence, grow and breed to a greater distast. But, revealed once in a friendly manner, they oft meet with that satisfaction, which does in the disclosure banish them. Regret is a Serpent that warm'd in the bosom, stings. Unkindness like a tumor in the flesh, does rage and shoot with heat, and making much of; but, once let out, both ease and health do follow. 'Tis a sulphurous vapor in a cloud imprison'd, that roars and rumbles while its shut up: But, if at first, by Lightning it flies out, the noise is prevented, and the Air is thereby clarified. And indeed, how can we make a judgment, when we do not see the bottom? Sometimes ill tongues by false tales sow discord between two Lovers; sometimes mistakes set the mind in a false apprehension; sometimes jealousies, that like dregs arise from even boiling love, imprint suspicion in the thoughts.



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All which, may find ease in the *uttering*, so their *discovery* be in *mildness*: otherwise, *Choler* dims the minds *bright eye*, and when it might see clear, it mists it with ascending *fumes*. *Passionate Natures*, like *flints*, may be quiet alone; but when they knock together, *fire* it self breaks from them; whereas calm discussions do so card *affections* into one another, that many times they never after can be parted or pulled asunder.

If, between *friends*, there must *unkindness* spring, 'tis best presently to tell, and reconcile. Perhaps, the *suspected*, that appear'd a little *smutted* on his *out-side*, unfolded, may be *clear within*; and then having more *integrity*, he will draw more *love*. If he should be *guilty*, he may *repent*, and by his *error*, become warned to *prevention*, and for that he hath *offended*, he shall be more *obsequious*. *Pisistratus* did not ill, when some *friends* had forsaken him, to follow and catch up their *cloaks*: who demanding his intention, he tells them, *It was, if he could, to persuade them to return*; if not, 'twas resolved, that he would abide with them. However, let them that desire to continue *friends*, be sure to part so: a *jar*, or *farewel* is a contradiction. They that part in *unkindness*, seldom meet in *love*. The last draught leaves the *relish*, which after it is past, does dwell upon the *Palate*, while the *gust* of the former with this is *wash'd away*. Therefore we ought to provide that this may be *pleasant*: nor ought we to *stare* aside at every *stone* that shall be cast in our way. To pass by *offences*, is *wisdom*; but to fall from a *friendship*, *levity*: Even in those that have been ill contracted, *Cato's* advice is good, they are rather to be *unsewed* than cut.

## XLIV.

'Tis neither a great Estate, nor great Honors that can make a man truly Happy.

I Have sometime had the vanity to think, a vast *Estate*, and some high seat of *Honor*, to be a gay and glorious thing. And indeed, to look upon the superficies of it at the first glance of the catching *Fancy*, there may be perhaps a pleasing and enticing splendor. Man has naturally so much of the *Deity* within him, that he loves to be ador'd and magnified. Among the *Romans*, *Triumphs* were so coveted, that the refusal of them to aspiring *Caesar*, begot the change and ruin of the present *State*. Though to have the reeling *multitude* (like a *Pool* of *Reeds*, waved with the wandering wind) bowing up and down in adoration to the *Conqueror*, does heave and lift up rumors and exalting *minds*, and such as have the *Mercury* of youth about them: yet, when the grave *Vespasian* came to snail it, and be leaver'd in the throngs slow march, he began to chide himself, as being justly punish't, at his years, for admitting such popular *Applause*, and *Pageantry*. And certainly, if we examine the true and most essential *felicities* of man, we shall find that 'tis not *Wealth* or *Power*, not a great *Estate*, nor great *Command*, that can render us in our selves more happy than other men: All that really man is here made capable of, must be either benefits to his mind, or to his body. For the mind, surely, *Kings* never found so great contents as have liv'd with mean *Philosophers*. A *Crown* of *Gold's* too heavy to be worn with ease. Their fears, their hopes, their joys, their griefs, their loves, their hates, with



all their train of Passions are most phantastick, more distracted, and more torturing, than those that wait upon an *obscurer man*, who like a *Cat*, without making a noise, can steal unheeded through the *worlds confusion*. Without a *guard*, they cannot sleep; and with one, they do not. A *Martial watch* dissects the night with noises; a *mid-night Council* starts their broken rest; and *meals* are stuff'd with frights, or with suspicion. He that *commands* the most, *enjoys* himself the least: His *Inclination* is turmoil'd and fretted; thrust one way, pulled another; haled on this side, forc'd on that; driven and stroak't together. Who is't can guess at those *incessant cares*, that go to bed with *Princes* but to keep them *waking*? *Enemies* abroad, *Treacheries* at home, *Emulations* at Neighbour's dissatisfaction of friends, *jealousie* of most, and *fear* of all. A business so troublesome, that *Otho* (though he were so beloved of his Souldiers, that many of them did put themselves to death, because he would not live) chose rather to kill himself than endure it, and to hazard so many of his Noble dependences. His *Title* sure was as good as that of *Vitellius*: yet where there hath been none, we have liv'd to see, there hath been also no such consideration. And, which is more in *Great Persons*, their delicacy, and tenderness, like nice plants, make them more subject to destruction, more sensible of affronts, more impatient of labor and care, than such as through habiquated custom, are hardned to endure the frost, the heat, and the wind of affairs. Plainly it appears, He is more in the way to be happy, and lives in a kind of retreat from the world; in whom all men have an interest: he surely has least in himself. And, if retiredness be not more delicious than affluence and popularity, how comes it, that men of great employment do so often lock up themselves from the croud and flux of affairs. As the happiest part of their life, they steal themselves into a Calm, and rejoyce that they can cozen their importuning Clients: do they not thereby seem to tell us, that they can never enjoy themselves, and stand at ease, or cool, but when they have laid by the Pendants and Caparisons of State, which heat, and load, and weary more than all the pleasure that they bring compensates? True Wisdom, which proceeds from Piety and Innocence, they have not leisure as they should, to prosecute. The thorns of Authority hinder the seeds of the other from prospering. Infomuch, that some have held it for no Paradox, that a Prince who grows in goodness, will come to descend in his State: Examples hereof, are not hard to find, where, by the vices and insultations of others, the Innocent and Charitable have fared worse, than the not extremely harsh and tyrannical. Certainly, the greatest pleasure that the mind is capable of in this life, is in the contemplation of God and Nature, the experimental sweetneses of Philosophy, and the discourtsiveness of Reason. And all these have their pleasure in retiredness, and uncrouded from the stings of business. Nay, admit an affluency of all things were, indeed, better than the moderate use of the pleasures of this life: Yet, with perpetual use the sense of the pleasure is lost. Whose every meal is banquet, has not any. Continual feasts are burthensome, beyond the intermedite pleasingness of a craving appetite. He knows not the dear delight of life in any kind, that never liv'd but in the fulness of all. 'Tis watchin and labor, that

that voluptuates repose and sleep. As he that is ever taking *Tobacco*, loses that Physical use on't, which others find, that do but seldom use it; so, he loses the gust of what should be *delightful*, that so perpetually does cloy himself, that he leaves not space to meet his food with desire. One wholesome dish with hunger for the sauce, with purer health, with greater ease, with as much pleasure may be had and tasted, as all those costly viands Riot and Prodigality invented for either the Table of *Vitellius*, or the Kitchen of *Lucullus*. Nay, Pleasures are not truly tastable, but in the sober tracts of *Temperance*; they then have that clear relish that Nature first indued them with: which certainly, is sweeter than what is strain'd and forc'd by Art. When the thirst is quench'd, the pleasure is not then so much in drink, as company. Nor can the full-cram'd person have his Senses and Intellectuals clear. Where there is much Provision dress'd the Kitchen will be black't and darkned with smoke and reek. The empty morning, and the wasted nights sees further into knowledge, than the mid-day Sun, when unctuous meals shall tumult all the senses. Nor can the like health attend the abounding Board, that does the temperate and convenient Table.

——— *Vides, ut pallidus omnis  
Cena desurgat dubia; quin corpus onustum  
Hesternis vitis, animum quoque praeavat una,  
Atque affigit humo divina particulam aura.* Hor. Sat. l. 2. 2.

——— See but how pale they reel,  
From their destructive Suppers, how they feel  
Their late ta'n Surfeits, which weigh down the Soul,  
And to dull Earth, pins the Celestial Pole.

Like Bottles fill'd with Wine, that is not fin'd, their own Fumes crack them till they fly in pieces. He only finds the clean and politer pleasure, that feeds, as Nature breeds, sound men; where there is *Temperamentum ad pondus*. Like Fish in Crystal streams, untainted with disease, they smoothly glide through all the soft Currents of Life. *Epicurus* was not far from right, to make pleasure even the *Summum Bonum*. But he meant it of the mind which was terse and clean, what is it that we can say more? Or how can we imagine greater, than to be participant and enjoying of the Divine Nature; of the Great and Immaculate God? Doubtless in a great Estate, 'tis very hard to find time for these Seclusions. The Relation of Acquaintance, and Friends, and Alliances; the Avocation of Business, both Contingent and Necessary; the Application of others not to be avoided; the incitation to pleasures that more moderate Fortunes want, with the Army of temptations that abundance offers, may instruct us neither to envy those that sail in such full Seas, nor yet to be sagaciously licorish after these more palatable than wholesome sweet meats. A great Estate without a mind that is greater than it, is a Snare: Nor are there examples wanting of many that have deposited their spacious Fortunes, to take up mean Convenience. *Attilius* descended from the Triumph to the Plough: and we need not doubt but *Menenius Agrippa* liv'd both pleas'd and honor'd, though he left not Cash to discharge his Funeral. The mind of a middle fortun'd man, is as much at Liberty as his that is compass'd round with plenty; and the body of this latter is not capable of more than the other can afford to his. Three Elks  
of



## RESOLVES.

of *Holland* he can use for a shirt, and more a *Prince* cannot put in without trouble: perhaps a mean man has not a *Garment* with so long a *Train*, but then he can conveniently carry it *himself*, and needeth not the cumber or the charge to have one bear it after him.

## XLV.

## Of Neglect.

There is the same difference between *Diligence* and *Neglect*; that there is between a *Garden* curiously kept, and the *Sluggard's field*, that fell under *Solomon's* prospect, when it was all over-grown with *Nettles* and *Thorns*. The one is cloth'd with *Beauty*, and the gracious amiableness of *Content*, and cheering *Loveliness*! While the other hath nothing but either little *smarting pungencies*, or else such *transpiercings* as rankle the *flesh* within: *Negligence* is the *Rust* of the *Soul*, that corrodes through all her massiest *Resolutions*; and, with admittance only, flakes away more of its *steel* and *hardness*, than all the hacking of a violent hand can perform. The excretions of the *Body* grow but *insensibly*; yet, unless they be daily taken away, they *diguise* a man to a *monster*: as *Nebuchadnezzar's* hairs were like *Eagles* feathers, and his *Nails* like *Birds Claws*, in his seven years *bestiality*. What Nature made for *Use*, for *Strength*, for *Ornament*; neglect alone converts to *trouble*, *weakness* and to loath'd *Deformity*. We need no more but sit still, and *diseases* will arise only for want of *Exercise*.

How *fair* and *fresh* soever the *Soul* be, yet in our *flesh* it lives in *smoak*, and *dust*; and if it daily be not bruist, and cleans'd, by *Care*, and *Penitence*, it quickly *discolors*, and *soils*. Take the *Weeders* from the *Floralium*, and a very little time will change it to a *Wilderness*. And then 'tis an *Habitation* for *Vermine*, that was before a *Recreation* for *Men*. Our *Life* is a *warfare*, and men use not in it to sleep without a *Centinel*, nor march without a *Scout*; he that wanteth either of these, exposes himself to surprize and the becoming a *prey* to the *diligence* and *laboriousness* of his *Adversary*. We have known many that have wasted goodly *patrimonies*, who have been handsomely *natur'd* and free from *vices* of any signal remark at all, for which we could give no other *Reason* but only a general *incuriousness* and neglect of timely *inspection* into their own affairs. Thus *Honorius* passed away his *Empire* to his Sister *Placidia*: And *Nero's* other vices were not more contributing to his *Ruin*, than his *supine neglect* when the *Legions* began to rise. The mounds of *Life* and *Virtue*, as well as those of *pastures*, will decay, 'tis but forbearing to repair them, that all the *Beasts* of the *field* may enter and *tear up* whatsoever is good in us, and *grows*. Certainly Religion teaches, to be *exact* and *curious*. The Law is such a *Rule* as every aberration from it, is an *eye-sore*. We see sometimes how small a *scruple* can disturb the minds fair *peace*. *Macarius* gave himself *penance* for but killing a *Gnat* in *Anger*: Like the *Jewish* touch of things *unclean*, the meanest *miscarriage* requires a *Purification*. Who does not therefore guard himself, neglects his greatest *Enemy*. Man is like a *Watch*; if evening and morning he be not wound up with *Prayer* and *Circumspection*, he either is unprofitable,

table, or false: He either goes not to direct, or serves to mislead. And as the slenderest hair, the least grain of sand, or the minutest Atom, makes it either a trouble, or deceit: so the least neglect does steal us into *improficiency* and offence: which degreecingly will weigh us down to extremity. If the *Instrument of Living* be not truly set, all that we play upon't will be harsh and out of tune. The *diapason* dies, where every string does not confer its part. Surely, without an union to God, we cannot be secure, or well. Can he be happy, that from happiness is divided? And God is so exact, so smooth, so straight, so perfectly perfect in all, that 'tis not possible for man to be join'd to him, unless proportionably he be so too. The smooth and rugged, never made good joint; the straight and crooked will never be brought to close: Unless our knots and excrescencies be taken off, and shot into directness, they hinder union, and thrust us off from Deity. No glew will hold us close, when we shall swell into unevenness, by the neglect of not plaining our selves into *Virtue* and *Piety*. Diligence alone is a good *Patrimony*, but neglect wasts a fair *Fortune*: one preserves and gathers, the other like *Death*, is the dissolution of all. The *Industrious Bee* by her sedulity in Summer, dwells in, and lives on *Honey* all the Winter. But, the *Drone* (which, according to *Pliny*, is an imperfect *Bee*, and begot in decay, when the *Bee* is watted and past labor,) is not only cast out, but beaten and punish'd.

XLVI,  
Of Injury.

**I**njury is properly the willing doing of *Injustice* to him that is unwilling to receive it. And 'tis as well by charging falsely, as detracting unduly. He that accuses me of the Ill I did not, and he that allows me not the good I have done: who puts stolen goods upon me, and who steals away what is truly mine, hath very little *Heraldry* to distinguish the wrong he does. Only, in the first he begins with *Murder*, and ends with *Theft*: In the latter, he begins with *Theft*, and ends with *Murder*. One bites before he barks; the other barks first, and bites afterwards. Certainly, all the mischief in the world proceeds either from the actings, or the apprehending of wrong, from men originally unjust, or ignorantly suspicious. Were *Right* and *Justice* preserv'd in exactness, *Earth* would be a *Heaven* to live in, and the life of *Men* would be like that of *Angels*, where *Majores sine elatione præsunt, & minores sine vitio subsunt*. *Felicity* would dwell with men, which now like *Astræa*, is fled from the *Region* of *Earth*. How many Attendances, how many Journeys, how much *Treasure* might be saved? No crowded throngs need fill our *Law-tribunals*; nor armed *Troops* ungraze our fruitful fields. Every *Injury* is a petty War, and a breach at least of a pair of God's grand *Commandments*; *Killing*, and *Stealing*. And though perhaps it may seem to prosper a little while, till the wheel of *Providence* walks it round; yet, doubtless, 'tis short-liv'd, and drags with it an *Infection*, that does taint the spirits, and confound the senses. *Injustos sequitur ultor à tergo Deus*. 'Tis one of God's peculiar Attributes, that he is the *Avenger of Wrong*.  
There

There are but two parts of a Christian man's life : To abstain from doing *wrong*, and to endeavour to do *good*. And though the first in a bad world, be a good *progress* in a Christian's voyage to *Heaven*; yet, it is in truth, but a dead and torpid *Virtue*. A negative *Piety*, that indeed, reaches not to the civility of *Neighborhood*. Neither the *Priest*, nor the *Levite* were *Neighbors* to him that fell among *Thieves*; yet, neither of them did him any *Injury*. And 'tis not unworthy our Observation, that of all Professions of men, it fell out, that it was a *Priest*, and a *Levite*, that were thus nothing concern'd with the *wounded's calamity*. They, that like *Bellows*, could inkindle the *fire* of *Charity* in others, had nothing in themselves, but a *sterile cooling breath*, derived from the common and transient *Air*. They, who to others seemed *flagrant* in their *tongues*, had *Ice* congealed in their *frozen hearts*: which need not put us to wonder, when we find their *practic zeal* fall many degrees below their *flaming harangues*. Though we are commanded to be *inoffensive*; yet, that is not all we are commanded unto. Things senseless and inanimate, forbear the doing *Injury*: but, the activeness in *good*; is that which promotes to *felicity*. *Eschew evil, and do good*, is but one conjunctive Precept. He is but the lesser part of his way, that forbears the doing *injury*: yet, even this is a mystery, that, but very few attain unto. Either we mis-apprehend it, or, blinded with belief of our own *perfections*, we slide over this, and yet pretend to be *pious*. But I can never think him *good*, that is but *temporally good* to himself. How can he have a *good conscience* either towards *God*, or towards *man*, that either *fraudulently*, or *violently* takes away what is another's *just propriety*, I am yet to understand. Some Callings are such, as 'tis hard to be *just*, and hold them. And we may observe our Saviour was so far from allowing not only *wrong*, but *force* even in Souldiers and Merchants, (who yet, if any, are dispensed with) that he binds up their Profession in such limits, as 'tis hardly possible to be a *Souldier*, and a *Christian*; we translate it, *Offer violence to no man*. And is not *Plunder* such, or *taking away* any thing that is another's? Which being never so clandestinely done, without either noise, or the owner's knowledge, under the covert of darkness, or the silence of the *grave*: yet, by the Law, 'tis taken to be acted *vi & armis*. If *force* can give a Title, all that I can catch and keep, is mine. If *Justice* and *Propriety* be not preserved, no man hath more than what we can keep by his own *craft*, or another's *courtesie*. It was *St. Austin* that started the question; *Remota Justitia, quid sunt Regna nisi magna Latrocinia?* Take *Justice* hence, and what are *Kingdoms* else, but fields of *War* and *Rapine*? But the word is properly, *Terrific no Man*; which intimates, they ought not to come so near taking away any man's *right*, as to put them into a *fear*. What *Law* and *Civil Right* does give a man just Title to, I ought not to *deprive* him of. They are *Beasts* and *Birds* of *prey*, or else *voracious fishes* in the wild *Ocean*, that live and batten on the *spoils* of others.

Man by all the *Laws* of *Creation*, *Policy*, and *Religion* is tied up, with his own fair *Industry* to live on what is *justly his*; and then he hath a promise of a *blessing* with it. But, he that *robs* and *ruffles* in his *Neighbor's* hold, hath no *protection* but his own frail arm, or else his *fraudulent head*; against which the *Prophet* hath pronounc'd a *woe*.

Even



Even a natural light will shew us the blackness of wrong, and then (what ever men pretend,) certainly, Religion shines but very dimly, where that can be digested and not seen. The Offices of the Orator will tell us; *Qui non defendit, nec obstitit si potest injuriæ, tam est in vitio quàm si Parentes, aut Patriam, aut Socios deserat.* He that does not hinder, or defend a wrong when 'tis in his power, is in the same rank of ill, with those that basely shall desert their Country, their Parents, or their near Associates. Surely, right-born Nature is nobler than a bastard Piety. He was not a Jew, but a Samaritan that parted with his Oyl and Wine, and left provision for his cure, that, in the fore-mentioned Parable, fell among Thieves, which we cannot think to be other, than the Jews, for he went but down the Hill from Jerusalem to Jericho, when he was set upon. They wound Religion to the inmost heart, that shew her to the world with such wild gashes, and adulterate spots, as are, the offering, or encouraging of wrong. The Pagan Tribune is to be preferr'd before some Christian Conventions, that have appear'd in the world.

Cn. Domitius, the Tribune, summon'd Prince Scaurus before the Peoples Tribunal, Scaurus his servant, hearing of it, repairs to Domitius, and informs him, that, if he wanted matter, he could furnish him with sufficient for his Lords Condemnation: For which the Noble Tribune well rewarded him; but 'twas by cropping off his Ears, sealing up his lips, and sending him so to his Lord. I think, it needs no Grand Inquest to find in what Region the Nobler Religion did dwell; whether with them that punish Treachery, Perfidiousness, and Homicide with smart and ignominy: or, such as draw it out with Oaths, invite it with preferments, and appoint to Slaves and Villains the rewards that are due to the only brave and honest. Doubtless, to a very Enemy, a Christian dares not offer wrong. Religion from above, is pure and peaceable; but wrong, is the fewel of war; and, by doing that, we help our Adversary, and war against our selves. We engage God on his party, and by our injustice disadvantage our cause: Nor may we do it, that good may come of it: Justice, needs not Injury to help it to a Victory. Tho in the way of Hostility the practice is far more common than commendable; yet, by just and gallant persons, it hath ever been disdain'd and abhorr'd. And those that have so contemned it, have for it by all succeeding times, been seated with such as have ascended to the highest Towers in the stately Palace of Fame. Themistocles advis'd to fire the Spartans Navy privately, as it lay in the Harbour. Aristides did confess it profitable; but, because he could not be satisfied, that it was just, or honorable; the project was decryed, and Themistocles enjoyn'd to desist. And when Alphonsus was offered by some, that they would entrap and cut off his Enemy, the Duke of Anjou: He protested, if they did any such thing, he would proceed against them, as he would against a pack of Parricides, declaring to all; That the War he undertook, consisted not of Fraud and Treachery, but, of Virtue, of Valour, and of noble Fortitude. He that can allow himself to do Injury, makes his favours to be suspected as snares. He is so far from being a Propitious Star, that the malevolence of Comets harbours in him. He is much distanc'd from doing good, that is not principled to forbear a wrong. He is next to Charity, that abstains from Injury: but he is at Oppressions threshold, that can dispense with it. Let no man think, he can purchase favour with ei-

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ther God or Men, by the formality or exteriours of Religion, if he lets himself loose unto injury. One unjust and unworthy action hurts not alone the man that does it: but, it transfers the scandal to the Religion he professes, which for his sake groans, and grows suspected, if not contemned. Of the two, my opinion is with Socrates, 'Tis better to suffer wrong, than do it. He may be good, that suffers it; he must be bad, that offers it. An Innocent may be killed; but, he that murders, cannot be innocent, either in present, or the sequel. For usually, the first commitment of a wrong, puts a man upon a thousand wrongs, perhaps, to maintain that one: And, 'tis more than probable, the sufferer will decline into wrong at last. Injury with injury is defended; and with committing greater, we are drawn to keep up the less. A lye begets a lye, till they come to generations. Who is once a Rebel, hardens his own heart, engageth his friends, oppresses his fellows, involves his relations, murders the loyal; and like a Torrent, lets in all that can tend to confusion. As the Powder once would have done the two Houses; so, he at once blows up both the Tables. By loosing from ground, he launches into the Sea that hath no bottom, being thereby enforced to the breach of the whole Decalogue, both in bulk and branches, by himself and his guilty Adherents.

## XLVII.

## Of Faith and good Works.

I Find not a greater seeming Contradiction in the whole Gospel, than that which relates to Faith and Works: The Apostle St. Paul argues high for Faith, and St. James as high for Works. One says Abraham and Rahab were justified by Faith. The other, that Abraham and Rahab were justified by Works. One says, By the works of the Law, shall no flesh living be justified. The other says, That ye see then how that by works a man is justified, and not by Faith only. Nay, St. Paul may seem to contradict himself, when in one place he says, The doers of the Law shall be justified. And in another, That we know a man is not justified by the works of the Law. And that no man is justified by the Law in the sight of God, it is evident. Surely, tho these seem to be Contradictions, yet rightly understood, they are not so. For, to leave the Niceties of those sharp disputes that are on either side; I look upon it as a Rule, That where the Scripture seems to run into Contrarieties, there certainly is a middle way between both, which we ought to seek out and follow; and that the extremes on either side are forbidden, and the Union and Inseparability of both are enjoined. I do therefore humbly conceive, That the insisting upon Justification by works, and in insisting upon Justification by Faith alone, might, with much more profit to the Church of God; be left to be so strenuously tugg'd for, by the differing Parties. It would more safely be evinced from these two seeming discrepancies, That no Man can be justified without degrees of both; and that to depend solely upon one is dangerous, for doubtless both are meant. And therefore when at one time the people came to our Saviour and asked him, What shall we do, That we might work the works of God? He answered, This is the work of God that ye believe on him whom he

he hath sent. Declaring thereby, *Faith* to be even the whole *work* of the *Evangelical Law*. And when the young man in the *Gospel* asked him at another time, what he should do to inherit *Eternal Life*? His answer to him was, *That he should keep the Commandments*. Neither of which are to be taken exclusively, but both *Commanded*: so, both to be equally *practised*. Works without *Faith*, are at best but *Arrows* shot at *Random*: No man can assure that they shall ever hit the mark. And for *Faith*, *St. James* tells us, that without *works* it is *dead*. And then, what is it that the *dead* can do? *Faith* indeed glorifies *God* in *private*, between *himself* and our *Souls*. 'Tis the *Monastic* part of *Religion*, which acts all within the *Cell* of our own bosoms. But *Works* glorify him before the *World* and *Men*. *Faith* without *Works* is but a *wither'd tree*, there wants both *leaves* and *fruit*. And *Works* without *Faith*, is one that hath no *Root* to give it sap and verdure. *Faith* is as the *meaning*, and *Works* are the *expression* of the *mind*. *Faith* is the *pin* that fastens the *Soul* to the *Chariot* of *Eternity*, while *Works* are as the *Harness* and the *Trappings* whereby it is drawn along, and without which all her operations else are useless. *Works* without *Faith* are like a *Salamander* without *Fire*, or a *Fish* without *Water*; The *Element* which they should live in, is not there: and tho there may seem to be some quick *Actions* of life and symptoms of *Agility*; Yet they are indeed but *fore-runners* of their end, and the very presages of *Death*. *Faith* again without *Works* is like a *Bird* without *wings*, who tho she may hop with her *Companions* here upon *Earth*, yet if she lives till the *Worlds* end, she'll hardly ever fly to *Heaven*, because she wants her *Feathers*. But when both are join'd together, then does the *soul* mount to the *Hill* of *eternal rest*. These conjoin'd can bravely raise her to her highest *Zenith*: and by a *Noble Elevation* fix her there for ever; taking away both the *will* that did betray her, and the *possibility* that might. The former without the latter, is self *cozenage*; the last, without the former, is mere *Hypocrisie*: together, the excellency of *Religion*. *Faith* is the *Rock*, while every good action is as a stone laid. One is the *Foundation*, the other is the *Structure*. The foundation without the walls is of *slender value*: The building without the *Basis* cannot stand. They are so inseparable, as their conjunction makes them good: whosoever does believe in *God aright*, believes him to be a *Rewarder* of good, a *God* that requires what is *just* and *equal*, that loves to magnify himself in his mercy, in his doing good to his *Creatures*, and in his *infinite* and *unbounded Beneficence*; and that he is a punisher of evil, a detester of *Injustice*, yet one that delights not in afflicting to their *Torment* the works of his hands. Therefore such as would persuade us these believe, and practise the *Contrary* of these; these Christians are of such a *New Edition* as nothing of them can be found in *Scripture* or *Antiquity*. They are but *infidel-Christians*, whose *Faith* and *Works* are at war against each other. *Faith* that is right, can no more forbear good works, than can the *Sun* to shed abroad his *glorious beams*; or a *Body* of perfumes to disperse a *grateful Odour*: *Works* may be without *Faith*, they may rise from other ends, and 'tis no news to see *Hypocrisie* decking her self with *fringes* and *purls* of the truest *Religion*. But *Faith* will not be satisfied, if she have not *Works* attending her. A *Solifidean-Christian* is a *Nullifidean-Pagan*, and confutes



his *tongue* with his *hand*. I will first labour for a good *Foundation*, saving *Faith*: And equally will I seek for *strong Walls*, good *Works*. For as man judgeth the *House* by the *Edifice* more than by the *Foundation*: so not according to his *Faith*, but according to his *Works*, shall God judge man: Nor is it unworthy of our *Observation*, That when *S James* parallels *Faith* and *Works* to the *Body* and *Soul*; He compares *Faith* but to the *Body*, while *Works* he likens to the *Soul*, that gives it *motion*, *life*, and *animation*. I shall forbear to make the *Inference*, but leave it to the *Reader's* *sober Consideration*. See *James* ii. 26.

## XLVIII.

*Of the danger of a fruitless Hearer.*

Though *Preaching* in it's elocutive part be but the *conception* of *Man*, and differs as the *gifts* and *abilities* of men give it lustre or depression; and many *Hearers* for their knowledge are able to *instruct* their *Teachers*: Yet, as it puts us in mind of our duties, that may perhaps be out of our *thoughts*; and as it is the *Ordinance* of God, and may quicken and enliven our *Conversation*, we owe it both our *Reverence* and *Attention*. And though we may think our *education* and *parts* have set us in a higher form than it hath done him that does ascend the *Pulpit*; yet without a *derogation* to our own *Endowments* (as in other *Arts* so in that of *Divinity*) we may well conceive, He that makes it his *trade* and *calling* should better understand it, and is likely to be more perfect in it, than he that hath *inspection* therein but by the *by* and *obviously*. *Arts*, perfect are by *exercise* and *industry*. As man is born a *Child*, and does by *tendence* and *improving* time, creep ut to *full Maturity*; So *Arts* at first are *infant-things*, till *fill'd*, and *garnish'd*, they burnish out in *perfection*. Even in matter of fact; they have *easier* and *nearer* ways to do things, who with *assiduity* and *practice* are still *intent* upon them; than can by those be thought on, that are *strangers* to the *profession*. And these *Considerations* may certainly content us to *hear* sometimes the meaner-parted *preach*. The *Apostle* allows it the foolishness of *preaching*, yet it was the way that *peopled* all the world with *Christianity*. It bruised the *staunch Philosopher*, and brought the *wilful Pagan* off from all his *Idols*. It topp'd the *soaring Eagle* with the *Cross*, and bowed the *lofty Conquerour* to his *knee* and *Tears*. And, what know we but sometimes our *Corruptions* may be let out by a poor *brass pin*, as well as by the *dextrous hand* that guides a *silver Launcet*? He that is our *spiritual Physician* is not confin'd to any certain instrument that he will use to *cure* us with. And if we out of *Copper*, *Lead*, or *Pewter-preaching*, can extract pure *Gold*, I take 'tis no *impeachment* to our *wise Philosophy*. Surely they are not right, that because they cannot hear such as they would, will therefore come at *none*. I will hear a good one, if I can; but rather hear an *easier* one than not to hear at all. He abandons his cure, that refuses to come at his *Chirurgeon*.

That *Cloth* can never be *White* that lies where *dews* do never fall upon it. I observe those that leave the *Church-assemblies* (so they be not *Heretical*) do grow at last to leave *Religion* too. The *Righteous man*, by the *unwise actions* of others, does grow *niser*. Even out of *weakness*

*weakness* he can gather *strength*. Now the great *King* of *Heaven* entertains not *fools* for his followers: If they be not *wise* before they *come*, yet they are *wise* in *coming*; and then, for that he makes them so for ever after. 'Tis a *prerogative* belongs to his *Servants*; those that pay him their *obedience*, he does reward with *Wisdom* and *Understanding*. It was by keeping his *Commandments* that *David's wisdom* did exceed his *Teachers*. He that hath *wisdom* to be truly *Religious*, cannot be condemned a *Fool*. Every precept of *Christianity*, is a *Maxim* of profoundest *prudence*. 'Tis the *Gospels work* to reduce man to the *principles* of his first *Creation*; that is, to be both *good* and *wise*. Our *Ancestors* it seems were clear of this *Opinion*. He that was *pious* and *just* was reckoned a *righteous man*. *Godliness* and *Integrity* was call'd and counted *Righteousness*. And in their old *Saxon English*, *Righteous* was *Rightwise*, and *Righteousness* was originally *Rightwiseness*. 'Tis the *fear of God* that is the *beginning of Wisdom*: And all that seek it have a *good understanding*. It is to be presum'd, the *Merchant* that sold all to buy the *Pearl*, was as well *Wise* as *Rich*. Those therefore that withdraw from the *means* altogether, (which, in *ordinary*, is *preaching*) or are long *livers* under it *unprofitably*, by degrees grow *strangers* to it, and *dislike* it. 'Tis an *Aphorism* in *Physic*, That they who in the *beginning of diseases* eat much and *mend* not, fall at last to a *general loathing of Food*. The *Moral* is as true in *Divinity*. He that hath a *sick Conscience* and lives a *Hearer* under a *fruitful Ministry*, if he grows not *sound*, he will learn to *despise the Word*. When *food* converts not into *Nourishment*, 'twill not be long before the *Body languisheth*. Blessings neglected in the *Van* do troop in curses in the *Rear* and *sequel*; but, when contemned, *Vengeance*. Who neglects the *good* he may *have*, shall find the *evil* that he would *avoid*. Justly he sits in *darkness*, that would not light his *Taper* when the *Fire* burn'd clearly. *Offers of Mercy* slighted, prepare the way for *Judgments*. We deeper charge our selves. Yet are we more *unable* of clearing our *accounts*. He that needs *Counsel* and will not deign to lend a *listening ear*, destines himself to *misery*, and is the *willing Author* of his own *sad woe*. Continue at a *stay* we cannot: *Corruption* neither mends it self, nor leaves to be so till it bring *destruction*. The *fire* followed *Lots* neglected *preaching*. *Capernaums* fate was heavier for her *Miracles*. Desperate is his estate, that hates the thing should help him. If ever you see a *drowning man* refuse *help*, conclude him a *wilful Murderer*. When God offers more than he's oblig'd, to we ought by all the ways we can to meet so *glorious Mercies*. To the burying of such *Treasure*, there belongs a *Curse*; To their *mispending*, *Punishment* and *Confusion*.

XLIX.

Of Solitariness and Companionship.

THE *Bat* and the *Owl* are both *Recluses*: Yet they are not counted in the *Number* of the *wisest Birds*. Retirement from the world is *propereft* when it is in a *Tempest*: but if it shall be in our power to *allay* it, we ought even then to *immerse* our *private* in the *public safety*. He may indeed be *wise* to himself, that can sleep away a *storm* in a *Cabbin*

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*Cabbin.* 'Tis a kind of honest cheating of an Agues fit, by Repose. Most men will desire to be housed when Lightning and Thunder fly and rowl abroad. Otherwise, for a man to turn shell-fish and crawl but in his dark house, shews him but a dull and earthy thing. They are Beasts of Rapine, or of extreme timidity, that hide themselves in Dens, and lurk out day in Thickets. Whereas those that are Creatures of service are tame, sociable, and do not fly from Company: I deny not but a man may be good in Retirement; especially when the World so swarms with Vice. One would not travel but upon Necessity, when he must be either wetted with the rain of slander, or batter'd with the hail of Injury. It were too great uncharitableness to condemn in general all the Monastics that have cloyster'd up themselves from the World: Nor indeed are they purely to be reckon'd among such as are shut out from Commerce: They are not alone that have Books and Company within their own Walls. He is properly and pittedly to be counted alone that is illiterate, and unactively lives hamletted in some untravelled village of the duller Country. Yet we see in the general election of men, a Companionable Life is prefer'd before those Cells that give them ease and leisure. It is not one of millions that habits himself for a Monk out of choice and natural liking; and if we look at those that do it, upon an easie scrutiny, we shall find 'tis not so much Election, that hath bowed them against the grain they grew to: Either want or vexation, crosses or contingencies, send them unto places Nature never meant them born unto. The Soul of Man is as well Active, as Contemplative. The Divine Nature rests not only in the speculation of his great Creations: But is ever busie in preserving, in ordering, in governing and disposing by providence the various and infinite Affairs of the World. For man to give himself to ease and useless leisure, is to contract a rust by lying still. To be becalm'd is worse, than sometimes tossing with a stirring gale. Certainly, an operative rest is acceptable to a mans self and others: But, an ineffectual laziness is the seminary both of Vice and Infamy: It clouds the metal'd mind, it mists the wit, and choaks up all the Senses: and, at last, transmits a man to the darkness and oblivion of the grave. When Domitian was alone, he catch'd but Flies. But, of Augustus (a wise and prudent Prince) we have it recorded that he slept but little, and was so far from loving to be alone, that he had alternate watches to discourse him in the night when he waked. Was not Scipio more glorious, fighting in Africa, than Servilius Vacia sleeping in his noiseless Country? Certainly, the Inculture of the World would perish it into a Wilderness, should not the activeness of Commerce make it an universal City. Solitude indeed may keep a mind in temper, as not being tempted with the frequencies of Vice, or, the splendour of Wealth and Greatness. And 'tis true, the with-drawn from society, may have more leisure to study Virtue, and to think on Heaven. But, when Man shall be over-swayed by the pondure of his own corruptions, may not time administer thoughts that are evil, as soon as those that be good? The caution sure was seasonable, that Cleanthes gave to him, that he found alone, and talking to himself: Take heed (says he) you speak not with an evil man. No man hath commended Timon, for that he hated company. He may laugh alone, and that, because he is alone: But, it hath not so pleas'd others, as that they have approv'd on't. And having



having at his death left his own mad Epitaph, you will not think him mended by his *solitude*.

*Hic sum post vitam miseramque inopemque sepultus :  
Nomen non queras ; Dii, Lector, te male perdant.*

*Life* wretched, poor: this *Earth* doth now surround me.

Ne're ask my *Name* : Reader, the *Gods* confound thee.

There is this to be said against *solitude* ; *Temptations* may approach more freely to him that is *alone*, and he that thus is *tempted*, may more freely *sin*. He hath not the benefit of a *companion* that may give him *check*, or by his *presence* loose him from off the *hook* he hangs upon. Whereas in *company*, if a man will do *good*, he shall be *incurag'd* ; if *bad*, he may be *hindred*. We are not sure the *Serpent* had prevail'd upon *Eve*, if he had not catch'd her *alone*, and stragling from her *Husband*. A man had need be a great master of his *affections*, that will live *sequestred* from the *world* and *company*. Neither *Fools* nor *Mad men* are ever to be left to themselves. And albeit, a man may upon *retiredness* make good use of his *leisure* : yet, surely, those that being *abroad* communicate a *general good*, do purchase to themselves a nobler *Palm*, than can grow up out of *private recess*. If a man be *good*, he ought not to *obscure* himself. The world hath a share in him, as well as he in himself. He robs his *Friends* and *Country*, that, being of *use* to both, doth *steal* himself out of the *world*. And if he be *bad*, he will hardly *mend* by being *alone*. The *Mastiff* grows more *fierce* by being *shut up*, or *tyed* ; and *Horses* grow more *wild* by their not seeing *company* : That *Actor* hath too much *trouble*, that is never off the *Stage* ; and he's as little *acceptable*, that does never quit the *Tiring-room*. But he that can help, when need requires, in the *Senate*, or the *Field* ; and, when he hath *leisure*, can make a happy *use* on't, and give himself *employment* to his *benefit* ; hath doubtless, the greatest pleasure, and husbands his *life* to the best of *uses*. For, by being *abroad*, he suffers others to *reap* the advantage of his *parts* and *piety* : And, by looking sometimes *inward*, he enjoys himself with *ease* and *contentment*.

L.

Of the use of Pleasure.

WHO admires not the wisdom of *Demosthenes*, in the answer he returned to the *Corinthian Lais* : *Pœnitere tanti non emo*, He would not buy *Repentance* at so dear a rate ? Surely, *Pleasure* is lawful, and God at first did ordain it for use : and if we take it as it was at first provided for us, we take it without a *sting*. But, when in the measure or the manner we *exceed*, we pollute the *purser stream* ; or else, like *Beasts* in *heat*, we drink to our *destruction* ; and the best we can expect, is, either to be *sick*, or *vomit*. And if it be but *vomiting*, which like *Repentance* ; brings it up again, even that is a sickness too. All our *dishonest actions* are but *earnests* laid down for *grief*. *Vice* is an infallible fore-runner of *wretchedness* : on the best conditions it brings *repentance* ; but, without *repentance*, torment and *repentance* too. I like those *pleasures* well, that are on all sides *legitimated* by the bounty of *Heaven* : after which no private gripe, nor fancied *Goblin* comes to upbraid my sense

sense for using them : But, such as may with equal pleasure be again dream'd over, and not disturb my sleep. This is to take off the parchings of the *Summer Sun*, by bathing in a pure and *Cristal Fountain*. But, he that plunges himself in a puddle, does but ingage himself to an *after-washing* to get his filth away : And, who would feast with that, which he knows will make him sick if he eats it ? Unlawful pleasures, tho they be a differing *Pass-over* from that which *Moses* instituted, yet, they never can be eaten without *sower herbs* attending them. Like the worser sort of *Mushromes*, tho from the *Sulphur* of an *Earthy mind*, they shut up in a night, and look both white and fair to the eye ; yet, give them what gust you can, there will still a *venemous quality* stay with them, to be rid of which, if you but taste, you must either purge, or be poisoned. Certainly, the counsel of the *Preacher* is the best rule for all the pleasures we enjoy in this life, *Eccles. xi. 6. Rejoyce, O young man in thy youth, and let thy heart chear thee in the days of youth, and walk in the ways of thine heart, and in the sight of thine eyes : But, know that for all these things, God will bring thee to judgment.* Which by some, I find to be taken for serious, and not an Irony, as most do interpret it : And, I hope, I shall not offend, if I incline to their opinion that so think it, and for which I shall presume to give my reasons.

First, it suits with several places before in the same Book. *Chap. ii. 10.* when *Solomon* had given himself a latitude in his desires : he tells us, *His heart rejoyced in all his labours, and it was his portion ;* nor do we find his youth reprehended for them, his failing being rather in his age, than it. And in the 24. verse of the same Chapter, he says, *There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour ;* and this he saw, that it was from the hand of God. *Chap. iii. 22. He perceives that there is nothing better, than that a man should rejoyce in his own works, for that is his portion.* *Chap. v. 18.* he repeats it with a remark, *Behold that which I have seen, It is good and comely for one to eat, and to drink, and to enjoy the good of all his labour, that he taketh under the Sun all the days of his life which God giveth him : for it is his portion.* And in *Chap. ix. 9.* He exhorts again to joyful living : and the reason that he gives for it, is, *Because it is his portion in this life :* So that, one place expounding another, and being alike, either all may be thought Ironical, or none. The former places I find not so interpreted by any, and this by some, otherwise, that is, to be serious ; as if he should say, *Rejoyce and chear thy self in all that God gives thee for pleasure ;* but yet do it with that moderation, with that prudence, and that warrantableness, that thou mayst be able to give an account to thy God, that in bounty hath given them to thee, whensoever thou shalt be called to judgment, as doubtless, thou shalt be for all that passes thy hand. Suitable to this, *Lorinus*, that cites the several Interpretations of this place, says, *Vel amara Ironia contra voluptuosum, vel est mitius consilium. Sic hilarè fruatur presentibus bonis, ut meminerit reddende rationis Deo.* Either a *Sarcasmus* against the voluptuous ; or else, 'tis a milder counsel, That we so enjoy the present good, that we may remember to give account to God for using it. That we should laxe our selves in all the corrupt and mistaken pleasures of life, was never licensed by any of the wiser Heathen. Pleasure that impairs our abilities, that brings detriment, or sorrow afterward, was laughed at by *Epicurus*

*Epicurus* himself: but a lawful *pleasure*, lawfully used, doubtless, is an Emanation of the *goodness* of the *Deity* to Man.

A second Reason I take to be this; the whole Book of *Ecclesiastes*, is a serious Tract, a kind of Penitential Descant and Judgment given of all that does belong to Man, a sober Collection of what his Wisdom had observed from all those various paths of worldly affairs, that he had trod, in the course of his life. And in the whole stream, I find not any thing that bears the aspect of being light and Ironical: Some will have it *Solomon's Repentance*; and argument the writing of it, to be the proof of his *Salvation*, as if, being darkened with smoke and blackness, while he wandered and tumbled in *pleasure*, he now, by the light of *Divine Grace*, saw through those clouds did before enwrap him, and wind him off from that great *Wisdom* that at first was given him. And sure, if this Text be Ironical, it differs from the scope of all the Text beside, there being not one place more, that I find to be commented with the like sense.

A third Reason is, that God would never have instigated the appetite of *pleasure*, and the faculties of enjoying it, so strongly in the composition of Man, if he had not meant, that in *decency* he should make use of them: Most *natural actions* in themselves, are not *unlawful*, but as they are circumscrib'd and hedg'd about by circumstance. The Apostle says, *All things were lawful for him, but all things were not expedient*: That is, *all things* that in themselves were purely as *natural acts*, and were merely *Adiaphora*, indifferent, neither *good* nor *bad* in themselves, but as they were attended by other adventitious, that fall in with their use. These in themselves were *lawful*, but being chased about, and pounc'd with the setting off, and powderings of *sin* they are not *expedient* for him. And this he seems to explain in the last part of the verse, *1 Cor. vi. 12. All things are lawful for me; but, I will not be brought under the power of any*; that is, all the acts of men as natural, are *lawful* for me to do: But, seeing there is so much corruption adhering to their use, by my exceeding the measure, mistaking the manner, misplacing, or mis-timing them (in any of which, if I err the least, I come under the guilt and bondage of them:) Therefore, tho' they be *lawful for me* in themselves: yet, I hold them, if circumstanc'd amiss, not to be *expedient for me*; nor will I put my self under the power of any; that is, to be *condemned for them*, when I shall be called to account for *using* them. 'Tis neither a *sin*, to be honestly *rich*; nor a *vice*, chastly to enjoy the *Rites of Marriage*. *Unlicensed pleasures*, are those that leave a *smart*. The *drinking water* sometimes is a *Julip*; but to take it in a *Feaver*, is *destructive*.

A fourth Reason is, from the several varieties of *delight* and *complacency*, which God created in the World: which surely, he would not have done; if it wholly had been *unlawful* for man to *use* them. All the several *tastes* of food, were meant to *please the palate*, as well as merely to *content our hunger*. Of all the *Fruits* and *beauties* plac'd in *Paradise*, there was but one *Tree* only that was then *forbidden* him. If God had not intended *delight*, as well as bare *supply*; sure, one kind only, might in every sense, have terminated *appetite*.

I conceive therefore, I shall not be far from Truth, if I think with *Solomon*, for man to enjoy himself in those *felicities* of *mind* and *body*, (which God out of his Immense Liberality hath given him,) be his *portion*. Only we ought so to *use* them, as we may not be *enthralled* in



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their *guilt*; but, may be able to acquit our selves upon *account* for *using* them. Though questionless, if *Solomon*, who had a particular spirit, and a far larger measure of Wisdom given him, than we can e'er pretend to, or promise to our selves, could not escape being foyled by them; we ought much more to beware in their use. A wise man will not venture on that for a little present *pleasure*, which must involve him into *future danger*; no way compensable by the short *delight* he takes. Whatever we do, we ought before we act, to exanimate the sequel: If that be clear, the present enjoyment will be *ease* and *content*. But, to rush inconsiderately upon *pleasure*, that must end in *sadness*, suits not with the prudence we ought to be indued withal. 'Tis a folly of a bigger bulk than ordinary, that makes a man over-rate his *pleasure*, and under-value his *vexation*. They are Beasts, that will be catch'd in a *snare* by their *appetite*. I will endeavor to be content, to *want* that *willingly*, which I cannot enjoy without a future *distaste*.

## LI.

## Of Libelling.

IT seems *Vice* is so naturally hated of all, that every man's finger itches to be giving of it a *blow*. So tho' they be tied up by *Fear*, by *Power*, and *Reflections* upon their own particular *Interest*, while the offender keeps in *Command*, and hath the *Faces* at his dispose; yet, as soon as ever he is uncoller'd from these chains, or the latter be laid by, and the hand of *protection* taken off: As at a *Fox* that is coursed through a street, every thing that can but *bark*, will be opening upon him: And tho' they never lost a *Lamb* themselves, or had a Feather of their *Poultry* ruffled, yet, like whelps set on by the *bawling* of others, they are as fierce against them, as if their *Families* had been ruin'd by them: when, it may be, all that they charge him with, is, that he hath *merited* more than others; or, out of duty hath become the *skreen* for keeping off the *vulgar heats* from scorching of his *Prince* or *Patron*. Indeed 'tis hard in changes to escape the *flying Pasquil*. And 'tis as hard to avoid a *change*. For the *Humors* of men are *variable*; and *Displeasure* as often rises out of *Fancy*, as upon *just cause*. And tho' a man by all the *Innocence*, he can *muster* up in his whole Life, cannot promise himself to be ever out of the *reach* of this *winged Dragon*: Yet, there is no doubt, but a *prudent integrity* is the readiest way to it. *Virtue* does but rarely bear those *stroaks* that are due to the back of *Vice*. The *Furies* seldom lash but *guilty souls*. For the most part, they are *dunghils* where these *Scarabees* do both *breed* and *light*. An infamous life makes work for a *gauling pen*. Yea, a *Libeller*, is but the *beadle* of *Fame*; or the iron that brands him for his *Vice* and *Roguery*: and tho' he writes *Truth*, he hath but an *Executioner's office*, and after the man is *condemned*, is but the *Hangman's hook* to drag him to the *Gemonia*. *Libels* are usually composed of the *deepest*, and the *bluest* gall; being like fire pent, when they get a vent, they break forth far more eagerly, than being *registred* by the *pen* and *print*, like strokes in *Oil*, they hardly are walst off, with the *greatest* and most painful *rubbing* you can use. Like the *French Punaise*, if you let them live, they *sting*; if you kill them, yet they *stink*.

*stink*. You may heal the *sore*, but not the *scar*: And tho' perhaps there may be *wit* in some of them, yet is that put off with so much *Spleen* and *Cowardize*, that duly examin'd, they *over-shadow* all the *shine* that's in them. The *wiser Governments* have ever been *severe* against them. *Ulpian* tells us of a Law, that makes the Person convict of *libelling* to be *Intestabilis*; that is, he shall neither be capable of making a *Will* himself, or of being witness of any made by others. And *Tacitus* relates, that *libelling* (by *Augustus*) was brought within the compass of the Law against *Treason*. Certainly, 'tis an ungenerous thing, to publish that to *all*, that we dare not own to *any*: 'Tis an *unnoble Cowardice*, that strikes a man in the *dark*, and like a *Serpent* bites him by the *heel*, and then glides into his *hole*, for want of *courage* to abet his *action*: Be it true or false, no man gets a reputation by composing a *Libel*; for it tends to *disgrace*, enkindles *malice*, ushers in *revenge*, and discloseth *spleen*. The most generous, I observe, are the least concerned at them. Why should any man keep himself awake, that he may hear these *Night-Birds* call? It is not for a wife man to be troubled at that, which no body living will own. A *Libel*, is *Filius Populi*, that having no certain *Father*, ought not to inherit *belief*. As 'tis hard to find any man free from all that may merit *reproof*, so 'tis as easie in the best, to find something that we may *reprehend*. Yet, sure I am, *Charity* will rather abate the *score*, than inflame the *reckoning*. He that *Libels*, transgresses against the common rule of *Morality* and *Religion*: he does not *do*, as he would be *done* by. We ought rather to bemoan the *unfortunate*, than unworthily to *insult* against him, that is not now in a *condition* for his own *vindication*. 'Tis a disposition quite *unchristian*, that we shew in such *bad actions*, being wholly contrary to that intermutual *amity* and *friendliness* that should be in the *world*. We rejoyce in others *crosses*, as if they were  *blessings* to us. And 'tis all one, as if we were so preposterous, as to be *dancing* and *frollick* at *Funerals*. If men were *heavenly*, they would be enkindled with a warming fire of *love* and *charity* to condole *disasters*, or *offences*, if but *human*; yet *Nature*, never meant to *Man* a mind so cruel, as to add *weight* to an *overcharged beam*. He that falls into a *publick disgrace*, hath enough to *bear* of his own, there will be no need of another's *hand* to *load* him. To *envenom* a Name by *Libels*, that already is openly *tainted*, is to add *stripes* with an *Iron-rod*, to him who before is *broke*, or *fled* with *whipping*: and is sure, in a mind well temper'd, look'd upon with *disdain* and *abhorrency*.

## LII.

## Of Apparel.

Though we heard not of it, till *sin* sent *man* to seek for't: yet since it is a *covering* for *shame*, there is something of decency in it, it being begot like *good Laws* out of *evil* and *corrupted Manners*; and surely, rightly consider'd, we thereby do declare our *guilt*, and the slender *esteem* that is to be set upon us, when we chuse rather to appear in the *spoils* and *excretions* of other inferior *creatures*, than to shew our limbs and parts as *Nature* hath bestow'd and furnisht them. It may, indeed, be thought a *modesty* in *Nature*, to cover those excrementive parts, which,

left uncover'd, perhaps might offer offence. In *Birds*, they are wholly conceal'd by their *feathers*; in *Beasts*, by the *tail* they are produced with. 'Tis generally suppos'd, if *Adam* had not *falln*, he had had no need of *Garments*: his *Innocence* was his *clothing*; and for covering of his *shame*, he then, indeed, had needed none. But, why *man* (indued with so many *Prerogatives*, above all other *Creatures*) should be expos'd to more *inconveniences* than any that were else in the world; either we must think him *worse* provided for by his *Maker*, or else, that *Paradise* should have ever been in such a *Celestial serenity*, that there would have been no need of any thing to defend him against the hard and sharp, the heat and cold of the *Air* and changing *Season*. It is not probable, when all *Creatures* else have either *Shells*, *Scales*, *Hair*, *Wool*, or *Fur*, or some kind or other of *Natural Tegument* to guard them against outward *injuries*, that *Man* alone without a *fence* should be expos'd *naked* to all those *adventitious assaults* that are incident, to gall and vex such *weakness*. As it is my belief, that *Man* was created *mortal* before he *finned*; so, I could incline to believe, he might have come to *Garments*, altho' he had not *falln*. It's true, it was after his *fall*, but before he was turn'd out of *Paradise*, that he made himself his *Fig-leaf Circumplexion*: which, being rough and fretting, was but a kind of gentler *Curricomb*. And whether lighted on by accident, as next and readiest; or, taken for a present necessity, not knowing better; or, design'd so out of choice, as a *Hair-shirt* to penance him for his *folly* in *offending*, I shall not dispute: but, surely, God himself saw that so *uneasie* and *unsuiting*. that out of pity to his *creature*, he put him into *pelts*, a gentler, easie, more soft and pliable, more durable, more warm, and more defensive *clothing* than that his own *wretchedness* had lighted on. *Lucretius* would have us think, it was after some tract of time, that he arrived at his *clothing* in *skins*: but the *Text* is a testimony against him. Tho' it may be from *Adam's* *hiding* himself among the *Trees* of the *Garden*, he might be glimps'd to relate, as we find in the Poem of his 5. *Epicuri*.

*Necdum res igni scibant tractare, neque uti  
Pellibus, & spoliis corpus vestire ferarum;  
Sed nemora, atque cavos montes, sylvasque colebant,  
Et frutices inter condebant squalida membra,  
Verbera ventorum vitare, imbresque coacti.*

When first men knew not how to work with *Fire*,  
Nor in *Beasts* skins, or *spoils* themselves t' attire;  
For *Woods* and *Groves*, and hollow *Rocks* th' inquire,  
And forc'd 'mong *leaves*, their *sluttish limbs* they 'stow,  
T' avoid the *rain*, and *raging winds* that blow.

Certain it is; *Man's* own invention, went but to the *Fig-tree-leaves*: perhaps, his fresh born *ignorance* could not on the suddain find out other: Or, having found so sad an effect of transgressing one *Command*, he durst not presently rush upon the violation of another. His limit for diet was, to *Fruits* and *Herbs*. Not being commission'd to feed on *Flesh*, he could not come at the *skin*, till his compassionate *Maker* licens'd him to kill the *carcase* for the *case* alone. For, we do not find in the *Text*, that he had any Commission to eat *flesh*, till after the World had been wash'd with the *Flood*. But, to wear *Apparel*, we find it natural; there being no *Nation*, or *People*, so deeply savage, but that their *verenda*



at least, have been shaded by them. Nor can in reason, the greatest Critick complain of Providence, for sending man naked into the world: For, seeing he was Lord of all, and had wit to make use of all, there was no need of inducing him clothed upon the Stage of the world, as other creatures, who had no ability to help themselves, beyond those Veils that Primitive Nature gave them. The Universe to Man, was a larger furnisht shop; every fit material was his stuff and trimming, produc'd and laid before him for his Garment. He was only left to be his own poor Taylor, to make them up and dress himself as he thought most convenient: And therefore, Fashion, which is left at liberty; among wise men is not to be tax'd, unless it be inconvenient, or ridiculous. Every man's palate may as well be confin'd to one kind of Cookery, as his fancy pegg'd up to one kind of fashion. It is not only lawful for a man to vary, but even to please himself in that variety, since in it self one is as lawful as the other; a little skirt is as legitimate as a great one; and comparatively, as color, one is not worse than another. The Athenian Magistrate reproved Crates, for wearing a fine linen Garment, who to justify himself, told him, he could shew him that great Philosopher Theophrastus clothed in the same; and to prove it, carries him to the Barbers, where Theophrastus sat to be trimm'd with the like cloth cast about him: Now (says he) you see how impertinently scrupulous you are; for, were it ill in it self, it were not in shops to be used. The sober Scipio was statued in the Capitol in an Exotic Habit: And Sylla being Emperor, confin'd not always to the Roman Gravity. We read how God himself commanded his High-Priests Garments, that they should be glorious and beautiful, not only rich in stuff, and curious in workmanship, but orient in colours, and refulgent with Jewels. And whether by this, it were learned from the Jews, or was naturally seeded among the Heathen, sure it is, their Priests and Flamens were more resplendent in their robes, than others of a larger sense; which may lesson us to this, that even to Heaven it self, good clothes are not displeasing. We find not fault with the Peacock's shining train, though other Birds be not so gay as he. As a Saddle and Trappings to a Horse, is Apparel to Man; though a badge of servitude, yet withal an Ornament: And as a poor one disgraces a well-shap'd Courser, so a rich one is suteable to the Beast that is stately and handsome. Nevertheless, in Apparel, especially, for constant use, the Positive is the best degree: Good is better than the Best. He is not right, that is in them either poor or gaudy; the one argues sordidness, singularity or avarice; the other, pride and levity: yet, as the world is, a man loses not by being rather above his rank, than under it. It is as old as St. James, that a gold Ring and sumptuous Apparel had more respect, than the man that was meanly arrayed. If we be to set a Jewel, we give it the best advantage we can think on; and the richer 'tis, the more care we take to grace it in the lustre. Tho' Virtue be a Diamond so precious, that 'tis richest when plain set; yet, we think not either the cut, or the water, can make it sparkle too much. Certainly, it is necessarily convenient, that upon occasion, we be sometimes braver than ordinary; at great Solemnities, upon approach to Persons of extraordinary Honor, upon causes of common Rejoycings, and Festivities. Socrates himself, when he went to a Feast, was content to be smug'd up and essenc'd in his Pantophles: And  
being

CENT. II.

being demanded, how he came to be so *fine*? His answer was, *Ut Pulcher eam ad Pulchrum*; that he might appear *handsome* to those that were so. Though *Joseph* were sent for in *hast* out of *Prison*, so as the Text says, he was forced to run; yet he *shav'd himself*, and *changed his raiment*, before he would appear before *Pharaoh*. It is an incongruity to mingle *Rags* and *Silk*. Though all be *Pearls*, we match not *round* and *orient*, with those that are *discolour'd* and *uneven*. A man ought in his *cloaths* to conform something to those that he *converses* with; to the *custom* of the *Nation*, and the *fashion* that is decent and general, to the *occasion*, and his own *condition*: For, that is best, that best suits with ones *Calling*, and that *rank* he lives in. And seeing all men are not *Oedipusses* to read the riddle of another man's *inside*, and most men judge by *Apparencies*; it behoves a man to barter for a good esteem even from his *clothes* and *outside*. We guess the goodnels of the *pasture* by the *mantle* that we see it wears. The *bellic Caesar*, as *Suetonius* tells us, was noted for singularity in his *Apparel*, and did not content himself without adding something to his *Senators Purple Robe*. If there were not a *Decorum* and a *Latitude* according to mens ranks and qualities, what use would be of *silk* and softer *Rayment*? In vain had *Tyrian Seas* their greedy *purples bred*. The *Assyrian worm* should waste her self in vain. The costly *fur*, the finer *flax*, would all let go their values, and instead of *benefit* become a *Burthen* to the full-stor'd *World*. *Attalic Garments* have their proper use. The *Pontic Bever* and *Calabrian Wool*, the brighter *Ermine* and the darker *Sables*, find justly wearers whom they well become. Yet in *Apparel*, a manly carelessness is beyond a *feminine Art*; too great a *tricking* tells the *World* we dwell too much on *outsides*. There are three good uses we may lawfully make of *Apparel*, to hide *shame*, to preserve from *cold*, and to adorn the *body*; the worst task we can put it to, is to engender *Pride*; when we think the *Log* is precious, because the bark is *Aromatic* and *persum'd*. When *Demonax* saw the Fool in *fine Apparel*, and by reason thereof to wear as well as it an outward *insolence*, he hearks him in the Ear with this; that *fine-wrought Wool* that you (*Sir*) are so proud of, was worn by a *Beast* before 'twas worn by you: And yet that *Beast* doth still a *Beast* continue. I do not see in the general but that the Man becomes the *Apparel* rather than the *Apparel* the Man; for some are of so homely a *garb*, that no clothing can hide them from the Fool or Clown: While others give a grace to any thing is cast upon them. And that may settle us in this *Resolution*, that comely *Apparel* is better far than either *costly* or *conceited*. He that is *phantastick* in his clothes hangs them on as a *Sign* to tell the *World* that a *Puppet* dwells within. When *Caligula's pride* and *folly* rendred him so *ridiculous*, that he would cry up himself to be sometimes *Jupiter*, sometimes *Juno*, other while *Diana*, often *Venus*; and so change his *Habit* futable to those various shapes the *fabling Poets* had bestowed upon those *foppish Deities*; *Dion* had his Note upon him, *Quidvis potius quam homo videri cupiens*; He had rather seem any thing than what he was or should be, a man. He that will be singular in his *Apparel* had need have something superlative to balance that affectation. As *Elias*, *John the Baptist*, and *Dion Prusius*, who had been a strange sight appearing mantled in a *Lion's skin*, if his parts had not advanced him to the *Chariot* of the *Emperor Trojan*.

*Trajan.* Commonly that is most comely, that most like of, and is liked by ones self: A man may have Liberty to please his *Fancy* in his *Habit*, so it does not disparage his *Judgment*.

CENT. II.

LIII.

*The good use of an Enemy.*

THE Skilful *Physician*, out of noysome Plants and poysonous Beasts, can sometimes gather and confect his cure for foul diseases. As Briars and Thorns, though they be pungent and untractable: yet in a fence they hold the Beast from wandering into wider danger: so though an *Enemy* be no way grateful to the common sense of *Humanity*, yet surely by the prudent he may be made a *Mithridate*; and as a guard upon our *Actions*, to keep them that they stray not beyond *Discretion* and *Convenience*. It was the opinion of *Diogenes*, that our life had need of either faithful friends, or sharp or severe *Enemies*; and many times our *Enemies* do us more good than those we esteem our friends. For whereas a *Friend* will often pass over ordinary failings and out of *Respect*, *Connivance*, *Relation*, or *Self-interest*, speak only what shall be either grateful or not displeasing. An *Enemy* will catch at every *Error*, and sets himself as a spy upon all our *Actions*, whereby as by a *Tyrant-Governor* we are kept impaled within the bounds of *Virtue* and *Prudence*, beyond whose limits if we dare to wander, by him we presently are whipt into the circle of *Discretion*. Like the *Serjeant* of a band in *Armies*, if we be out of rank he checks us again into the place and file appointed us. To a fool he is the Bellows of passion, but to a wise man he may be made a *School-master* of *Virtue*. The greatest glory *Rome* did ever arrive at, in part did from her potent *Enemies* rise. They taught her all the Arts of *War* and *Government*, till she mounted to a *Fame* whose splendor was so bright that like the *Sun* it deaded all the lesser fires before or since in the *World*. Was she not beholden to her *Enemies* for all her three hundred and fifty several *Triumphs* and in them for her *Conquerors* impalmed *Purples*, and their laurel'd *Temples* in their *Turricular Chariots*? And certainly as her glory was the highest, so those *Triumphs* were the highest pieces of magnificence and splendor that the *Sun* ever gaz'd on. For therein were the *Arms*, the *Wealth*, the *Garments*, *Gems*, and precious *Ustensils* of all the several *Nations* of the *Earth*; and in *Effigy*, *Towers*, *Cities*, *Forts* and *Battels* as they won them. All rarities of creatures extant through the *World*. Whole droves of *Oxen* for the *Altar* dress'd with gilded *Horns*, and flowry *Garlands* crown'd, with their *Ministers* in shining *Silks*, with *Golden Vessels* for their use in *Sacrifice*; *Musick*, *Perfumes*, *Feasts*, and the summ'd up *Excellencies*, of all that could be thought on; and (after all these stately sights, and the robed *Senate* coming out to meet them) *Kings*, *Princes*, *Dukes*, their *Wives*, their *Kindred*, *Children*, and *Allies*, the captiv'd *Souldier*, and the tam'd *Commander*, with hands behind them bound, sadly and slowly moving to usher the approach of the *Victor's* leisurely proceeding *Chariot*. Certainly, the highest *Virtues*, the greatest *Fortitude*, the *Dominion* and *Wealth* of the *World* they got by having *Enemies*. And at last, with their *Enemies*, they conquer'd their own *Virtues* too: For, no sooner



sooner were they freed from those, but the ease and rust of *Peace* did Canker all their *brightness*. *Metellus* professed he knew not, whether his *Victory* did *Rome* more harm or good. And when one was applauding the happiness and security of *Rome*, having aw'd *Greece*, and subdued the *Carthaginians*; the wise *Scipio* conceived her most in danger, while she had none to fear, and keep up in her the growth of fortitude, and diligence. A man with an *Enemy*, is like a *City* besieged: While *Hannibal* is at the gate, it is not for him to be careless and licentious. For *Enemies* like *Ravens*, tho' they smell not the sound; yet, they can scent corrupted manners presently. So, that *Appius Claudius* observed of *Rome*, and we may find it confirmed in our Neighbours of the lower *Germany*, their *Enemies* have added to their *Fame* and *Industry*. From them we often find more truth than shines among familiars; they boldly speak their undisguis'd opinion; they prevent our running into *Vice* and *Error*; and if any act, mis-beseeming *Virtue*, shall but unawares escape us, they will be sure to single it out of the Coppice wherein 'twas lodg'd, into the open Plain, by every under *Wood-man*, to be beset and shot at. So, that if a man by his *Friends* cannot know wherein he offends; his *Enemies* in that will put on *Friendships* office, and shew him where he fails. And, so I know the thing, what matter is it, whether it be blown me in a petty whirlwind, or whisper'd in a calmer air? By either, if I please, I may take occasion to mend. The *Air*, we see, is cleansed as oft by ruffling *Winds*: as by the gentle and more grateful rays of the warming *Sun*. Nor does an *Enemy* only hinder the growth and progress of our *Vices*: But he enkindles, exercises, and exalts our *Virtues*. Our *Patience* is improved by bearing calmly the *Indignities* he strives to load us with. Our *Charity* enflamed by doing good for ill, by taking the better handle of his actions, by pardoning and forgiving the injuries he does us. Our *Prudence* is increased by wisely managing our selves in our demeanors, lest weakly ordered, we give him opportunity to wound us. Our *Fortitude* is strengthened by a stout repelling of scorns, and an undaunted courage shew'n in all our actions. Our *Industry* is ripened and habituated by watching all his Onsets, and his *Mines*; and by best contriving how we may acquit us in all our contestations. And, questionless, sometimes we ought to be thankful for an *Enemy*. He gives us occasion to shew the world our *Parts* and *Piety*, which else perhaps in our dark *Graves* would sleep and moulder with us quite unknown; or, could not otherwise well be seen without the vanity of a light and an ostentous mind. *Miltiades* had miss'd his *Trophy*, if he had miss'd an *Enemy* in the *Marathonian Fields*. *Horatius Cocles*, and *Mutius Scævola* had never gain'd such fame, by either of them surmounting the opposition of an *Element*, the last of *Fire*, and the first of *Water*, if they had not both been put to it by the *Etrurian Porsena*. And though the last line alone of *Martial's Epigram* might prove this, yet, because he hath so elegantly, in little, limb'd in the Story of the latter, I have presum'd to give you the whole.

*Dum peteret Regem, decepta Satellite, dextra,  
 Injecit sacris se peritura focis:  
 Sed tam seva pius miracula non tulit hostis;  
 Et raptum flammis iussit abire virum.  
 Urere quam potuit contempto Mutius igne,  
 Hanc spectare manum Porsena non potuit.*

*Major decepta fama est & gloria dextra ;*

*Si non errasset, fecerat illa minus. L. I. ep. 22.*

When his *right hand* mistook the *King* (his *Prize*)

*Inrag'd* to th' *fire* he gave't for *Sacrifice*.

But the *soft King* amaz'd at such fell *fights*,

*Snatches* it thence, and so the *Man acquits*,

That hand which (*scorning flames*) stout *Mutius burn'd*,

*Forsena* durst not see, but from it turn'd.

*Mistake* became his glorious *Fames excess* ;

Without *mistaking*, he had *acted less*.

And, after all this, we may be *deceived* by our *friends*, and we may *deceive* our *selves*. But, an *Enemy* cannot be *unfaithful*, or *deceive* us ; because we know him so well, that we do not come to *trust* him, but keep him out at a *distance*, and clearly out of the capacity of *Cozening* ; so that, tho a *friend* may *please* more, yet an *Enemy* may *profit* as much. The *Consideration* whereof may very well facilitate unto us those seeming hard *Commandments* of our *Saviour* and *Christianity* ; To *forgive* our *Enemies*. to *pray* for them that *persecute* us, to do *good* to them that *hurt* us, and even to love our *Enemies* : For albeit, they love not us ; yet, since they are occasion of so much *benefit* to us, as to promote our *Virtues*, and repress our *Errors* ; if we can be but wise for our selves, we shall find it but an *Act* of *Reason* and exactest *Justice*, to afford them our *Affections* ; not only as they are our *Bretbren*, and pieces of the same *Imagery* with our selves, but even out of the *Rules* of *Civility* and *Nature*. If, but by *accident*, tho unwillingly, a man do us a *curtesie*, yet we use, and it becomes us, to be *thankful*, because, without him we had not been so *happy* ; every *Instrument* that brings us *good*, we are beholden to. And certainly, as we ought to be *thankful* to *God* for our *afflictions*, that are sent by him to *amend* us, so our *Enemies* are to be reckon'd in the number of those by which we may be *refined*, if we will. As the *hardest stone* is properest for a *Basin* ; so, there is not a better *Pedestal* to raise a *Trophy* of our *Virtues* upon, than an *outward Enemy*, if we can but keep our selves from *inward Enemies*, our *vices*, our *weaknesses*, and our own *disarayments*.

LIV.

Of Gifts and their Power.

Where *Love* and *Gratitude* grow in the *heart*, it will not only *blossom* in the *tongue*, but also *fructifie* in the *hand* by *action* and *expression*. And indeed, to expect or receive *favours*, and not to think of *requital*, is, like the *Beast*, to take *bread* from the *hand*, and then gallop away for fear of being made to do *service*. Certainly, there is a greater force in *gifts*, than usually men think of ; they *conquer* both the *wife* and *foolish*. With *gifts* both *Gods* and *Men* are taken, and prevail'd with. From *Hell* to *Heaven*, the order is in all to *offer* : With a sop *Cerberus* is quieted. And, in regard his *gifts* becalm'd so much their minds, 'twas said of *Philip*, that his *Gold*, and not his *Iron*, all *Gracia* had *subdued*. And when the *Gods* were either begg'd to, for bestowing *favours*, or sought to for their *Angers* being *appeas'd*, the *Altars* smok'd with

with Offerings, as being believ'd the way the sooner to incline them to *Benevolence*. He that hath *business*, and spares his hand in presenting, angles without a bait; and oftentimes renders him that he would have his *Friend*, his *Enemy*. A *kindness* unrewarded, turns into neglect, as if we slighted both the *man* and the *matter*. 'Tis true, in *Administrations* of *Justice*, where men like *Gods* ought uncorruptedly to adorn their *high Tribunals*, where the *public* is concern'd, and men, besides *Conscience*, are bound up by the solemnness of *Oaths*, It is a Sin to accept; and, doubtless, no *Virtue* for any at all to offer: As 'tis the *modest Virgins*, so 'tis the *Magistrates* part, when tempted, to refuse: And, as 'tis falsely said, 'tis the *mans* part to offer, so questionless, he cannot be free from *corruption*, that would lay any thing that should look like a lure before the eyes of *Justice*. 'Tis like some *Dalilabs* want eye; tho it makes no bargain, yet it tempts. A gift thus offer'd, is no other than an illegitimate *philtre*, endeavouring to adulterate *Affection* from that *Bride* to whom they stand already betrothed; and, tho we contract not, is not better in the aim than a *bribe*. In which, I see not, why the offerer should not be as highly punishable as the receiver. I do not think the Devil was better than *Eve*. The *Author* of the mischief is more criminal, than he that weakly is seduc'd to follow him: who lays a snare to take me, tho I scape it, is not wholly *Innocent*. What can be said in excuse, is chiefly this, The *Client* is not sworn, not to offer; but the *Judge* is bound, not to take. Certainly, who ever offers it out of sinister ends to himself, with but the least thought of perverting *Justice*, and, who ever takes it out of the desire of gain, intending thereby to be partial, come both within the guilt of *bribery*; which, as *Job* tells us, will beget a fire that shall consume their *Tabernacle*. And 'tis from the greatness of the influence that *Gifts* have upon men, that the *Laws* have been so severe against them. Indeed, is it not fit a corrupt man, should ever come to know the power that gifts carry over minds: They gently bow them from their own intention from the grounds of right and justice. They bring a stranger into affinity, an *Enemy* into a *Friend*. They are charms upon the disposition; and, like the blandishments of the strange women, they kiss men into kindness they intended not. Besides the blinding of the eyes of the wise, *Solomon* tells us, A gift is a beloved Jewel, a Stone of Grace, (as the Original hath it) and it prospers whithersoever it turns. It blunts the keen edg'd Sword, and breaks the brazen Wall, A mans gift makes room for him, it throws open doors, puts out the Watch-mans light, and brings him to the Great mans presence, Prov. xvii. 8. and xviii. 16. 'Tis the *Asaph* of *Israel* that steals away the heart from *Justice*, that is and should be *King*. And bate them but this Felony, and doubtless, then a wise man will not be wanting in them. Before favours received, they seem to speak affection and regard; afterwards, gratitude and acknowledgment. It is not good to be constant in gifts at set and fixed times; for Custom, as in other things, so in this, does usually run into Law. Expectation will diminish the value of a Free-will-offering, and it will quickly become as an obliged Sacrifice; and, if we omit, we displease. This was seen in *New years gifts*, which being at first only auspiciously an honorary, grew to that pass in the time of *Augustus*, that every man brought them to the Capitol, and there left them, tho *Augustus* was not there: And *Caligula* by an Edict ordered them then



to be brought him. 'Tis best when we *give*, to do it so as it may be sure to shew either, love, respect, or thankfulness. And great *Presents* are not so much to be commended, as those that take the fancy, that square with a present occasion, and may be of often use in the Eye, whereby we may be retain'd in remembrance. The *Bottle of soul water* which *Peribarzanus* had from the Country fellow, was so grateful to *Artaxerxes*, when he was thirsty, that he protested he never drank of a pleasanter *Wine* in his life-time; and the *Peasant* it was had from, he would not suffer to depart, till he had lifted him from his *Poverty*, to be a person of *Wealth*. A Noble heart wears fetters when he is beholden, and sometimes rather than be overcome, will wane himself to less in his *Estate*; as chusing rather to be less, than lagging to require a *benefit*. Among the *Romans*, *Donations* of *Estates* between married couples were forbidden, unless to purchase Honor with: perhaps, because they would have *Love* so pure and natural between them, as that nothing of *Art* should intervene: That *Love* might have no other ground but *Love* and genuine liking. Otherwise, between remoter Relations, they held them as the Cement of affection and friendship. And they had their Customary Seasons for such Intermutual expressions of regard by *Presents*, as on the first of *December* at their *Saturnalian Feasts*; on the first of *January* for their *New-years-gifts*; on their *Birth-days*; and on the *Calends of March*, in memory of the service done by the *Sabine* women, the green *Umbrella* and fat *Amber* were to women sent. And, in all times, such *Gifts* as were merely out of affection and benignity, that were amiable and honorary, were never at all forbidden: for, having no ends but these, they were reprehensible, if not done; but, much commended, if they were performed. Mendicatory or fishing *Gifts* that like lines are cast into the water, baited with a small Fry, in hope to catch a Fish of a greater growth, the generous have ever disdained. 'Tis but a begging out of the compass of the Statute; which, tho it be more safe, I scarce hold so ingenuous, as a down right craving of *Alms*. A man may *give* for Love, for Merit, for Gratitude, for Honor, to engage a lawful favor, or prevent a menacing storm: but never to betray, to entice to injustice, or to make a gain, by begging with a little, greater. For, tho the pretence be *Love* and *Honor*, the aim is *Interest* and *Lucre*. And if it be a *Bribe*, it never hath a prevalency, but, when two *Knaves* meet, and agree to cosen a third, that both of them have cause to think honestier than themselves.

LV.

Of the inconvenience of neglecting Prayer.

**T**IS *Conversation* chiefly that begets both *Faith* and *Love*. *Affection* cannot but covet to have the *object* that it *loves* be near. He that never comes at me, allows me not much of his kindness: If my friend withdraws himself from my *Company*, I may justly suspect I am waning in his wonted esteem. For, *absence* is a wind that by degrees blows off those *fruits* that grow upon the *Tree of Friendship*. It disrobes her of all those pleasing *Ornaments* and *Contentments* that are by *Familiarity* and *Conversation* enjoyed. And as it fareth between two that have

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been *antiently Familiar*, yet dwelling asunder, the *inferior* out of a *careless neglect* omits or minds not his usual *duty of visitation*; and this so long, that at the last he forbears to go at all: So, their *Loves* that by frequent *Intercourses* were heatful and alive between them, by *discontinuance* only, drop into *decay* and shrink away to *nothing*. There needeth nothing more but a *lingring desistence* to divest him of all those solaces and comforts that usually enrich the noble and contentful *Region of Friendship*. By lying still he lazes out his interest, and dis-arrays himself into an *unacquainted stranger*: That, at last, if he would *return*, shame and the sense of his *neglect*, forbids or hinders his reverting to his former *intimacy*. As water set abroad, it airs away to nothing by only standing still.

And 'tis not otherwise between the *Soul* and *God*: Not to pray, not to *mediate*, not to have him in our *thoughts*, dis-won'teth us, and e-stranges him. And when in sudden plunges we more particularly shall come to *need him*, our shame does then enervate our weak *Faith*, and with *despair* does send our *burning blushes* down into our *Bosom*. With what confidence can we run to him in *need*, whom in our plenty we have quite *neglected*? How can we beg as *Friends*, as *Children*, as *Beloved*, when we have made our selves as *strange* as *Renegadoes*? 'Tis a most unhappy state to be at *distance* with *God*; Man needs no greater *Infidelity* than to be left by him to himself. A *breach* once made by *Negligence*, like that by water worn, tho it be by so soft an Element, yet by time it breaks it self into a Sea. Tho *France* and *Britain* supposedly once were *one*, yet we see the *tracts* of Age have made them *several Regions*. 'Tis far from *prudent policy* to admit of *Interposures*. If we would be *prevalent* and *esteemable*, we ought with all our care to preserve that *interest*, which never can, but by our own neglect, be *lost*. Tho *Princes* be just, yet they are not familiar with *Subjects* at a distance. They are *Privadoes* that have daily recourse to *Majesty*, that have power by their nearness to help themselves and others. Those birds we breed up tame, that follow us with their spreading wings, that often chirp their pretty confidences to us, that perch upon our shoulders, and nestle in our warmer *Bosoms*; To these we daily do distribute food, and with our tender care provide them still protection. But those that wildly fly about and shun us, we never are *solicitous* to care for. The advice was divine in the every way accomplisht *Xenophon*, That we should in *Prosperity* be sure frequently to *worship* and *adore* the *Gods*; that whensoever we had a more peculiar *need* of their *assistance*, we might with greater confidence approach them at their *Altars*. He that would keep his friend must make him often *visits*, and ever and anon have something in a readiness to exercise his stock of *love*, and keep *affection flaming*. And surely, 'tis from hence the *Apostle* bids us pray without *intermission*, for it keeps us mindful of our own *inherent duty*, and *God* is always put in mind of us; and, to encourage our *Addresses*, blesses us. When a man neglects his praying and his praising of his *Maker*, it makes a *Chasm* betwixt him and his own *felicity*. If he does see *God* at all, 'tis but as *Dives* after death saw *Lazarus*, a great way off, with a large *gulf* fixt between. And tho it is not required that we should be always tedder'd to a formal solemn praying; yet by our *mental meditations* and our *ejaculatory emissions* of the heart

heart and mind we may go far to the compleating the Apostles counsel. There is in the lives of the *Fathers* a story of one *Abbot Lucius*, that being visited by some young *Probationers*, he demanded of them, if they did not imploy themselves in the practice of some manual labour? They told him, No, they spent their time according to the precept perpetually in praying. He asked them then, If they did not eat and sleep? They said, both these they did. Then says the Father who prays for you the while; But they not knowing what well to reply to this, he thus returneth to them: Well (says he) I perceive you do not do, as you say: But I can tell you how you may pray continually. I am not ashamed to labour with my hands. Of the *Date-tree leaves* at times of leisure I make up little lines, or perhaps some other matters. And while I work, I send forth still between, some short petitions to my gracious God. When I have some little quantity of finish work I sell it perhaps for ten pence or a shilling, about a third thereof I give to the poor: the rest I spend my self. So that when I eat or sleep, these poor men praying for me, they perform my part, and so I pray perpetually. Certainly the breathing and effusions of a devout Soul turn prayer into a chain, that linking still together ties us fast to God: But intermission breaks it, and when we are so loose, with every rub we are easily overthrown. And doubtless we shall find it far less difficult to preserve a Friend once made, than 'tis to recover him when once he shall be lost.

LVI.

Of Envy.

'TIS a vice would pose a man to tell, what it should be liked for. Other vices we assume, for that we falsely suppose they bring us either *Pleasure, Profit, or Honor*. But, out of *Envy*, who is it can find any of these? Instead of pleasure, we vex and gall our selves. Like canker'd Brass it only eats it self; nay, discolours and renders it noisom. When some told *Agis*, that those of his neighbours family did envy him; why then, says he, they have double vexation: One, with their own evil; the other, at my prosperity. Like a Corroding Plaister, it lies gnawing at the heart; and, indeed, is founded in grief; that being the object of it, either in himself, or others, through all the conditions that are. Either he grieves in himself, when another is happy; or else, if ever he does rejoice, 'tis certainly because another does suffer. So calamity seems the center that he points unto. As a Desert-beast, the days brightness drives him to the dulness of a melancholy Cave, while darkness only presents him with the prey that pleases him: As a Negro born of white Parents; 'Tis a sordid sadness, begot at another man's joy. And because he hath no infelicity of his own, as is brought, and is concomitant, with most of other vices; the envious man creates his own disturbance, from the prosperous successes of others. *Socrates* call'd it, the saw of the soul, that pricks and cuts the vital blood, and tears the flesh but into larger atoms. *Bion*, seeing a spiteful fellow look sad, was not able to say, whether some disaster had befallen himself, or some good luck some other. He is a man of a strange constitution, whose sickness is bred of anothers health; and seems never in health, but when some other is sick; as if

nature



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*nature* had fram'd him an Antipathite to Virtue: And so indeed 'tis equal, that he does become at length his own sad scourge and beadle.

*Iustus invidia nihil est, quæ protinus ipsum*

*Authorem rodit excruciatque suum.*

No vice so just as envy, that alone

Doth gall and vex the mind that doth it own.

*Profit* can never by this be acquired: for, he is an enemy to him that is able to help him; and, him that is miserable and cannot, he delights in. The Swine is pleas'd with wallowing in his mire; the Dog by tumbling in his loathsome carrion; but envy is not pleasure, but the maceration of the body. It sows the countenance, gives the lips a trembling, the eyes an uncelestial and declining look, and all the face a meager wasting paleness. 'Tis the green sickness of the soul, that feeding upon coals and puling rubbish, impallids all the body to an Heetic leanness. There is no pleasantness in his Conversation, that should invite us to affect his company: Nor is his honesty such, as to make us covetous of so crabbed a Companion, whereby we should be drawn to confer favour, or bestow rewards. Flattery is often recompenced with bounty; Injustice finds a bribe; Prodigality obligeth many; Avarice accumulates all: but who did ever give to one for being Envious? Or what is it but outward hate or inward torment, that the envious gets?

*Honor* by it, I'm sure, can never be compass'd. For 'tis so perpetually found in weak minds, that it stamps the Fool upon the Master for troubling himself, not only with things without him, and that concern not his own well or ill Being; but that he resolves to be miserable, as long as he sees another man to be happy. 'Twas a handsome wish of Seneca, that the eyes of the envious might behold all the felicities of every several Citizen: for their own vexations would rise and swell, according to the flood of joys that appeared in other persons. It proclaims us further to be low and inferiour to others, for we never envy him that is beneath us; so that it cheats our own intention. Him, whom we would blast with the dark vapour of disgrace and obloquy, by our envying of him, we point out for excellent, and stick a ray of glory upon his deserving forehead, that all the world may note him. It taints the blood, and does infect the spirits. And if it be true, that Philosophy would inform us of, it turns a Man into a Witch, and leaves him not, till it leads him into the very condition of Devils, to be detrued Heaven for his merely pride and malice. The aspect of his eye alone, does sometimes become not only vulnerary, but mortal. They prove a fascination by the eye, when the spirits are corrupted, from the experience of a Looking-glass, that at certain seasons, by some bodies gazed on, becomes spotted and stained from their only intuition; for they say, Certain spirits virulent from the inward humour, darted on the object, convey a Venom where they point and fix: and those noisome vapours centred on the eye, which is much more impressible than the hardned glass, that are taken but by the eye of the aspected, and through it strike the very heart and intrails. Nor is it to be wondred at, since we daily find, in way of love, the eye can with an amorous glance bewitch the heart, and fire the spirits till they burn our bosom. If one way the eye can at a distance charm, then why not by another? Invenom'd spirits throw their flames about; and doubtless, would the un-

prepar'd

prepar'd they light on. Excited poyson, rises into spreading and dispersed infection. The air becomes infected by the noysom breath, and he that comes within the dint on't, dies. The very Shepherd could conceive that pointed malice wrought upon his flock, *Virg. Ecl. 3.*

*Nescio quis teneros oculus mihi fascinat Agnos!*

Some spiteful eye sure has my Lambs bewitcht.

It may be 'tis from hence, as well as from the implacability of the vice, that Solomon tell us, *Anger is cruel, and Wrath is raging, but who can stand before Envy?* Yea, hence 'tis, not unlikely, that twice the Apostle joyns it with *Murther*, *Rom. i. 29.* & *Gal. v. 21.* as if he that conversed with the envious, went in danger of his life; as indeed he does, being subject to all the disadvantages that unfortunate man can live under: whatsoever he does well, is presently detracted from, till it be lessened and synalaph'd into nothing.

At a Feast in Spain, the meritorious Discovery of America by Columbus was discourd on; the honestest sort did highly praise the Enterprize; but, some haughty Spaniards, envious at so great a glory, slightly said, the thing was no such wonder, since a plain Navigation could not well avoid it; and doubtless there were many Spaniards that could have discovered those, and other unknown Lands, without the help or assistance of an Italian. Columbus was by, and silently heard the passage, whereupon he leaves the Room, and immediately returns with an Egg in his hand, and to this effect bespeaks them; Gentlemen, Which of you can make this Egg stand upright upon one end? They try'd, and could not, so concluded it was not to be done: But, Columbus shaking it, and giving it a gentle crack, straight way set it up in their sight: At this they jeer'd as a thing so trivial, that it was no Mystery, but this way it might be done by any body: Yet, replies Columbus, none of you could do it till first I shew'd you the way. And such was my Discovery of the West-Indies, till I had made it, none of you could do it: and now I have don't, you boast how easily you could find out that, which I have found out for you.

Of all the spies that are, Envy is the most observant and prying. When the Physicians to Frederic were relating what most would sharpen the sight, and some were for Fennel, and some for Glasses, and others for other matters; the Noble Aëtius did assure them there was nothing that would do it like Envy. Whatsoever a man does ill, by it is magnified, and multiplied; his failings all are watcht, drawn out, and blaz'd to the World, and under the pretence of good, he oft is led to the extremest issue of evil. Like Oil that's pour'd upon the roots of Trees, which softens it, destroys, and withers all the branches. And being once caught, with scorn he is insulted on. For, Envy is so un-noble a Devil, that it ever tyrannizeth most upon a slip or low prostration, at which time gallant minds do most disdain to triumph.

The Envious is more unhappy than the Serpent: for tho he hath poison within him, and can cast it upon others; yet to his proper bosom 'tis not burdensom, as is the Rancor that the envious keeps: but this most plainly is the Plague, as it infects others, so it severs him that hath it, till he dies. Nor is it more noxious to the owner than fatal and detrimental to all the world beside. 'Twas envy first unmade the Angels and created Devils. 'Twas Envy first that turn'd man out of Paradise and

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and with the blood of the innocent first died the *untainted earth*. 'Twas *Envy* sold chaste *Joseph* as a *Bondman*, and unto *Crucifixion* gave the only Son of God. He walks among *burning coals* that converses with those that are *envious*. He that would avoid it in himself must have worth enough to be *humble* and *beneficent*. But he that would avoid the danger of it from others must *abandon* their *company*. We are forbidden to eat with him that hath an evil eye, lest we vomit up the morsels we have eaten, and lose our sweet words; that is, lest we get a *sickness* instead of *nutriment*, and have to do with those that, like *Enchanters*, with smooth language will charm us to *destruction*.

## LVII.

*Why men chuse honest Adversity before undue Prosperity.*

SINCE *Pleasure* and *Complacency*, with *Glory* and *Applause* either true, or mistaken, is the general aim of Man: and the avoiding *Pain* *Disgrace*, and *Trouble*, the Shelf that we would not touch at; It is to be considered, from whence it comes to pass, that wise men, and mostly such, should chuse *Goodness* and *Virtue* with *affliction*, and the burthens of unpleasing accidents; rather than *Vice* garlanded with all the soft demulsions of a present *contentment*. Even among the *Agyptians*, the Midwives would rather incur the danger of *Pharaoh's* angry and armed power, than commit those murders that would have brought them preferment. *Moses* when he was grown up, that is, was full forty years old, (the time of Judgment's ripeness) He chose *adversity* and *affliction*, which he might have avoided, before the *pomp* and *splendor* of *Pharaoh's* Court, and the Son-ship of the Princess his Daughter. *Socrates* being committed by Public Authority (tho unjustly, would neither break his Prison, nor violate Justice, to purchase Life and Liberty. Hath not our own Age seen Him who hath abandon'd both his Life and Crown, rather than betray his Honor, and his Peoples Liberties; returning to the Offer (as my Author says) this Heroical and truly Regal answer, *Mille Mortes mihi subire potius erit, quam sic meum Honorem, sic Populi Libertates prostituere*, I shall sooner undergo a *Thousand deaths*, than so my Honor, so my Peoples *Freedom*s prostitute! Certainly the Appetition of *Happiness*, and that (*Primus omnium Motor*) Love and Care of our selves, even in this seeming contrariety of choice, holds still, and leads us to this bold Election. Else Man, in the most serious Exigents of his life, were his own false cheat, and led by a *Genius* that in his most extremity would cozen him. It would cast *deceit* upon *Providence*, that if we did not do for the best in chusing these *Indurances*, would delude us with vain beliefs, and running into *Nothings*. Seeming would be better than *Being*, and *Falshood* should be preferr'd before *Truth*; which being contrary to Reason, and Nature, cannot be admitted by Man. If therefore we did not believe, *Truth* and *Honor* and *Justice* were to be preferr'd before this *present life*, and all those clincant sparklings, that dance and dangle in the Rays and Jubilations of it, sure we should not be so sottish, as to chuse the first, and let the latter slip away disdain'd. Among some other less weighty, these following reasons may for this be given; one is the *Majesty* and *Excellency* that

*Virtue*



*Virtue* hath in herself; which is not only *Beautiful*, but *Eternal*; so that there is a power in her to attract our adherence to her before all the transient and skin-deep *pleasures* that we fondly smack after in this postage of life in this World. The Philosopher said, and truly too, That *Virtue* was the *beauty* of the *Soul*, *Vice* the *deformity*. *Virtue* hath a flavor, that when the draught is past, leaves a grateful *gust* and *fume*, which makes us love and covet after more. *Socrates* taught every where, that the *just man* and the *happy* were all one. The *Soul* of Man like a tree in a fruitful soil at first, was planted in the Element of *Virtue*, and while 'tis nourish'd by it, it spreads and thrives with fruit and fair viridity. But every *Vice* is a Worm, or Frost, or Blast, that checks the Sap, that nips the tender Branches, and cankers the whole Body it self.

A second Reason is, because the *Soul* is *Immortal*, of which this to me appears a potent Argument. If it were not to be any more, Why should it not prefer *fruition*, and the *exercises* of *life*, before a *dissolution* and *privation*? Were a man sure, that all would end with *life*, we should be simple to provide beyond it: But, because it does not, *Providence*, which in the general, leaves none unfurnisht with that which is fit for him, hath given him this prospect and apprehension of futurity, and out-living *life*, and his journeying thro' this world. *Socrates* when he was condemned, told his Judges, that *Melitus* and *Anytus* might cause him to die, but they could not do him *mischief* or *incommode* him.

A third Reason is, That doubtless, there is an *Eternal Justice*, of which God gives us both the sense and notion, that when hereafter Man shall find a *punishment* for his *sins* and *vices*, he cannot plead the want of Proclamation; since 'tis more than whisper'd to his Spirit within him, and so character'd in his Soul, that 'tis one of the distinctive properties of Man from Beast, that he can reflect upon himself, and apprehend *Eternity*: which as it will justly condemn us, so it will leave our great Creator without *blame*, and our selves without *excuse*. It is the opinion of *Plato* in his *Phædon*, that the *Souls* of good men are after death in a happy condition, united unto God in some place *Inaccessible*: but those of bad, in some convenient room condignly suffer *punishment*. Besides these, there is so much good in *affliction*, and the consequents of it, that as the wise Creator knows it the Physick of our frailty; so wise men are the least offended at it. He that by the Oracle was approved for the *wisest*, confessed, though he knew before he married her, that his *Xantippe* was a scold unsufferable; yet he wittingly did marry her, to exercise his *patience*, that by the practice of enduring her threewish heats, he might be able to brook all companies; the brawls, the scorns, the sophisms, and the petulancies of rude and unskilful men; and the frettings, thwartings, and the excruciations of life; and so go out a more perfect and an exact Philosopher. *Virtue* is not learned perfectly, without a severer Tutor, that by the Rod of *Discipline*, and the Fire of *Affliction*, can scour us from our dross, and burn off all our rust. A good man like an *Asbestine Garment*, as well as a *Tobacco-pipe*, when foul, is cleans'd by burning. The faithful hereby learn all their excellent virtues, *Patience*, *Charity*, *Temperance*, *Fortitude*, *Humility* and *Contentment*, with the whole Train of other glorious graces that crown the most deserving. By this, God forms his Servants into splendor: He brushes off

their dust, washes away their stains, consumes their dregs, and builds them up into Saints. Nor is it to be doubted, but it is a Mark of Favor to be bred up thus like *Princes*, under the Tuition of so grave an Instructor, in the rudiments of *Piety* and *Goodness*. The Apostle *Baptizeth* those that *suffer not*. It is a sign of *Sonship*, to be chastiz'd. We are the objects of our Heavenly Father's care, while we are lesson'd in the *Arts of Virtue*, while we are check'd and bounded and impal'd from offence. It therefore is no wonder, that the devout *Climachus* should persuade men, that persevering under *scorns* and *reproaches*, they should drink them off; as they would do Milk and Honey. The Souldier is not expert, without passing through several perils. Iron is but a dull thing, till it be forg'd and anvild, vic'd and filed into shape and brightness; but then, and not before 'tis fit to take its gilding. We most approve that Horse, that hath been best manag'd to the Bit and Spur, without which he were an untameable danger. The Workman boyls his Silver, before it can be ready for burnishing. Without quarrelling *Rome*, we can allow this *Purgatory*, to purifie and cleanse us, that we may be the better candidated for the Court of *Heaven* and *Glory*. He that is so head-strong as to cast away *Discipline*, is in danger, to have the next thing he throws away to be *Virtue*: we correct where we would amend; where there is no hope, we do not trouble our selves so much as to reprehend. Nor does Correction so much respect what is past, as that which is to come. *Nemo prudens punit, quia peccatum est, sed ne peccetur*; A wise man does not punish so much the ill we have done, as to prevent that we may do none hereafter. 'Tis *Seneca's*, and may instruct us to believe, that tho' we be not at ease, yet we may not be unfortunate. As bodies that are crooked, disdain not to be brac'd in steel, that they may become strait: So the *Mind* that is warping to *Vice*, should not think much to be kept upright by the *curbings* and the *strokes* of *Adversity*.

## LVIII.

## Of Play and Gaming.

THE *Olympic* and the rest of the *Games* of *Greece*, were instituted first meerly for Honor and Exercise: and though they wanted not Wealth, yet their rewards were not in Money and Treasures, but only in Wreaths and Garlands of such slight Plants as were easie to come by, and common among them. Chiefly, they had but four kinds of *Plays*; for being *Victors* in which they were

With *Pine*, with *Apple*, *Olive*, *Parsley* crown'd.

*Serta quibus, Pinus, Malus, Oliua, Apium.*

As *Ansonius* informs us. Though afterwards with higher Plaudits and Acclamations, they came to have Pensions and Provisions from the Publick for life. But these and such like, are not so much to be faulted: For, their Institution was handsome, and their end and aim was good. The *Play* that's most complainable, is the inordinate *Gaming* for *Money*; which he that first invented, was certainly either very idle, or else extremely covetous. Albeit in the sequel it cheats the *Intention* in both: for, who so busie as they that are intent at *Dice*? Their *Soul* and

*Senses*

*Senses* run along with them, and seldom 'tis, that they give men leave to be moderate. And instead of *gaining* it wafts even what we had without it. Some inform us, they were first invented by *Palamedes* in the *Trojan War*, in that ten years Siege to keep his *Souldiers* from idleness: And the truth is, it may sute better with their *Calling*, than with that of other mens. He that makes it his *Trade* to kill, will blanch but little at stealing; and whatsoever he comes by, if the War be not highly just, he hath as good a plea to; as to that he gains by *dicing*. He was not much out of the way that being asked what difference there was between *Aleator* and *Tesserarum Lusor*? answered readily, The same that there is betwixt *Fur* and *Latro*. And indeed, to play for gain, and by unlawful means to draw away *Money* from another, to his *detriment*; in the opinion of *Divines* is but permitted *Thievery*, worsened with commixtion of *Murther*. And to see some men, when they have plaid their *Money*, their *Watches*, their *Horses* and *Clothes* would one judge less than that they had fallen among *Thieves*, and had been plundered of all that they had? Nay, they are not only rob'd themselves, but they themselves rob others: for his dependents and friends have interest in what he hath. How often does the *lavish Gamester* squander away a large left *Patrimony*; and instead of *Plenty*, entails a want and beggery to his *Issue*? I do not remember that we read the name of either *Dice* or *Gaming* in the tract of either *Scripture*, to shew us the profaneness of the Trade is such that it comes not at all so much as under a *Text*. By the *Laws Cornelia* and *Titia*, it was among the *Romans* punishable. In the 79 *Canon* of the *Provincial Council* held at *Eliberis*, *Dicing* was forbidden to the Faithful under the penalty of being kept from the *Communion* a year if he did not give over. But in the 50 of the *General Council* at *Constantinople* under *Justinian*, it was forbidden to all, and punished with *Excommunication*. Certainly there was cause, why so grave *Assemblies* did so severely punish it. And indeed if we examine, we shall find it not only as a *Serpent* in it self, but waited on by a troop of other *Scorpions*, that bite and sting with equal *poysen* and *venom*. Two things are most pretious here to the *Life* and *Well-being* of *Man*, *Time* and *Treasure*: and of both these, does the following of *Gaming* rob us. They that are bewitched with an humor of play cannot be quiet without it; 'Tis a *malus genius* that eggs and urges them to their own destruction. 'Tis in many men as importunate as *Fate*, that affords neither rest nor resistance; but with a pleas'd *Avidity* hurries them on to that which in the end they would not find. He that is a lover of play, like the lover of a *Harlot*, he does mind that so much, that he neglects all other occasions. *Business*, *Friends*, *Reproof*, *Religion* and *Relations*, are all laid by when once he is set upon play. Night is by *flaming tapers* turn'd to day, and day worn out within the pen of walls, as if confin'd or prisoner to his sports. As the *Romans* did with *drink*, we do with play; we play down the evening-star, and play up the morning-star: The *Sun* may round the *World* before one *Room* can be relinquish'd by us. One would think, some new *Philosophy* had found out for *Gamesters* this unknown *Summum bonum*, which exacting all their time, makes *Nature* more beholden to necessity than inclination, for either sleep or food. Surely a *Gamester* can



never expect to be knowing, or approv'd for either his *own*, his *friend*, or his *Countries service*. The time he should lay out in fitting of himself for these, runs waste at this Brack of *play*, which arts him in nothing but how to deceive and gain: though well weigh'd even in *gaining* he comes to be deceiv'd at last. If he does win it wantons him with *over-plus*, and enters him into new ways of *expence*; which habits him at last to *lavishness*, and that delivers over to an *aged poverty*. Besides, he cannot be quiet with his *purchase*; they that he won it from, will *study* and *contrive* *Revenge*. And he is not suffer'd to be at *peace in Victory*; for the most part, whatsoever is gotten by *play* is either vainly wasted, or but borrowed to repay with *Interest*. It leads men to *excess*, that without it would be quite avoided. If they win, they spare no *cost*, but *luxuriate* into *Riot*. If they lose, they must be at it, to keep up their *gauled* and their *vexed spirits*: in both, a man is exposed as a prey to *Rooks* and *Daws*, *impudent* and *indigent companies* that *flatter*, *suck*, and perpetually *pillage* from him. 'Tis the *Mine* that carried close in *dark* and *private trenches* through *hollow* and *crooked caverns*, blow up at once his *Fortune*, *Family*, *Fame* and *Contentment*, and in the end through *disorder* and *surfeits* leaves him to go off a *Sot*: Certainly it cannot be the pleasure of the *action* that so strongly can *enchant men*. What pleasure can it be, out of a *dead Box* to *tumble Bones* as *dead*; to see a *square run round*; or to see his *Estate* reduc'd into a *Lottery*, to try whether he shall hold it any longer or no? Surely, it must be *Covetousness* and the inordinate desire of getting, which prevailing once upon us, we become *possess'd*, and by it are carried as well to the *Grave* and *Sepulchres* of the *dead* as the *Cities* of the *living* by this ill spirit leading us. I cannot conceive how it should suit with a *Noble mind*, to play either *much* or *deep*. It *defrauds* him of his *better employment*, and sinks him into less than he is. If he wins, he knows not whether the other may *spare* it or no. If he cannot, the generous will scorn to take from him that wants, and hates to make another suffer *meerly* for his *sake*. If he can spare it, he will yet *disdain* to be supply'd by the *bounty* of him that is his *equal* or *inferior*. If he loseth and cannot spare it himself, it proclaims him to be *unwise* to put himself upon *exigents* for *will* and *humor*; and not *honest*, for he injuries all about him. He that plays for more than he can spare, makes up his stake of his *Heart* and *Patrimony*, his *Peace*, his *Privilege*, his *bosom'd Wife* and his *extended Son*; even the *Earth* he holds floats from him with this *ebbing tide*. Be he *rich* or *poor*, he cannot play his own. He holds not *Wealth* to waste it thus in *wantonness* where there is *plenty*; besides a Man's *Relations*, the *Commonwealth* and *Poor* have some share due to them. And he cannot but yet acknowledge he might have *employ'd* it better. It gains him neither *honor* nor *thanks*, but under the other's *Cloak* perhaps is closely *laugh'd* at, as *easy* and *unskilful Thales*, having put *Solon* into a passion for the supposed death of his *Son*, said, it was for *that* and such like *Inconveniences* he thought not fit to *marry*. And he that sees into what *heights*, what *fears*, what *distempers* and *disorders*, what *madness* and *vexations*, a cross-hand at *play* implunges some men in, will never hazard his own *peace of mind*, with bidding by *play* for such *Phrenzies*, such *Bedlam-fits* and *distortions* of the whole *frame* of *man*, which sometime never leave

leave their *Patients*, till they drive them into *Despair* and a *Halter*. What is it provokes to *Anger*, like it? And *Anger* ushers in black *Oaths*, *prodigious Curses*, *senseless Imprecations*, *horrid Rage*, and blacker *Blasphemy*, with *Quarrels*, *Injuries*, *Reproaches*, *Wounds* and *Death*. And which is not the meanest of the ills attending gaming: He that is addicted to play and loves it, is so limed by custom to it, that if he would stir his *wings* to fly away, he cannot. Therefore *Plato* was in the right when he sharply *reprov'd* the *Boy* he found at play, and the *Boy* told him he wondred how he could be so *angry* for so small a matter, *Plato* reply'd again, that custom was no small matter. 'Tis not denied, but *labors* and *cares* may have their *Relaxes* and *Recreations*. Though *Memnius* objected to *Cato* his nightly *Play* and *Jollity*, yet *Cicero* excused it with instancing his perpetual *daily toil* for the publick. But we must beware lest we make a *trade* of *sport*, and never to play for more than we may *lose* with *content*, and without the *prejudice* of our selves or others.

LIX.

*Prayer most needful in the Morning.*

There is no doubt but *Prayer* is needful daily, ever profitable, and at all times commendable. If it be for our selves alone, necessary: and 'tis charitable, when it is for others. At night it is our *Covering*, in the morning it is our *Armor*; so that at all times it *defends* us from the malice of *Satan*, our own subordinations and betrayings, the unequal weather, that the world assaults us with, and preserves us in the *favor* and *esteem* of *Heaven*: We are dependents upon the *Court*, while we are but *Petitioners* there; so till we be *denied* and *dismiss'd*, we have the protection thereof: which certainly is a priviledge that a *stranger* cannot claim. And albeit *prayer* should be the key of the day, and the lock of the night; yet I hold it of the two more needful in the *morning*, than when in the evening we commit our selves to *Repose*. 'Tis true, we have enough to induce us to it then: the day could not but present us with something either worthy our thanks, or that needed our *begging* and *pardon*, for removing or continuing something: and though we be immur'd with walls, and darkness, yet are we not exempted so from *Perils*, but that without our *God's* assistance, we are left a *Prey* to all that is at *enmity* with *man*. Besides, *Sleep* is the *image* or *shadow* of *Death*, and when the *shadow* is so near, the *substance* cannot be far remote. The dying *Gorgias* being in a slumber, and asked by a friend how he did? He answered, *pretty well*, only *Sleep* is recommending me up to his *Brother*. Some, we know, in *health* have gone to *rest eternal*: and without thinking of the other world, have ta'n their leave of this; not knowing themselves that they were on their way, till they had fully dispatched their Journey. But notwithstanding all this, a man at rest in his Chamber (like a sheep impenn'd in the fold) is subject only to unusual events, and such as rarely happen; to the emissions of the more immediate, and unavoidable *hand* of *God*. Danger seems shut out of doors; we are secured from the injury of the *Elements*,  
and

and guarded with a fence of Iron, against the force of such as would invade. We are remov'd from the world's bustle, and the crowd of occasions that jostle against us as we walk abroad. He that is barr'd up in his house, is in his *Garrison* in his *Guard* about him, and not so soon attacked by his *Enemy*, as he that roves in the open and unshelter'd field. Who knows not, the Ship to be safer in the Bay or Harbor, than toss'd and beaten in the boiling Ocean? *Retiredness* is more safe than *business*. We are withdrawn when the veil of night and rest enwraps us in their dark and silent Cabinet. But with the Sun, we do disclose and are discovered to our prying *Enemies*: We go abroad to meet, what at home does not look after us. He that walks through a *Fair* of *Beasts* is in hazard to be gor'd or kickt, or bruist, or beaten: We pass through *Briars*, and *Thorns*, and *Nettle*, that will prick and scratch and sting. We are in the day as travelling through a *Wilderness*, where wild and savage Creatures are, as well as tamer *Animals*. All the world is *Africa*, where heat and drought, venom, or something new, does still disturb us. The air, the fire, the earth and water, are apter all to wound us. The frays, the trains, the incitements, the opportunity, the occasions of offence, the lures and temptings from abroad, and the business and accidents of *Life*, deny us any safety, but what we have from the favor of protective Providence. Besides, *Prayer* does secure all our *Actions*. 'Tis the priming of the Soul, that laying us in the Oil of Grace, preserves us from the Worm and Weather. When the mind in the morning opens to God as the eye to the Sun's clear light, by the Radiance of the divine beams we become enlightned inwardly all the day. He is lifted in God's service and protection, and makes it his first work to be inrolled by prayer under the standard of the Almighty. It was from hence sure, that Devotion sprung of Christians crossing themselves at their entring upon business. All thriving States have ever sought their Gods in their first infancy. The morning to the day is as youth to the life of a Man: If that be well season'd, 'tis likely that his Age may answer it, and be progressive in the path of *Virtue*: To live well every day is the greatest and most important business of man, and being unable for it of himself alone, he needs the more to gain Divine assistance. In works of moment, even *Heathen* never ventur'd without their seeking first such *Deities* as they believ'd might help them.

— Nothing's well done

But what at first is with the Gods begun.

He carries an assistant Angel with him for his help that begs his Benediction from above; and without it, he is lame and unarmed. We do not find that *Saul's* Devotion ever was superlative; yet, he was troubled for fear the *Philistins* should catch him before he had said his prayers, 1 Sam. xiii. 12. And because he had neglected this, he stumbled up an offering, thinking that way to supply it. He that commences with heaven, goes out in all a cataphract. But if any thing happen ill, he walks upon his own heart's check, if God were not taken along.



To beware of being surprized.

**A**S sudden Passions are most violent ; so sudden occasions of sin, are most dangerous. They are traps that catch us while we think w<sup>e</sup> are secure ; while we think we are born aloft, and apprehend no hazzard, the failing floor sinks under us, and with it we descend to ruin. There is a prostration in assaults unlookt for. When *Caesar's* friends were stabbing him, his Robe did hide his face, while he lay down to die. Amazement quails the heart, till it becomes with the press of its own vitals drowned ; when the senses are set upon by unthought-of objects, Reason wants time to call a Council to determine how to resist the assault. He that thinks not of business, and is o'th sudden call'd upon, is as to that asleep, and at first waking starts, but knows not where, nor yet with whom, he is. Surely he is a wise man that is not caught by the suddenness of unlookt for accidents. Like darted lights that swiftly break upon us, they blind our weakened sight, and at best they leave us but to chance, whether we shall come off with glory or with shame. *Alexander* clouded his three great Victories, with the rash and violent ruin of his three chief friends. *Ulysses* had the reputation of being crafty as well as wise ; yet, by the suddenness of *Palamedes* laying his Son in the furrow, where he was madly sowing Salt, he discovered himself to be sober, that would have appear'd distracted. And he that could smoothe over the crosslest chances of Humanity, and bear them with a Noble Fortitude, and by the sleekness of his temper, wind himself beyond the common reach ; was yet by the unexpected death of a Dog that he lov'd, put to more trouble, and shewed more weakness, that either other weightier matters could impose, or than besitted a wise man to be taken with. Like Gunpowder in a lock, it blows open all our wards, it rashes open the curtain of the mind. As a fir'd Petarr when the City is walled about, this gives an entrance through the shatter'd gates. When *Phryne* knew how how to be sure of *Praxiteles* his best piece of Limning, which he (in Love) had promised her ; she makes one breathless, to bring him news that with a sudden violent fire, his house was almost burn'd down. At which he cries out presently, Is *Cupid* and the *Satyr* sav'd ? by which she knew, that was the best, then told him, all was well, but *Cupid* and the *Satyr* hers. We see, Love that is kindled at first sight, hath oft an eager fierceness with it ; beyond that which is leisurely built up by time and conversation. 'Tis Lightning melts the Sword, which else is proof 'gainst all the strokes of the hand upon the Anvil. Surely *Job* considered how apt he might be to be surpriz'd, when he made that Covenant with his eyes against beauty. For want of which, *David* was catch'd by the accidental seeing of but *Bathsheba* bathe at a distance. 'Tis oft the booty that makes the un-intending Thief ; for that first steals the man, before the man steals it. Opportunity creates a sinner ; at least, it calls him out to act ; and like the warming Sun invites the sleeping Serpent from his holes. We are like Flax that's dress'd, and dry'd, and kemb'd ; if the least spark but fall upon us, we cannot chuse but burn. And though the *Pelagians* of old would under-

stand

CENT. II.

stand our praying against temptation, but a desire to be protected from the accidents and chances of humane life; yet, doubtless, our Saviour knowing the proneness of our nature to sin, and how easily we were to be surprised, and how hardly we could escape, if once temptations did but glance upon us; taught us to pray, that we might not come into temptation; lest by it, we should be overcome and perish. Who commits himself to the Sea, is every minute waving towards death; and sudden gusts indanger more the Vessel, than the constant gale that drives the Bark before it. Like acute Diseases, they sooner destroy life, than the leisurely progressions of a long collecting sickness. It is one of the weightiest, and most material parts of Prudence, to prepare and arm our selves to encounter Accidents. Wit as well as Wisdom is required to this business; for, a man surprised, is even in reason more than half beaten; being taken at a disadvantage, from which he hath no way to extricate himself, but by the dextrousness of his ingenuity. 'Tis a fright that shrinks the soul into a corner, out of which it dares not peep to look abroad for help; so instead of a Remedy it runs to despair. The unexpected sight of *Thybe's* garments, without examining, parted both the Lovers to act their own sad Tragedies. Had not the richness of the *Babylonish* garment, and the weighty wedge of gold tempted the inclining *Achan*, he had not been seduced to trouble *Israel*. 'Twas *Dinab's* itch to see new fashions, that exposed her to a Ravishment. To avoid occasions, and to be above accidents, is one of the greatest masteries of Man. How like naked beggars we see the weak soul skip under the lash of every sudden disaster; while the magnanimous and composed mind, by preparing and fore-thinking, meets nothing new to bring him to amazement? He that foresees an Inconvenience, though he cannot always avoid it; yet he may be ever fitted to bear it better. If we cast before-hand, we may avoid being put to the after-Game. And the edge of the evil is abated, if we but see the Bow that is bent against us.

## LXI.

## Of Improving by good Examples.

There is no man, but for his own interest, hath an obligation to be *Honest*. There may be sometimes temptations to be otherwise; but, all Cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the Noblest Fame, to hold the horns of this Altar, which, in all assays, can in himself protect him. And though in the march of humane life, over the Stage of this world, a man shall find presented sometimes examples of thriving Vice, and several opportunities to invite him upon a seeming advantage to close with unhandsome practices: yet, every man ought so to improve his progress in what is just and right, as to be able to discern the fraud and fained pleasurable of the bad, and to chuse and follow what is good and warrantable. If any man shall object, that the world is far more bad than good, so that the good man shall be sure to be over-powred by the evil: the case is long since resolved by *Antisthenes*, that 'tis better with a few good men, to fight against an Army of

of bad; than with swarms and shoals of bad men, to have a few good men his Enemies. And surely this was it which raised up David to that bravery of spirit which made him profess, *That tho an Host were pitched against him, yet should not his heart be afraid.* He that is intirely and genuinely Honest, is the figure and representation of the Deity, which will draw down a Protection upon it against all the injuries of any that shall dare to abuse it. There is a kind of Talismanical influence in the soul of such. A more immediate impress of the Divinity is printed on the spirits of these, than all the scattered herd of looser minds are capable of. The rays of heaven do more perpendicularly strike upon the minds of these, whereby they have both assimilation to God, propensity to good, and defence against injury. And it not only obligeth men not to do wrong; but, to make amends if wrong be done: and to dispense with benefits to our selves, if in the least they shall bring detriment to others. So that a man ought not only to restore what is unduly gotten, or unawares let slip by others; but to seek out how we may do right. Thus if I find a Treasure and know not him that lost it, I owe my endeavour to search and find him out, that it may be again restor'd. It is truly said by St. Augustine, *Quod invenisti & non reddidisti, rapuisti.* He steals the thing he finds, that labours not to restore it. If he does not restore it, 'tis enough, that he does not do it, only because he cannot.

And altho no man be privileged to swerve from what is Honest; yet, some men have, by much, more obligation to be so than others. They have tasted of higher dispensations, been more deterred by Judgments, more gained upon by Mercies, or are illuminated with more radiant knowledge, whereby they better understand than others, wherein to be so. And, indeed, without knowledge 'tis impossible to understand wherein to do right. Tho the best knowledge a man hath, be a light so dimly burning, that hardly shews him to see clearly all the cobwebs and foul corners in his affairs: Yet ignorance is an opacous thing, and if not a total darkness, yet such an eclipse, as makes us apt to stumble, and puts us to grope out our way.

And besides all these, there are some that have more reason to be Honest than others, as having found dealings from others, that, like fire brought nearer, warms their Conscience more. And not only would be evidence and conviction against them if they did wrong, but stirs them up to do right.

And truly, I shall not blush to tell my Reader, that in the Number of these, I look upon my self as concern'd. Should I fail of being Honest, when advantage should be in my hand, I should not only be upbraided but condemned by two especial passages that happened to my self; which for the Rarity may beget my pardon, that here I set them down to be known. One was:

An unknown Porter brings to me, to my Lodging, A Box sealed up, and on the outside directed to my self. I enquired from whom he had it: He told me, *A Gentleman that was a stranger to him, and whose Name or residence he knew not, gave it him in the street, and gave him 6 d. to deliver it safely;* which now he had done, and having discharged his part, he could give me no further account. I opened the Box, where the first thing I met with was a Note written in a hand I knew not, without any Name subscribed, in these very following words:

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Mr.



*Mr. Owen Feltham, It was my hap in some dealing with you to wrong you of five pounds, which I do now repay double, humbly intreating you to forgive me that great wrong, and to pray the Lord to forgive me this, and the rest of my sins.*

And under this Note, folded in another Paper in the same Box, were *Ten Twenty-shilling-pieces* in Gold: I cannot call to mind, that ever I was deceived of such a sum as 5 l. in any kind of dealing, nor to this hour can I so much as guess at the person from whom it came. But I believe, he did it to disburthen a Conscience. And surely, if I knew him, I should return him an esteem suitable to the merit of so pious an action. And since he would not let me know his Name to value him as he deserv'd, I have presum'd to recite the thing, that others from the sense of it may learn to be *honest* and himself reap the *benefit*, that may happen by so good an example.

This perhaps might be from some one, that not only professed, but practised *Piety*, and the rules of *honest Living*. And tho I could not expect so much should be found among those that pretend not so high in Religion; yet, to shew, that even in looser Callings, and as well now, as in our Saviours time, some (reckoned among Publicans and Sinners) may go to Heaven before the captious and the critical Censorist; If we shall judge by exterior demeanour, as the Rule that's given us; I shall beg leave to give my Reader this second Story, which was thus.

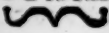
Going with some Gentlewomen to a Play at *Salisbury Court*, I cast into the Womans Box who sat at the door to receive the Pay (as I thought) so many shillings as we were persons in number; so we pass'd away, went in, and sat out the Play, Returning out the same way, the Woman that held the Box as we went in, was there again, as we went out; neither I, nor any of my company knew her, or the us; but, as she had observed us going in, she address'd to me, and says, *Sir, Do you remember what Money you gave me when you went in? Sure (said I,) as I take it, I gave you 12 d. a piece for my self, and these of my Company. Ay Sir (replies she) that you did and something more; for here is an Eleven shilling Piece of Gold that you gave me in stead of a Shilling; and if you please to give me twelve pence for it, 'tis as much as I can demand.* Here had been, if the woman had so minded (tho a little) yet a secure prize. But, as many do probably conjecture, that *Zacheus*, who made *Restitution* to the shame of the obdurate *Jews*, was a *Gentile* as well as a *Publican*: So this, from one of a *Calling*, in dis-repute, and suspected, may not only instruct the more precise of *Garb*, and form of *Honesty*, but shew us that in any *Vocation*, a man may take occasion to be *just* and *faithful*. And let no man wonder, that a person thus dealt withal, and lesson'd into his duty by the Practice of others to him; joyn'd with his other obligations to *goodness*; be hereby prevail'd upon to a greater care of his own *Uprightness* and *Integrity*, than perhaps without finding these, might have been. I will not have the vanity, to say. These passages have rendred me better: Nor am I ashamed to confess, that I have sometime remembred them with *profit*. Sure I am, they ought not to lose their Influence, nor to pass unheeded; when they shall reflect on our selves. He that means to be a good Limner, will be sure to draw after the most excellent Copies, and guide every stroke of his Pencil by the better pattern that he lays before him: So, he that desires that the

Table

## R E S O L V E S.

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*Table of his Life may be fair, will be careful to propose the best Examples; and will never be content, till he equals, or excels them.*

CENT. II.  


LXII.

### Of Hatred.

There is a *Civil Hatred*, when men in general detest whatsoever is *Vice*. And the Prophet *David* speaking of the wicked, says, *He hated them with a perfect hatred*; to shew us, that *Hatred* is then *Perfect*, when the Object is only *Sin*. For we ought not as a Creature to hate any thing that God hath made. All that he fram'd was good, excellently good, and merited both love and admiration. But *Sin* and *Vice*, being things that God never created, we ought to abandon and abhor them, as being derogatory to his Glory and Wisdom, and destructive to the being of that which he was pleas'd to make for the satisfaction of his own free will and pleasure. And hitherto *hatred* is good. But of *hate*, as a *Vice*, either in our selves towards others, or from others to us, there is reason to be careful, that, even with both hands, we thrust them both away. *Hatred* in our selves against others, is but perpetuated and long-liv'd *Anger*, which ought never to last longer than the declining Sun; but continued, like heady Wine, it intoxicates the Brain and Senses. He that nourishes *Hate* in himself against any other person whatsoever, sows weeds in his own Garden, that will quickly choke those *Flowers*, that else he might take pleasure in. At first, it does but simmer, yet time will boil it up to height and rage. As *Pis-mires* towards *August*, tho they did but creep before, yet, now they will begin to fly. The beginning for the most part is but mean and poor; yet, 'tis fire, and from a shaving, or neglected rush, it easily can sometimes whole *Cities* turn to *Cinders*. The *Fends* of Families bubbled up at first from little weeping Springs, that any child with ease might trample over, that shew'd all clear, and seem'd to tell no danger: but gathering as they creep and curl about, they rise to *Rivers* past our fording over. *Timon*, that at first allow'd himself to hate but only bad, grew at last, to hate whatever he found was *Man*. 'Tis *Envies* Eldest Daughter, that, besides being Coheir with *Insultation* upon *Adversity*, troubled at *Prosperity*, Back-biting and loud-tongued *Detraction*; inherits all the mischief that can arise from *Malice*. No man drench'd in *Hate*, can promise to himself the candidness of an upright Judge; his hate will partialize his Opinion. He that is known to hate a man, shall never be believed in speaking of him: no, in neither truth, nor falsehood. If he speak well, he shall be thought to *dissemble*; if ill, it will be taken as from *malice*, and the prejudice that he is byast with. So, while he carries the heart of a *Murtherer*, he shall be sure to have the fate of a *Liar*: not to be believ'd, tho he does speak what is true.

And tho this in our selves be fatally enough destructive, yet, 'tis much more dangerous when it flies upon us from others. A Wise man will be wary of purchasing the hate of any. Those which *Prudence* might make his Guard, as *Cadmus* his Teeth he sows into Serpents, that lie in wait to sting. Against the *Hatred* of a Multitude there is no fence, but, what must come by Miracle. Nor Wealth, nor Wit, nor Bands of

armed men, can keep them safe, that have made themselves the *hate* of an *inraged multitude*. 'Tis Thunder, Lightning, Storm and Hail, together. How many *Imperial Heads* did the *Populacy* of the *Romans* tread upon? Let no man slight the *scorns* and *hate* of the people. When 'tis unjust, 'tis a *Wolf*; but, when 'tis just, a *Dragon*. Tho the *Tyrant* seated high, does think he may contemn their *malice*: yet, he may remember, they have many *hands*, while he hath but *neck* only. If he, being single, be dangerous to many; those many will to him alone be dangerous in their *hate*. The Sands of *Africa*, tho they be but barren dust, and lightness; yet anger'd by the Winds, they bury both the Horse and Traveller alive. With any weapon that comes next, it can both fight and kill. *Quem quisque odit, perisse expetit*; His *hated Enemy* he expects should perish. And when he hath neither wealth nor strength, he watches *Occasion*, and attends both *Time* and *Fortune*. There be four things that more particularly do generate *Hate*; *Pride*, *Covetousness*, *Perfidiousness*, and *Cruelty*.

The *proud man* is the subject of *contempt*. And 'tis no wonder to find *Man* against him; when we find upon *Record*, that *God* doth resist him. *Pride* is the eldest of the seven deadly Sins: And because, that would domineer over all, 'tis just, that all should seek to pull it down. If it did cast *Angels* out of *Heaven*, from *Earth* it well may throw offending *Man*. The *proud Man* would have us believe him to be a *God*; he would rule all, he would be thought to excel all: he would be *Papal*, and *Infallible*, when others know him to be short of a *Man*, a *Bond-man* to some pitiful lust, and quite misled and erring. And 'tis for this, That tho some out of *fear*, or *interest*, may bow to him; yet, the generous and wise most *abhor* to have him their *Ruler*, that cannot rule himself: Usually, tho he be high, he is barren. Like *Mount Gilboa*, he has neither dew nor rain. As to *Sejanus* his *Goddeſs*, *Fortune*, we offer *Incense* and *Perfumes*, till we find she turns away, and then (as he) we kick her, and break her to pieces. Even *Heaven*, to *proud* ones, does deny its *Influence*. Let no man therefore think to get to *Heaven* and stability by that, with which the *Angels* there could not be permitted to stay.

Secondly, *Covetousness*. This is so greedy to catch at all, that it pulls even *hate* along. A *fordidness* so cleaves to it, that *disdain* and *scorn* attends it. 'Tis the inlet of those sins, that grate, and scratch, and gall, *Thefts*, *Rapes*, and *Plunders*, *Perjuries*, and *oppressive Murthers*; and makes a man not only a *Thief*, but a *Jaylor* too: For, whatever the *Covetous* catches, he keeps it up a *Prisoner*; so that neither himself will, nor any other can make use of it. *Hatred* is as properly due to the *Covetous*, as *Affection* to the *Bountiful*. And we may as well love the *Rat* that drags our *Evidence* into his hole, and eats it, as we may the *craving* and *rapacious person*. He empties all the veins, and sucks the hearts life-blood; for, he drains away *Mony*; and that, the old *Comedian* tells us, *Anima & sanguis est Mortalibus*; 'Tis the common Peoples Soul. The enjoyment of *Propriety*, is that which preserves men in peace; but, he that *rapines* upon that, as a *Robber*, shall find *Swords* and *Staves* taken up against him to defend it. *Septimius Severus* had not ventured to march to *Rome*, in quest of the *Empire*; if he had not known his *Soldiers* all paid, and *Julianus* hated of the people



people for his *Covetousness*. *Marcus Crassus* being a Roman General, had ne're been us'd so hardly by the *Parthians*, as to have melted Gold pour'd down his Throat, if his *Avarice* and *Rapine*, turning the public calamities to his private benefit, had not made him hated.

*Possideat quantum rapuit Nero, montibus aurum  
Exaquet, nec amet quenquam, nec ametur ab ullo.  
Gold more than Mountains, or than Nero seiz'd,  
Can never make him pleasing, or well pleas'd.*

A third and main procurer of *Hate*, is *Falshood* and *Perfidiousness*: 'Tis the highest cheat in Humanity. A deceived Trust exasperates Affection into an *Enemy*, and cancels all the Bonds of Nature. When we prosecute a deceiver and a violator of Faith, we undertake the cause of all Mankind. For every one is concern'd, that a *Traitor* and an *Impostor* be banished out of the world; for, he that premeditatedly cozens one, does not cozen all, but only, because he cannot. And, when a Man grows once to be noted for a person of falshood, and a *Jugler*, every man will avoid him as a Trap that is set only to give Wounds and Death. As with a *Jadish Horse*, if we will be safe, we must be sure not to come within the reach of his heels: who is it that will not hate him, with whom it is not safe to live? If a man be once a *Fox*, he owes his preservation to his craft, but nothing to the good will of his neighbours. He comes then to be in the Catalogue of those, that *Peter Ramus* speaks of *Quidam versantur in dolis, & eis qualibet adversantur*. Every thing is enemy to him that is deceitful. *Pausanias* was but suspected to betray *Lyfander* in the Battel: and the people would not rest till he was banisht from among them. Deceit is a Thief in the night, which steals upon us in the dark, when we think our selves secure, and are not aware of either his *Way* or his *Time*, which makes us sleep as it were in *Armor* guarded about with bars against him, and with *mastiffs* to destroy him.

The next Monster that calls up *Hate* against us, is *Cruelty*; which ever is usher'd on with severity and rigor. Man is a frail thing and should he be put to expiate every offence with the extremity of Punishment, he must have many lives, or else have his Torments endless. We expect a Fathers pardon, and know the Gods do not always punish to the height. He that hath not mercy to mitigate Correction, excludes himself from favour when he fails. To be always strict and scrupulous is not conversation for man; It presently descends him into cruelty, which makes him as a wild beast shunn'd. He that cannot kill him, will avoid him if he can: 'Tis not in Nature that ever he should be lov'd. 'Tis with cruelty as 'tis with choler. It is kindled with meeting it's like: as flints that knock together, fire flies from both. No man can love his Tormentor, or him that would destroy his being. *Ferina ista rabies est, sanguine gaudere & vulneribus, & abjecto homine, in sylvestre animal transire*. That rage is wholly bestial that smacks the lips with blood and bleeding wounds, and casting off Humanity he passes into fierce and savage. *Nero, Caligula, Vitellius*, and many more, afford us sad examples of the end of cruelty: and above all, the unfortunate *Andronicus*, who met with more by the torrent of a popular hate than one would think humanity could either suffer or invent: All things that men met with, were instruments of fury, and every Boy and Girl became an Executioner.

To



To prevent the hate of others, is, not to love our selves too much. He that does so, becomes unrival'd in affection, and at last does love alone what all men else do hate. The best is, not to prefer our private before a generality; and rather to pass over trivials, than be angry at *punctilios*. He that minds his own with moderation, and but seldom intrudes on the concerns of others, shall surely find less cause to hate, or to be hated; and may at last come to live like the *Adonis* of the Sea, that *Ælian* speaks of, in perfect tranquility among all the rapacious Fishes of the *Ocean*.

## LXIII.

## Of hardness of Heart.

THIS is not so much when a man is careless and unsensible of another's condition, as when a man by the practice and custom of sin is grown obdurate, and fear'd up so, as nothing can work upon him to mollifie him that he may be medicinable. *Origen* gives a handsome Character of it, *Cor durum est, cum mens humana velut cera, frigore iniquitatis obstricta, signaculum Imaginis divina non recipit*; Then is the heart heartned when the mind of man like wax becomes so petrifi'd with the cold benummings of sin, that the impression of the Divine image cannot be made in it. So that other sinners are passing on the way, but the *hard-hearted* is come within the confines of a final destruction. He not only marches fast from God, but he builds a wall at his back, that he cannot retire to the Camp where he might be safe. He is pass'd over the Sea of *Iniquity*; and then, as the *Prince of Orange* at the Battel of *Newport*, he sends away the shipping, that he may not have a mind to return. He puts himself out of the power of persuasion; like a stubborn metal, once ill cast, he leaves no way to be mended but by breaking: so much he is his own dire Enemy, that without a Rape upon him he will not find *Salvation*. 'Tis not the distilling shower nor the gently fanning air, nor the rustling wind, nor the rowling Thunder, that can work upon him. 'Tis only Lightning that can pierce the pores and melt the steeld heart within the scabbard, that must either do the business or leave him quite undone for ever. For whatsoever happens to him to mend him, makes him worse.

Adversity, that is the Academy of Life to instruct and breed up man in all the ways of *Virtue* and *Knowledge*, to him it's but like the Gaol where he learns to *shift* and *cheat*, till at last he grows *incorrigible* and *desperate*. Prosperity suns him to a harder temper. Elation leads in disdain, which spurns away the hand that offers but to lift him up. Benefits seldom sink into *obdurate minds*; They take them to be *Duty* in others, but *merit* and *desert* in themselves. 'Tis the soft and gentle Nature that is soonest taken with a courtesie, there it sinks as essence does in cotton till all becomes a *Fragrancy*; and therefore as they are most unhappy to themselves in the end, so they are worse for others to converse with in the way. For as nothing but *compulsion* can make them be *indurable*, so 'tis not a little trouble to the ingenious to be put upon ways of constraint. The generous nature likes himself then the worst, when he must appear a *pedagogue* with a *Rod* or *Fernula* even in his hand, the

the good inclination is soonest won by fair and civil dealings. But *ill dispositions* being led *passion* and a *sensual appetite* grow dangerous when not awed by *Force*, nor yet are they much the better by *punishment* or *faring worse*. The unruly Horse that's spurr'd is more so for his spurring. Like the *steel* both by *fire* and *water* too, it is *hardned*; *Pharaoh* was not better'd by all the plagues brought over him. Nor were the *Jews* by his example mended either in the radiance of the Gospel, or the raging of their sedition in *Jerusalem*. Neither was their obduration, or their *obcecation* less. Judgments that are the *terrors* and the *turners* of the *seduced Soul*, that hath but humanity in it; upon the obstinate they do not work at all. Either they *reverberate* them back before they pierce; as a wall of steel does a blunt-headed arrow; or if they do perhaps a little while find entrance, like the *Elephant* with the *Convulsion* of his *nerves*, and his *bodies contradiction*, he casts out the shaft that sticks within him: so he closes in his own *Corruption*, which else might find vent at the wounds. 'Tis a fatal Notion under which the *Apostle* renders it, The *hardness* of thy *Heart* that cannot *repent*. As if by a Bar put upon it, it were sealed up to ruin. He is *chain'd* and *pinnion'd* and prepar'd for *Execution*, that he cannot *repent*. 'Tis like being born a *fool*. When Nature has doom'd him among the *incapacious* and *silly*, 'tis not in the power of correction or instruction, or in all the arts, to cure him. The pestle and the mortar cannot do it, nor can the *hardned Soul* by any thing be *mollified*, being indeed fit only for *destruction*. He is neither meet to govern, nor to be govern'd by others. As *Rome* when sinking to *confusion*, *nec libertatem, nec servitutem potest tolerare*. Neither Obedience or Commands can be indur'd or manag'd. And this does easily come to pass when men are once habituated in Vice. As constant labour sears the painful hand to *hardned brann*, and a *callous insensibility*: so the continued practice of Vice does hinder the minds clear sense, and leaves it in a way *incorrigible*, *Desinit esse remedio locus, ubi, quae fuerant vitia, mores fiunt*, When Vices habit themselves into custom and manners, there then wants room to take in what should Remedy. If frailty therefore casts us into Vice, let no mans *obstinacy* so fasten the nail in his *Soul*, that it cannot without tearing in pieces, be pull'd out. He that commits an error does too much: but he that persists in it, grows an *Heretic*, shuts himself out of the Verge of the Church; so is not qualified to *claim Salvation*.

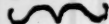
LXIV.

• Of Revenge.

There is no man that seeks *Revenge*, but 'tis because he conceives he hath had *injury* done him. And tho there be a seeming Justice in the *requital*; yet, for the most part it is done by doing *injury* to him that first offered it to us; which in the *actor* cannot but be *evil*, since to offer *injury*, upon any score, is *unjust*. Others doing *injury* to me, cannot *legitimate* my doing *wrong* to him. So tho it be a thing both easie and usual, and, as the world thinks, favouring of some Nobleness, to repay a *wrong* with *wrong*: Yet Religion speaks the *contrary*, and tells us, 'Tis better to *neglect* it than *require* it. When *wrong* is done us, that which we have



CENT. II.



have to do, is to remove it. We are not commission'd to *return* it; But doing *wrong* again, does no way do the thing: What will it ease me when I am *vex*, that I may *vex* another? Can anothers suffering *pain*, take off from my own *smart*? 'Tis but a purer folly to make another *weep*, because I have that which *gives* me. Nay well examin'd, 'tis a kind of Frenzy, and something Irrational, because another hath done us a *mischief*, therefore we will *hurt* our selves, that fruitlessly we may do him *one*; perhaps it may be it was from hence, that Poets feign'd, that *Nemesis* was by *Jupiter* transform'd into a Goose, a silly Creature, to set out unto us the *folly* of *Revenge*; for, at best, 'tis in us, but returning *evil* for *evil*; and that in the favourable appellation, we cannot call less than *frailty*, which, is indeed an *Iniquation*. Suppose a mad Dog *bites* me, shall I be mad and *bite* that Dog again? If I do *kill* him, 'tis not so much to help my self, as 'tis to keep others from harm. My interest is to seek a present Remedy, while pursuing the Cur, I may at once both lose my Wit and my Cure. If a Wasp sting me, I pursue not the winged Insect, through the Air, but streight apply to draw the venom forth.

And, in *Revenge*, tho the *rancor*, should be tolerable; yet the *usurpation* never can be *justified*. The *right* of *vengeance* rests in God alone, and he that takes it out of his hand, he so far does *dethrone* him, as to put himself in his place. And while we throw a *petty vengeance* on the head of our *offending brother*, we boldly pull the Almighty on *our own*. The mind of man in peace and calm-warm *Charity*, is the *Temple* and the *Palace* of the *Holy Ghost*; but, *Revenge* is a raging flame that burns this House of God in the Land. Like *Herostatus*, he gains but a mistaken and polluted fame, that burns this stately Structure of the God-defs. Through his own swell'd heart, he strikes a flaming sword, that he may, to please his *malice*, but pierce his enemies garment. *Diogenes*, sure, was much in the righter way, when to one that ask'd him, *How he might take the best Revenge of his Enemy*? His answer was, *By shewing himself an honest and upright man*. St. *Augustin* yet goes further, and says, *The revengeful man makes himself the Judge, and God his Executioner*; and, *when he wishes God to plague that wicked Enemy of his*: 'Tis just with God to ask which *wicked one* he means, since both the *best* is *bad*, and *Revenge* it self is *Injury*. Nor is it only against the laws of *Divinity*, but against the laws of *Reason*; for a man in his own concern, to make himself *Judge*, and *Accuser*, and *Executioner* too. 'Tis like our late misnam'd *High Court of Justice*, to which the *Loyal* and the *Noble*, the *Honest* and the *Brave* were *violenc'd* by *Ambition* and *Malice*, and *sacrificed* to the *Demons* of misguided *Rage* and *Passion*. Surely, the best return of *injury* is to *do good*, the next is to overlook it as a thing below us. If it be *injury*, our *revenge* is in the Actors bosom; what need we do that which his own mind within him will do for us? If it be not *injury*, we ought not then to be *angry* at all: so if we have a disposition to do a *displeasure*, upon our selves the *Revenge* is to be practiz'd, for that we have let our *passion* boyl beyond the temper that it ought to hold. 'Twas a high Imperial act in *Conrade I.* who having had a sharp War with *Henry Duke of Saxony*, and having had his Army by him newly overthrown, and his Brother beaten out of the field; yet being sick, and believing he should shortly die, he sends for all the Princes of the Empire, and there, tho his Brother were still alive,

alive, he recommends to 'em this his Enemy, as the fittest man to rule the Empire after him. Thus we see, great minds do sometimes light on Actions suitable, and learn by commanding others at last to command themselves in the height of seething blood, to the wonder and instructing, by example, such as God hath set to come after: and to shew us, that as in God, so in those that in their power draw nearest to him; there is a Greatness greater than *Revenge*, while meaner and lesser Powers are wholly swallowed by it. It shews our want of strength, when we let this *Passion* master us. If we would see what kind of things they be, we may learn from *Martials friend* that they are,

— *Indocti, quorum praeordia nullis  
Interdum aut levibus videas flagrantia causis:*

*Quantulacunque adeo est occasio, sufficit Ira.*

*Chrysippus non dicit idem, nec mite Thaletis*

*Ingenium; dulcique Senex vicinus Hymetto,*

*Qui partem accepta sava inter vincula cuncta*

*Accusatori nollet dare. — Juven. Sat. 13.*

Unletter'd souls, whose glowing hearts will hiss

With *Nothing*, or what next to *nothing* is:

Each petty chance for passion shall suffice.

Though so *Chrysippus* taught not, nor the wise

Cool *Thales*: nor old *Socrates*, who would

In chains not part his Hemlock to the bold

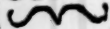
Accuser 'gainst his life. —

If ever *Revenge* be fit to be taken, it is when all our passions are becalm'd; and then 'tis but as Physick to be us'd more to prevent a future fit, than satisfy our craving appetite. All *Revenge* is a kind of War, and any easie Peace is to be put before it; for, when we are once engag'd, we know not when to recoyl. A single child may fire a populous City, when all the wise men in it may perhaps be pos'd to quench it. If we consider rightly; for the most part, the *Remedy* is beyond the *Disease*; and 'tis not a wise mans part, to chuse what is most mischievous. He that does but defer it, gains time: and then we may look about and see our way more clear; so with safety we may make that *Punishment*, which acted in *passion* would be *Revenge*.

LXV.

*That most men have their weaknesses, by which they may be taken.*

Though it be not necessary to labour for a *flowing wealth*, yet 'tis fit we have so much, as we need; and not for the want of *wealth*, expose our selves to be *necessitated* to ill. As a man would willingly have wherewithal to do good; so he may be happier to be in such a condition, as not to be oblig'd to *inconvenience*, through defect, nor endanger'd by *Plenty* to be proud and petulant. The *Poor* are so fettered by their poverty, that they may easily be taken by the Assault of any that will but pretend their Relief. The *Rich* are taken by their own ambition, by their passion, or their appetite, their liberty, or wantonness: That 'tis no easie matter in the extreme of either fortune, to resist a fierce temptation when 'tis offered. And besides all these, in any estate our own Inclina-



tions are the powerfullest motive-Trains to lead us. Whosoever shews a *passion* or an *avidity* to any thing; he thereby tells his Enemy where he is weak, and in what Muse we may set a snare to take him. And 'tis a rare thing to find any man so fortify'd on all sides, that he can rest stanch against all the baits that are cast out to catch him. Every man hath something whereby he may be taken; and, 'tis rare to find that Fish that at some time or other will not bite, if the bait be such as likes him. Even *Augustus* had his *Mecenas*, and *Alexander* his *Hephestion*. And 'tis well, if we be drawn at all, that we happen to be led by a *Noble Conduct*. Tho' 'tis best when a man can be his own *Solomon*, and his own *honest Hushai*, to support himself, and overthrow the designs of his Enemies; yet, he is next to best, that being in doubt, will take advice from the *Oracle*, rather than the *cheating Augur*.

But *vitious men*, or such as are not *balanc'd* by true *Honour*, have not only some peculiar *enormity*; but, they have every thing that is sensual to enslave them. And sometime even the meanest and the most petty thing, as a chain, can lead them any where. If they be but Paper-Kites, even a little Boy with a slender thred can pull them where he pleaseth, and draw them down from Heaven unto Earth: A Horse, a Dog, a Landscape, or some lighter thing. *Vitellius* and *Apicius* were for Gormandizing and Gluttony: *Vespasian* and *Didius Julianus* were for Profit: *Nero* might be catch'd with a Song, and *Domitian* with a Fly. *Claudius* had his beloved *Mushrome*, and *Crassus* wept for the death of his dear *Murana*. Nor is it love alone, but hate as well as it, that places us in the Disadvantage. A known Antipathy gives our Enemy help to subdue us. Even *Beasts* that *reason want*, have yet the *sense* to make their advantage of it. The Fox, that knows the Badger hateth sluttishness, by fouling of his entrance, drives him out of his Earth. And 'tis a vast Prerogative, that man hath over the rest of the Creatures, by only knowing their Inclinations and Abhorrencies. He knows both with what baits to incite them, and with what shewels to drive into the Net and Toyl: By knowing this, and appropriating to their appetites and fears, he becomes a Master of those, that by his Power and the Corporeal endowments of Nature, he never would be able to conquer. What force could seize the uncontrolled Lion, if it were not tempted by the Lamb upon the post, or terrified by the fire that he hates and trembles at? What swiftness could overtake or draw the mounting Falcon from the Clouds, if the Pigeon on the Lure should not stoop her to the small reward on the extended fist?

Doubtless, He that hath the fewest fancies, that is free from the sting of pointed and pricking *want*, that is not tumor'd with the too much balm of *wealth*, that can most conceal or master those *ricklings* and *asperities* that he hath in himself, is the nearest to a *contentful enjoyment* at home, and an *unenvy'd peril* from abroad. I have never read of any Island so Impregnable, but nature had left in it some place or other: by which it might be Vanquishable: So it is more rare to find out any person so at all points Arm'd, but there is some way left whereby he may be sometime surpriz'd. This Passion, that Affection, this Friend, or that Kinsman, this or that delight, or inclination He is the *strongest* that hath fewest accesses. But, as those places are the *weakest* that lye open to every *Invader*; so certainly, he is the most subject to be



be overcome, whose easiness exposes him to be prevail'd upon, by every feeble attempt. And however, by Nature, he may be fertile and of a good soil; yet, if he lies unmounded, he shall be sure to be always low. At least, a man would have a Fence, and a Gate, and not let every Beast that hath but craft or impudence, to graze or dung upon him. In any Estate, it is most conducing to freedom, not to be behind hand. He that puts himself into a needy condition, he walks with manacles on his hands; and to every one he deals with, gives power to lock them on. Necessity is stronger than either Wine or Women; and if a Man be taken in that, he is but as a Wyth in the hand of a Giant: he can neither buy nor sell like other men; but wearing his own chains, is at the mercy of him that will lead him.

LXVI.

*That Spiritual things are better, and Temporal worse, than they seem.*

IT is almost universally true, that which Seneca said of Joy, *Omnes tendunt ad Gaudium; sed, unde magnum & stabile consequantur, ignorant*, Every man would arrive at Joy and Contentment, but how to come by such as may be great and lasting, there are but few that know. We are quite mistaken in most of what we grasp at. The Progress of Man is but like some lofty Tower, erected in the bottom of a Valley: We climb up high, in hope to see Wonders, and when we are at the top, our Prospect is nothing the better. The Hills encompassing, terminate our Eye, and we see after all our pains, but larger piles of Earth, that interpose betwixt us and Heaven. The greatest pleasure we had, was, when we were getting up: Belief of better, lifts our easie steps; but, mounted once, we find a cheated Faith: Which drew wise Bias to conclude, that nothing was to Man more sweet than Hope. Even all Earthly delights I find sweeter in expectation, than in enjoyment: But, all Spiritual pleasures more in fruition, than expectation. These Carnal contentments, that here we joy in, are shew'd us through a Prospective Glass, which makes them seem both greater, clearer, and nigher at hand. When the Devil took our Saviour to the Mountain, He shewed him all the Kingdoms and glory of them; but never mentions the troubles, the dangers, the cares, the fears, the vexations and the vigilancies, which are as it were the Thorns and Mantlings where-with a Crown is lined. He held a full blown Rose, but mention'd not the prickles shaded underneath. I something doubt, whether to get wealth with some labour, be not more pleasure, than wantonly to spend it. 'Tis a question, whether to expect a Crown be not more content, than to wear one? And surely, were not their Persons Sacred, that is, by the Laws of God and Man, untouchable as to prejudice; and so, protected against the malice, the envy, the fury, and the rabidness of self-ended Man: It would not be an easie matter to Conjure him into that Enchanting Circle. Whatsoever Temporal felicity we apprehend, we call out the pleasures, and over-prize them; the perils and molestations we either not see, or are content to wink at. We gaze upon the face, and are bewitched with the tempting smiles, while, under pleasing looks, a sad Infection, even the vitals taint. Like Time,

they appear with a lovely *bush* before; but, behind, are *pill'd* and *ball'd*. It is but *Mermaid-joy*, that this frail world bequeaths us.

— *Turpiter atrum*

*Definit in piscem mulier formosa superne.*

— That *beauteous* face in show,

Waves into some sad *scurvy* fish below. *Hor. de A. Poet.*

And that these *Sublunaries* have their greatest freshness plac'd in only *Hope*, it is a conviction undeniable; that, upon enjoyment all our joys do vanish. The *pleasure* lasts not longer than we get it: and if it did not leave a *weft* behind; yet, being so fleeting, it is not worth the leaping of our pulse to meet it.

But, when again, we look at what is *Spiritual*: like those that practise to beguile themselves, we turn the Glasses r'other end about, and give a narrowing figure to all those fair proportions that would propose themselves to our eye; we believe them less, and more removed from us. Our *Senses* do with us, as *Philo Judæus* says, the Sun does deal with Heaven: It seals up the Globe of Heaven, and opens the Globe of Earth: So the *Sense* does obscure things that are *spiritual* and *heavenly*: but, reveals and augments what are *terrene* and *temporal*. The Sphere of *spiritual things* is higher than our *Sense* can reach: but, as we mount, our Prospect still is nearer. *Acquiri potest, aestimari non potest*; Obtain'd it may be, but rightly valued, never. Who at first blush (if *Humanity* may be *Judge*,) would chuse the *Austerities* of a *Regular* and *Conscientious* life? Our Saviour at first, (by reason of the *Ignorance* and *Infidelity* of Man) gave his Church the power of *Miracles*, to convince men to the belief of finding a *felicity* in *godliness*. For albeit, it be most true, that is memorably spoken by *Aeneas Sylvius*; that admitting *Christianity* had not by our Saviour and his Apostles been confirmed by *Miracles*; yet, it would in time have been taken up, and entertained and rooted in mens hearts for the very *honesty* and *integrity* of it: yet, by the but meanly wise and common deductions of bemisted *Nature*, it would have been no very powerful *Oratory* to persuade the taking up of our *Cross* to follow him. But, when men afterwards came to see, how in the lowness of disgrace and poverty, and in the height of pain and torment, *Christians* became irradiated with *Internal Joys*; then *Proselytes* came in swarms, and by the *Spirit* were taught to wade over all those shallows which Islanded that *Country* of *felicity*, in which the truly pious person dwells. A man that hath not experienced the Contentments of *Innocentive Piety*, the sweetness that drew the *Soul* by the Influences of the *Spirit*, and the Ravishings that sometime from above do shoot abroad in the *Inward Man*, will hardly believe there are such *Oblectations* that can be hid in *godliness*. They are the *Representations* of the *Joys* hereafter, which are so high, that like *God* the Author of them, we may sooner apprehend them by *Negatives*, than *Affirmations*. We may know what is not; but, we never can come to know what is there, till by a pleased fruition we can find them. Let no man then be discouraged with the pallidness of *Piety* at first, captivated with the seeming freshness of *Terrenity*: both will change. And tho we may be deceived in both; we shall be sure to be cheated but in one.

LXVII.  
Of *Business*.

There are some men that have so great an aversion to *Business*, that you may as soon persuade a *Cat* into *water*, or an *Ape* to put his *fingers* into *fire*, as to get them to enter upon any thing that may prove *trouble*, or beget *attendance*. But these, for the most part, are persons, that have pals'd their youth undisciplin'd, and have been bred up in that delicacy and tenderness, that they know no other *Business* but their *Pleasures*; and are impatient of any thing that looks but like a hindrance of that; yet, this in the end, does many times produce effects, that prove ungrateful and destructive. For hereby the management of *affairs* do often fall into inferiour hands, that through *Covetousness* and *Ambition*, and for want of skill, put the wheels of *Government* out of order; till they run both themselves and the *State* into ruin. Like unpractiz'd and ignorant *Apothecaries*, they do so disproportion their *Ingredients*, that instead of saving *Physick*, they minister but disease and poyson. There are another sort of men quite contrary to these, whom custom and quotidian practice has made so much in love with *Action*, that if they once come to be put by their *Employment*, even life it self seems tedious and an irksome thing; and like a *Spaniel* ty'd up from his hunting, they sleep away their time in sadness and melancholy. Certainly, as the world is more beholden to men of *Business*, than to men of *Pleasure*; so the men of *Pleasure* must be content to be govern'd by those of *Employment*. However they are contemned by the vanity of those that look after nothing but Jollity: yet, the Regiment of the world is in their hands; and they are the men that give Laws to the sensual and voluptuous. Therefore, that man is but of the lower part of the world, that is not brought up to *business* and *affairs*. And, tho there be, that may think it a little too serious for the capering blood and sprightly vigour of Youth: yet upon experience, they shall find it a more contentive life than *idleness*, or perpetual *joviality*. He that walks constantly in a smooth and level'd path, shall be sooner tyr'd, than he that beats the rising and descending ground. A calm at Sea is more troublesome, than the gale that swells the Waves. If a man with a Scythe should mow the empty Air, he sooner would be weary than he that sweats with toil to cut the standing Corn. *Business* is the Salt of Life, that not only gives a grateful smack to it, but it dries up those crudities that would offend, preserves from putrefaction, and drives off all those blowing Flies, that without it, would corrupt it. And that this may appear more easie, there are requisite to be had in *Business*, both *Knowledge*, *Temper*, and *Time*.

Without a man knows what he goes about, he shall be subject to go astray, or to lose much time in finding out the right. And it will be sure to seem more tedious, than it would if he *knew* the Road.

And if he want *Temper*, he shall be sure not to want trouble. Even all the Stars are seen in a night, when there is a clear serenity; but tempests arising, darken all the Sky, and take those little guides of light away. No storm can shake the *Edifice* of that *Mind* that is built upon



upon the *Base* of *Temperance*. It placeth a man out of the reach of others, but bringeth others to be within his own. 'Tis the *temper* of the *Sword* that makes it *keen* to cut, and not be *hackt* by others striking on it. 'Tis the *Oil* that makes the joynt turn smooth, and opens the door without noise. *Caesar* with a word appeas'd a daring *Mutiny*, by calling of his Army *Romans*, and not his *Fellow-soldiers*. And with as small a matter *Psamniticus* sav'd the Saccage of a City. *Cyrus* had newly taken one of his, and the Soldiers in a hurry running up and down *Psamniticus* with him, ask'd *What was the matter?* *Cyrus* answer'd; *They destroy and plunder your City.* *Psamniticus* reply'd, *It is not now, Sir, mine, but yours.* And upon that consideration, they were presently call'd off from the spoil.

The next is the aptly timing of affairs, for which there can be no particular Precept, but it must be left to *judgment* to discern when the season is proper. Men do not *reap* in seed-time, nor *sow* in *Harvest*. *Physicians* give not *Purges* till they have prepared the *humours*. The *Smith* may strike in vain and tire his *labouring arm*, if first with fire his *Iron* be not *mollified*. Circumstances are many times more than that which is the main, and those must be left to be laid hold on, as they offer themselves to occasion. Men may fit their *baits*, and cast their *nets*, and, as the *Apostles*, fish all night and *catch nothing*, if they take not the seasons when the *shoals* do move upon those *Coasts* they trade in. And let a man be sure to drive his *Business*, rather than let that *drive* him. When a man is brought but once to be *neecessitated*, he is then become a *vassal* to his *affairs*; they master him, that should by him be *commanded*. And like a blind man wanting *sight* for his way, he is led about by his *Dog*. Any thing posted off till the last, like a *Snowbal*, rowls and gathers, and is by far a greater *Giant* than it was before it grew to *Age*. As *Exhalations* once condens'd and gather'd, they break not then but with *Thunder*. In the last Acts of Plays, the end of *business* commonly is a *buddle*: The *Scenes* do then grow *thick*, and *quick*, and *full*. As *Rivers* tho they run smooth through lengthn'd Tracts of *Earth*; yet when they come near the *Sea*, they *swell*, and *roar*, and *foam*. *Business* is like the Devil, it ever rageth most when the time it hath is shortest. And 'tis hard to say which of the *two* is worse; Too nice a *Scrumpulosity*, or else too rash a *Confidence*. He is as mad that thinks himself an *Urinal*, and will not stir at all for fear of *cracking*; as he that believes himself to be *shot-free*, and so will run amongst the *hail* of a *battel*. And surely, it conduces infinitely to the ease of *business*, when we have to deal with *honest* and with *upright men*. *Facile imperium in bonos*; The good and wise do make *Empire* easie. *Reason*, and *Right* give the soonest dispatch. All the intanglements that we meet withal, are by the *Irrationabilities* arising from our selves or others. With an honest man and wise, a *business* soon is ended, but with a *Fool* or *Knave* there is no *conclusion*, but never to begin. Tho they seem *tame beasts*, and may admit a while to be plaid with; yet on the sudden, and when we think not on't, they will return to their natural *deceit* and *Ferocity*. 'Tis not enough that the *Sea* is sometime *calm* and *smooth*, but we had need be sure there be no *Shelves* nor *Quick-sands* under that still water.

LXVIII.  
Of Nobility.

**T** *Thomas Sarfannes* being asked, what kind of Prelate he thought *Eugenius IV.* would prove? His answer was: you may easily guess at that, if you know but the stock he comes off: for such as is his Family, such a Prince shall you find him. 'Tis true, by his own virtues or vices a man does often differ from his Progenitors. But usually through successive generations the blood does hold its Tincture. And in a Noble Family for the most part the stream does still hold Noble. Which by wise States hath been sometimes so presumed upon, that they have set marks of Honour upon them; not only out of respect to their Ancestors, but out of hope to find the Successor not to degenerate. It was a Law among the Romans, that if there hapned contentions in their Elections for the Consulship, those that were descended of the *Sylvians*, *Torquations*, and *Fabritians*, should in the first place be prefer'd. And we see it common among Princes, that Offices of trust, and places of command, are setled upon the Heirs of some deserving Families, as presuming they will merit to keep what their Ancestors at first by their merit did acquire. Certainly, it is to be believ'd, that he which out of nothing, or a mean beginning, is the first founder of a House and Fortune, had something in him beyond the Standard of an ordinary man. And 'tis likewise to be believ'd, that where the spirits are so by Virtue and Industry rarifi'd and refin'd; even in the generation of posterity they do transmit themselves, and are propagated to succeeding Ages. Some Families are observable for peculiar eminences in the current of successions. The Romans had not a Family of more merit than the *Scipio's*. And it is not unworthy our observing, that even the first Founders of that Family, were eminent for their piety to the Gods and their Parents. The first whereof, when his Father was blind, as his staff, he was his Guide, and led him about in his way: from whence he took his Name. The next being a Child did every day in private set out some time for the Temple; and at 17 years of age brought off his wound'd Father encompass'd by the Enemy. And indeed he that discharges his duty to these two, cannot but be eminent in all the rest of his conversation. The foundation of Honour and Greatness is laid in obedience and respect to these: But the neglect thereof, or the lewd practice of the contrary, puts a man out of favour with Nature's genius: and leaves him to be ravin'd upon, by all the Insects of his own small Appetites, as well as the greater ragings of his intemperate passions: They that are bred under the government of such as are thus wise, have infinitely the advantage of a Plebeian Race. They are season'd with the Maxims of Honour, and by their Education lifted above those grosser vapours that they are subject to, that have their being in the lower Region of men. And if but one in an age steps up to do this, he leaves it as example; and puts Posterity in the way of continuing it. And not to speak of the helps of Fortune which (unabus'd) are infinite. They are presided into Virtue and Honour, and they are deterr'd from poor and skulking conveyances, by the orientness of that Fame which their Fore-Fathers left them: so that, doubtless, earth cannot present us  
any

any thing that is more *glorious* than antient *Nobility*, when it is illustrated by the rays of *Virtue*. And tho to be a King in *Virtue* and *Wisdom*, is the brightest Jewel that sparkles in a *Regal Crown* (as *Solomon's Wisdom* renowned him more than his being Monarch of the whole twelve *Tribes*;) yet surely, as in a beautiful *Body* the temper and transcendency of the spirit is more grateful, so is *Virtue* also more *lustrous* and *shining* in the stem of *antient* and *ennobled blood*, than in the newness of a rising *House*. Each may be marble in the *Quarry* where it lies, and not of that coarse rag that common pits afford. But it must be art and industry, and the diligence of the laborious hand that gives it *gloss* and *smoothness*; before the streaks and taking veins can be discerned in it. If there were not something more than ordinary that lay coucht in this bed of *Honour*, sure *Nature* never would so have framed the mind of *Man*, as to have planted in it an appetite of it in generous and enlarged Souls. *Alexander* would needs derive from *Jupiter*; the *Romans* from *Hercules*, from *Venus*, from *Aeneas*, and the like. And how many Nations have thought it their *honour* to draw their *Descents* from the *Trojans*? as it was an honour to be a *Gracian*, where virtue and the arts were learned: so it was held a strain, and he was branded with the name of a *Barbarian*, that was of another Nation. It was objected to *Antisthenes* as a disgrace, that but his Mother was a *Phrygian*; had he not well wiped it off, by replying, that *Phrygia* was the Mother of the *Gods*. But however it be, it is *Virtue* and true *Nobleness* that is the *Crown of Honor*. It enamels and enchafereth what is Gold, and it gilds what is not, that it makes it like it. They they are of the highest *merit* in themselves, the least insist upon their *Ancestry*: for they well know *Aliena laudat, qui genus jactat suum*, Who boasts his Stock, commends but what's anothers. The best use they can make of glorious Actions by them well achiev'd, is to endeavour that they may outgo them. Or at least to beware, they darken not, by their own declination, the splendor that they liv'd in. The best way to keep their *Ancestors* great acts in memory, is to refresh them with new ones of their own. And let them be sure to remember, they grew up to that brightness by degrees. Even Fire it self, the quickest of the Elements, must be kindled and blown up by degrees, before it shines it self into a flame: when it breaks out on a sudden, it is usually both ominous and harmful. The Sun does rise insensibly to his *Meridian glory*, but the very light of lightning burns. He that at the first leap jumps into the height of all his *Ancestors*, had need be strong and well winded; lest he lose his *Race* before he gets to the post. He leaves himself no room for casual accidents, nor can he give a loose, if he be put to strein in his *Race*. Of the two it is better to be the *Fool* of the Family, than the *Unthrif*. Another Generation may prove *wise*: but the *Riotous* and indiscreetly *prodigal*, after he hath wasted all the fruit, he digs up the Tree by the roor, that it can bear no more. And instead of hoped applause, he departs the world with infamy, and dwells among the *curse*s of *Posterity*. A degenerate Son of a *Noble Family*, is a worm at the Roor, that would make a *Jonas* angry; for it takes away the shade from all that shall come after. A *Spendthrift*, like an Earthquake, does shake the house so long, that at last it either falls in pieces, or is swallowed up in *Ruin*. He pisses  
on



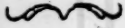
on his Father's *Honourable* ashes, that by his *Vices* makes them stir, and ruffles them in his *Urn*. Instead of warming *Suns*, they are the bearded *Comets* of a *house*, that threaten nothing but portentous *horrors*. And when they have nothing of their own, but their *Fore-fathers* merits, they subsist but like to *Felons*, by the protection of that *Alter*, from whence if pull'd, they fall to *death* and *shame*. Who would not rather have died over all those deaths that *Tyrants* have invented; than being the *Son* of the elder *Scipio* appear a *Candidate* so besmeared with vice, as to be fin'd by the *Censors*, to be turn'd out of the *Senate*, and have the *Signet* (with the head of his *Glorious Father* graven on't) torn from off his finger? Or as *Quintus Fabius Maximus*, for his horrid *Luxury* to be forbidden by the *Prator*, for meddling with his *Father's* goods, and not one in all *Rome's* City to be sorry for it? He is not like to be prevalent in *Battel*, that without his own stout fighting, thinks it is enough for him, to be covered with the shields of his *Ancestors*.

*Quis enim Generosum dixerit hunc, qui  
Indignus genere & praeclaro nomine tantum  
Insignis? Namum cujusdam Atlanta vocamus;  
Aethiopem, cygnum; parvam extortamque puellam  
Europen: canibus pigris scabieque vetusta  
Levibus, & stercora lambentibus ora lucerna,  
Nomen erit Pardus, Tygris, Leo, si quid adhuc est  
Quod fremit in terris violentius. Ergo cavebis  
Et metues, ne tu sis Creticus aut Camerinus.* *Juven. Sat. 8.*  
Who'll count him *Noble* that *unworthy* lives  
Of his great stock; and by that only thrives?  
We may as well some *dwarf* an *Atlas* call;  
A *Moor*, a *Swan*; some low crook'd *Girl*, the tall  
*Europa*; 'Tis but as we names bestow  
Of *Leopard*, *Tyger*, *Lion*, or what now,  
'S more fierce on earth, to mangy *Curs*, that lick  
The nasty nozel of some *Candlestick*.  
Beware and fear, then, lest thou prove in fine,  
A *Cretian* false, or profane *Camerine*.

LXIX.

Of three things to be considered in Men.

I N every man that we meet with, there be three things that incounter our *Consideration*. The *Mind*, the *Behaviour*, and the *Person*. As a beauty in any of these, commends the party to our liking; so a blemish in any of these, sticks some disgrace on the unhappy owner. The most beautiful and the most lasting of these, is that which to the eye is not visible; and tho' it take not that sense, yet it casts abroad such *Rays*, as draw out the love and liking of those, that come to find the goodness, or the parts, that it is furnisht with. How grateful does the ingenuity of some men make them? 'Tis a wealth by which they live; and many times having none of their own, they are for the handsomeness of their disposition, taken into a partnership of *Empire*, with those that have abundance. Such was *Aristippus*, being at first forc'd to read *Philosophy* to get a living by the grateful-



ness of his wit and parts, grew high in the favour of *Dyonisius*: And when he had been shipwrackt at Sea, and cast upon *Rhodes*; it got him such friends there, that when all his Companions return'd, he was tempted by the favour of the Citizens to stay from his own Country among strangers; with whom he had no Interest, but what his parts had won him. You may take him in the Character that *Horace* had left of him.

*Omnis Aristippum decuit Status, & Color, & Res.*

In all the wiles of Fortune he was lovely. *Epist. l. i. 17.*

Surely, 'tis the Noblest wealth, and with most ease is carried every where. 'Tis kept without a foreign Guard, and is of present use where-so'er a man is thrown. Like the Philosopher's stone, it creates a man gold, that had none of his own. It turns the coarser Metal into useful Coin, and is such as cannot be lost without our *health* or *being*. And truly, the *beauty* and *comeliness* of the *body*, does oft-times do the like; nay, with mean capacities, it does a great deal more; for it suits to their *mind*, and is more *obvious* to their *senses*, that see no deeper than the grounds of *Corporal Beauty*, and the *emanations* of a *pleasing Aspect*. Yet certainly, 'tis a form that pleaseth all, as well the *wise* in *mind*, as the *weak* in *apprehension*. *Xenophon* was of more than ordinary *loveliness*; and being a youth, by chance was met by *Socrates* in a narrow Alley at *Athens*; *Socrates* liking his *aspect*, held out his staff to stop him in his way, and question'd him, *Where such and such Merchandizes were sold?* which *Xenophon* presently told him: Then he ask'd him, if he knew, *Where men were made better?* To this he said, *He could not tell*. Then says *Socrates*, *Go with me and I will shew you*. Upon this he became his Scholar, and afterwards grew a Favourite to *Cyrus*, and for Arts and Arms, left his memory famous to even this very day.

The next is a *handsome Behaviour*. He that demeans himself well is ever usher'd in by a *friend*, that recommends him to the *Company* that knew him not. 'Tis not difficult by the *behaviour* to guess at the man. This is a motive *Beauty*, which waits upon the whole *body*, as the other does upon the *face* and *complexion*. *Sapienti viro incessus modestior convenit*. A sober Garb becomes the wiser man. The Emperor *Trajan* was so winning this way, that his friends would have thought it too much, had he not satisfied them with this Answer: *That he desired to be such a Prince to others, as he desired another Prince should be to him, if he were a Subject*. There is a *grace* waits upon a *noble meen*, that exacts a *liking*, if not a *love* from all that do behold it. The grave and civil persons flock'd about *Livia* at the Theatre, while *Julia*, like the sieve, by her ridling up and down, had shak'd up all the chaffy ware about her.

As these, being well *complexioned*, procure favour, and let us into mens affections; so a stain in any of them, sets us like the Owl among Birds; if there be but light, we shall be sure to be chatter'd, at, or struck at. A *mind* that's fill'd with *ignorance*, or the *perverseness* of a *froward disposition*, hath many *enemies* and no *friends*. And upon the Sea in a storm, men may look without horror at a distance, but never will cover to come upon it; where, if we escape drowning, we cannot being frighted and wet. He that is of a *bad disposition*, wants nothing of being a *Tyrant*, but *Power*; and wants not *will*, but *means* to do *mischiefs*.

He that is a *Clown* in *behaviour*, tells people, *That it flows from a rude mind*. *Diogenes*, though he had *wit*, by his *curriishness* got him the name of

of Dog; and coming once to a Feast, the Company call'd him so, and threw him bones: and to make good the appellation, that they stil'd him with, as they sat at the Table, like a Dog, he pist on their backs. The Vices that we harbour inwardly, are divulg'd by our outward fashion. *Ex minimis poteris cognoscere impudicum; & incessus ostendit, & manus mota, & interdum Responsum, & relatus ad caput, digitus, & flexus oculorum. Improbum & insanum risus, vultus, habitusq; demonstrat.* Even petty things the wanton do discover, the gate, the motion of the hand, sometimes the answer, holding up the finger to the head, or the very cast of the eyes does do it. Laughter, the countenance, or the habit discovers to us the wicked and the wild. And tho' sometimes, under an unpleasing Aspect, the goodness of a well-disciplin'd inside may be cover'd; yet usually, the deform'd are Envious and Disdaining; and they had need excel others in the mind, being mulcted by Nature with a corporal deformity. *Æsop*, with all the Morality of his handsome Fables, could not wipe off this coarseness of his outside; which doubtless, as a chain, held him ever in the condition of a slave who else by the sublimity of his fancy might have mounted to higher preferment.

The best remedies for these are *Divinity, Morality, Physick, Religion* can cover and adorn that mind, which naturally was ill. It is the Reason of a Deity; which, doubtless, can do more than all that is infus'd from man; and comprehending the universal duty of man, as to God, the World, and himself, it must needs excel in this, all that can be gained from man. They that are truly acted from the inspirations of Heaven, have all that can be got from below, with the excellencies of what is above.

Though to mend our *Conversation*, Philosophy can go far, as *Socrates* did confess to *Zopirus*, when he taxed him of several Vices; yet its effects are allowable rather in outward Morality, than in the *intrinsic integrities* of the soul. And certainly, when that is prevalent within, the outward demeanor is both acquired and directed by it. A wise man ought not in his carriage to commit a Solecism against Wisdom. For there may be many outward gestures that are not in themselves unlawful; yet, highly are undecent. It was observed by the *Jews*, that, *cum digito loquitur stultus*, the pointing finger ensigns out a Fool, though the hand may direct to the text, yet it dwells but in a blank margin. It was one of *Solon's* Adagies, *In via non properandum*; to run upon a Journey, is either necessity or folly. And the Cringes of some are such, as one would take them to be Dancers or Tumblers, rather than persons of stay'd and sober Callings. Men are like Wine, not good before the lees of Clownishness be settled; nor when 'tis too windy, and will fly out of the Bottle; nor when 'tis too austere and fower to be tasted. In a midling clarity and quickness it is best: And so is man in his carriage and comportment, when he is neither dull nor vapouring, nor too tart and severe in his way. He that can preserve himself in this temper, shall preserve his body in health, the better; and so correct the inconveniences that may by want of that render him less grateful to the company. As 'tis not necessary for every man to be a Doctor in these Arts: So it will be convenient, he have so much of them as may not only keep him from contempt, but procure him approbation abroad.



## LXX.

## Of Dancing.

**D**Oubtleſs, it was out of the *jollity of Nature*, that the Art of this was firſt invented and taken up among men. Bate but the *Fiddle*, the *Colts*, the *Calves*, and the *Lambs* of the field, do the ſame. So that the thing in it ſelf ſeems to me to be *natural* and *innocent*, *begot* and *born* at firſt out of the ſprightly and innocuous Activity and Rarification of the *blood* and *ſpirits*, excited by the youthful heat that flows and flows within the ſwelling Veins. We need therefore the leſs wonder, that ſome of the Ancient *Grecians* ſhould ſo much extol it, deriving it not only from the *Amanity* and *Floridneſs* of the warm and ſpirited blood; but, deducing it from *Heaven* it ſelf, as being practis'd there by the *Stars*, the *Conjunctions*, *Oppoſitions*, the *Aspects* and *Revolutions*, the *Ingreſſes*, and the *Egreſſes*, and the like; making ſuch a *Harmony* and *Conſent*, as there ſeems a *well-ordered Dance* amongſt them.

And we ſhall find it not only practis'd by the Generality of almoſt all the Nations of the Earth; but by many of them, and thoſe the moſt Generous and Civiliz'd, brought into the Solemnities of their Religion: As the *Phrygians* had their *Corbantes*. The *Cretians*, their *Curetes* dancing in Armour. In *Delos*, nothing ſacred ſcarce e'er done without it. The *Indian Brackmans*, morning and evening dancing, did adore the Sun. The *Egyptians*, *Ethiopians*, the ruder *Scythian*, and the learned *Greek*, ſcarce entred upon any thing that ſolemn was, without it. The *Romans* had their *Salii*, their dozen of *Prieſts* to *Mars*; who in py'd Coats, with Swords by their ſides, a Javelin in one hand, and a Shield in the other, danc'd about the City. *Socrates*, that was own'd to be the wiſeſt among all the *Greeks*, diſdain'd not in his Age to learn to *Dance*, and after to commend the Exercife. And *Seneca* tells us of the Meritorious *Scipio*, that he was not aſhamed, *ut antiqui illi viri ſolebant, inter luſum, & feſta tempora, virilem in modum tripudiare*, as the Antients then had wont, at Plays and Solemn Feſtivals, in a manly wiſe to trip it up and down. Even among the *Jews*, where the Oracles of God were extant, we find it uſed among the Rites and Exercifes of their Religion, and upon occaſions of extraordinary Joy.

*Miriam* led the Maids their *Dance*, with her *Timbrel* in her hand. *Jephtha's* Daughter met her Father with a *Dance*. And *David* did it before the Ark; his pious zeal, transporting him to his corporal exultation. 'Tis like, he danced alone; elſe *Michal* would have laugh'd at more than him. But yet, if it were not mixt, it was next it; being as all that we read of, in the ſight and view of both ſexes.

When the Prophet *Jeremiah*, fore-told the return of the *Jews* from captivity, Jer. 31. and begins to reckon up the joys that ſhould enſue; among the reſt, he tells them, *The Virgins ſhall rejoyce in the Dance*: the Latin hath it *in Choro*; and doubtleſs, that did oftentimes conſiſt both of Men and Women together; as well as Virgins comprehend both ſexes. And if Dancing were unlawful, neither would God allow of being ſerved by it; nor would *Solomon* have told us, *There is a time to dance, as well as there is to mourn*. So that 'tis not the matter and the thing that is condemned, but the manner and corrupt abuſe. I find not that

that *Salust* twitted *Sempronia*, meerly for her dancing, but for doing it more artificially than an honest Woman needed: And 'tis for this that *Gabinus* and *Calius* too, were reproached. *Cato*, I know accused *Lucius Murana*, for dancing in *Asia*; and *Cicero*, that undertook to defend him, said, he durst not maintain it to be well done, in respect of the circumstances: but, sure he was, he did not do it constantly; as if the using of it but sometimes, were a kind of justification. And in this sense was his saying, *Nemo saltat sobrius*, The sober man does seldom act in capers; taking it to be allowed doctrine, That *aliquando dulce est insanire in loco*; 'Tis pleasant to be frolick in season.

*Ludovicus Vives* tells us of some *Asians*, that coming into *Spain*, and seeing the people dance, did run away affrighted; as thinking them possessed with some ill spirit, or else that they were out of their wits. And indeed one would think there were some Sorcery in it, that the tickling of a Sheep's-gut with Hair and a little Rosen, should make a wife Man leap up and down like mad. Nor did the wife *Alphonfus* deem that Woman less, whom he saw so wildly dancing, that he concluded, Surely, 'twould not be long before that *Sibyl* would declare her Oracle; tho' he himself a little after, with the Emperour *Frederick*, and his Empress, was content to make one at the sport. To Dance too exquisitely is so laborious a vanity, that a man would be ashamed to let any body see, by his dexterity in it, that he hath spent so much time in learning such a trifle. And to be totally ignorant of it, and of the garb and comportment that by learning it, is learn'd; shews a man either *Stoical*, or but meanly bred, and not inur'd to conversation. The best is a kind of carelessness, as if 'twere rather natural motion, than curious and artificial practising.

That there have been several offences occasioned by it, is not to me an Argument against it, in it self. Even at Sermons, I have read, that scenes of lust have been laid. I would not patronize it for the least offence that is in it. But if it conduces to the bettering of Behaviour, and the handsome Carriage of a man's person among strangers; if it be for a harmless Exercise, for a Recreation meerly; or to express inoffensively a justifiable joy; I see not why it should be condemn'd. It is good for a man so to Dance, as not to put his friends, that shall behold him out of countenance; or, that he need be ashamed, if his enemy should stand by. Some men have an aversness to it, and these it seldom becomes.

*Frederick* the Third, us'd often to say, He had rather be sick of a Fever, than endeavour to Dance. And most Martial men are rather for the Drum and Trumpet, than the Lute and Viol. If it were absolutely ill in it self, or if the ill that seems to adhere, were in it self inseparable from it, it were better all were gone, than for the greatest pleasure to keep the least of mischief. But I cannot think that all must sin, if they come but once to humour an Instrument; or, that there cannot be dancing without a danger to Chastity. I had rather hold with *Aristippus*;

— *In Liberi patris sacris*

*Mens, qua pudica est, nescit corrumpier.*

— The truly modest Will,

In *Bacchus* Orgies can be modest still.

And albeit some of the Fathers have declaimed high against this Recreation; yet I take it to be, as it was rudely and lasciviously used by the vulgar, and with the infective Pagans of those times. But surely, as solem-

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lemn Entertainments are among great persons; and meetings of Love and Friendship among persons of Quality; there is nothing more Modest, more Decent, or more Civil. Where even the least inclination to wantonness is held a mark of Rudeness. And having so many eyes upon them, any place or time, indeed, were fitter for such purposes, than these. To conclude upon this Theme, I take it to be like Usury, something difficult to be kept in the mean, easie to be let into excess, and almost by all Nations at once *decryed* and *practised*.

## LXXI.

## Of the Folly of Sin.

**I**T was the *Fool* that said, *There is no God*; for certainly, no *Wise man* ever thought it. And yet, the *Fool* had so much wit, as not to *prate* on't: It was but in his heart he said it. *Impudence* was not so great, nor *inward Conviction* so strong, as that he could with *Confidence* declare it by his *Tongue*. Nor did he seriously think it in his heart; so that it proceeded no further than a bare and lazy wish, because he would be glad it were so. But, doubtless, he could no more believe there was no *Soul* of this vast *World*, than that there was no *spirit* to actuate his *body*: Or, that a *Watch* could tell us *Time*, and motion all its *Wheels*, without a *Spring* or *Balance*. If we believe and see, that the *Mind* with ease, with pleasure, and without trouble, disposes and commands every motion and member, every muscle and nerve, every reserve and posture of our *corporal Frame*; we may as well conceive that *infinite* and *incomprehensible Spirit*, may as easily dispose and order every particle and accident of this *great* and *circumferential World*. And then, it cannot but follow, that this *Great Soul* of All, must be *Infinitely Wise*, *Infinitely Just*, *Omnipotent* and *Omniscient*, with all those other glorious *Attributes* that go on to the making up of *God*, and if *God* be, and be thus, as *Sense* and *Reason* by *Demonstration* makes evident; Can there be any greater *folly* in the world; than to incur the *anger* of this *Almighty* and *All-wise God*? *Sin* is so purely *Folly*, that 'tis in the main, assuredly, never less than an aversion from true *Wisdom*. *Sin* can no more be without *Folly*, than *fire* without *driness*, or *water* without *moisture*. 'Tis *Folly* that opens the door, and lets it into the heart; that hugs it, and retains it there, as the *Kidney* does the *Stone*, till it 'eats and grates out that which gave it birth and breeding. It was well said of *Stobaeus*, *Malorum omnium Stultitia est Mater*; of all that's ill, 'tis *Folly* is the Mother.

When a Man is under a *Prince* that he knows is exact in his *Justice*, Will he be so unwise as before his face to violate his most equal *Law*? *Sin* is so deeply a *folly*, that it sets a man against himself, and transports him clean contrary to his true and proper Interest. If there be any man more *Fool* than the *wicked* let him take the *Gingling Scepter*, and the *py'd Coat*, if he can. Even *Nature* teaches all things a *self-preservation*. But the *sinner* is more *brutish* than the *beast* of the field. He destroys himself, and locks his own legs in the stocks. Suppose a man raised by a *Noble Prince*, from the poverty and subjection of a *Cottage*, to the plenty and command of a *Province*, and withal hath promise of a *glorious Crown* hereafter: One would think it were this man's *Interest*



to honour and observe this Prince, to be true and faithful to him, to have no compliance with his *Enemies*, not to let them have any thing of his service or attendance. And would not all the world condemn him for a *Fool* that should for trifles anger him? That should play with Boys, converse with Beggars, consort with Thieves and Traytors, great offenders, and all the looser sort of the silly and the base; and not content alone with this, would be sure to frolick it with his *Princes* grandest *Enemy*, and be ready to obey him in all that he should command? Yet, this is the case of every one that is *wicked*. It was among the *simple ones* that *Solomon* saw the young man as a *fool* going to the correction of the stocks, through his *incontinence*. 'Tis the *fool* that utters *slanders*, 'tis the *fool* that sports in *mischiefs*, 'tis the *fool* that rages and is *confident*, 'tis the *fool* that despiseth *instruction*, tho' from a *Father's* love; 'tis the *fool's* lip that enters into *contention*, 'tis the *fool* that will be *medling*, 'tis the *fool* that holds his hands in *sloth*, 'tis the *fool* that trusteth in his own frail heart, 'tis the *fool* that makes a *mock* at *sin*. And the Prophet *Jeremy* will tell us, *He that gets wealth wrongfully, tho' he may run well, at his end he shall be a fool*. Nor indeed is it the want of parts, or an inability of Nature, that so much undoes a man, as the turpitude and stain of *sin*. Even a *Fool* and an *Innocent* may be sometime of similiary sense. And we read not that a man shall be plagued for a *fool* by the defect of ordinary comprehension. But the *Psalmist* will tell us, *That fools, because of their transgression and iniquities, are afflicted*. And questionless, there is a great deal of reason for this. A man is not condemned for being a natural *Innocent*; it is not ever his fault: The Children that our Saviour received, were such. But 'tis the *sin* that exposes us to *punishment*. All the *sufferings* in the world, are not in themselves so ill, as is the smallest *sin*. These a man may endure, and preserve his own uprightness, and be endeared to his Maker for them. But *sin* does make us *culpable*. We break God's blessed *Law*, and so by *guilt* grow foul, and become abhorr'd before him; so that all the pretended *pollution* of *natural things*, are not like the *stain* of a *willing* and a *knowing sin*. Therefore rarely spoke the excellent and admired *Seneca*, *Licet scirem homines ignoraturos, & Deum ignosciturum, tamen peccare nollem, ob peccati turpitudinem*, Tho' I were sure men should never know it, and that God would certainly pardon it; yet I would not commit a *sin* for the foulness and dishonesty of the *sin* it self. This therefore being the only thing that in all the world we should strive to avoid. Can there be a more furious madness, a blacker phrensie, a deeper simplicity, or a more leaden stupidity, than to rush our selves into this *Pool* of *putrefaction*? For it not only drenches us in the *Lethan Lake*, but it rowls us into the *Sea* of *offences*, and debilitates us in the progress of *good*. If we would be moving towards *Heaven*, like a chain about a prisoner's leg, our own sad *guilt* does twitch us back, and keeps us still in *slavery*. As creatures that are odious to *humanity*, hide themselves in the blackness of the night, that neither the Sun nor other Creatures may look upon their deformity: So it is with the depraved *sinner*, that is too foul for this *light*. Yet, sins being the works of *darkness*, we prefer the inconsolable *darkness* before the pleasure of the *brightest Ray*. As in *Gen. 15.* when *Abraham* fell asleep, an horror of great *darkness* fell upon him: so when we are invigilant, and careless of our selves, the *blinding darkness* of our *sins* surpriseth us.

Tell

Tell me, if in all the shop of *Nature*, a greater *Fool* can be found, than he that having a Friend and Father, that loves and will not leave him, till he hath fix'd him in Eternal Happiness: yet will giddily, wilfully, ignorantly and wantonly, run from him to crouch and creep, and become a slave to him, that he knows will use him with all the Insultation of Tyranny and Torment that Vengeance can invent? Nor is this in the gross, but in each particular offence. Are not men out of their wits, that will play away Estates of Plenty, when after they must live to starve? That by their Lust and Lasciviousness, will make themselves Lazars and Cripples? That by their Ambition, begger themselves trouble and ruin? That by their Covetousness, purchase contempt and curses, and enjoy nothing themselves but greater fear and guilt? That by their rash Anger, throw themselves into quarrels and destruction? That by Drunkenness make themselves Sots, and get Vizards instead of Faces? That by their Riot and Gluttony, send all their Riches down the Common-Sewer? And at last, as *Lucullus*, grown stupid, they must live under the Tutelage of another! Can a Child be *simpler*, when it is dandled into any thing we mind to put upon it? Or for a Gaud or Rattle be made to part with all that can be of benefit to it? Does not the *finner* do *worse* and *foolish*er, when for a toy, a conceit, a licorish desire, an humor or fancy, he shall disinish himself of Felicity, and all those saving Graces that can render him happy for ever? Are we not content to be entic'd and gull'd (like Children stoln by Spirits) with pretended kindness and painted Bables, till we be put under Hatches, and carried as external Exiles from our Native Country, Heaven, to lead the life of slaves in shackles under Tyranny? When *Lyfimachus* in *Thracia*, had delivered up himself and his Army to *Domitian* for want of water, and after a draught, considered what he had done: He then does to the Gods exclaim, that he should be so mad, for the pleasure of a dish of water to turn himself out of a Kingship into a Slave. We traffick gold for dirt, when we purchase ought by *sinning*. Let a man be never so great a Politician, yet if he be a *finner*, he will appear to be *simple* at last. And tho' he may think, by injury to gain upon others, yet let him remember, that no man can do an injury to another, but withal, he does injure himself; and so, tho' he thinks to shew himself of a deeper reach, and a higher standard of wit than his neighbour; yet in the end, he will come forth a *fool*.

## LXXII.

*That the Mind only makes Content.*

WE see it is neither *ease*, nor *labour*, nor *wealth*, nor *want*, that seats a man in either *Pleasure* or *Discontent*. Some men with *liberty*, *leisure*, *plenty* and *rest*, have less *satisfaction* than those that toil in sweating *pains* and *labour*. And others even in *pleasure* do that, which would wear out all the *happiness* of him that is not that way affected. Repose to an active *mind* is a tedious and an irksome thing. And therefore to him that hath not business, Play is taken up instead on't; and even that, after a little time, does tire as much as business; and in the sequel, usually galleth more. We see in those that have

have plenty to *please* themselves in all they can imagine; that by their wealth may make *Summer* and *Winter* at will, and that seems to others to command all the *walks* in *Paradise*, and the *Birds* to warble what they shall but bid them; yet, this high *shine*, but makes them nice and wanton, that for want of other divertisements, they quarrel with their own *felicity*, and strangle by their curiousness even all that *Providence* intended should be *pleasing*: As, full and queasie stomachs do often coy at that, which the hungry would accept of for delicious. When *Apicius* found one hundred thousand *Sesterties* was all at last was left him, with shame, in scorn, he quast his poyson'd draught, and dy'd.

— *Quid enim majore cachinno*

*Excipitur Populi, quam pauper Apicius?* Juven. Sat. 11.

— For, what can People jeer at more,

Than one to hear, *Apicius* is grown poor?

Even *Content* turns to *vexation*, and we are weary with having nothing to weary us. All the winds in the *Compass*, cannot blow one gale that some men shall be *pleas'd* with. A *froward mind* makes all the *Muses*, *furies*; like bodies over-fat, they are burthen'd with their own lov'd load. Nor can men so attemper'd, *injoy* themselves in all the *smiles* of *Fortune*. The Lilly seems too pale, and the *Roses* smell is fulsom. Some men are so cast together of *Jealousie*, *Envy*, *Pride*, and *Choler*, that, like savage Beasts, they are ready to tear, not only those that seek to tye them up; but such as loose their chains, and bring them food to live with. Tell them what is *distastful*, or tell them what is *pleasing*, they shall *carp* at both alike. As kindling *Charcole*, they shall throw out sparks, and crackle, tho you shall not blow them. Contradict them, they shall *twit*; say as they, they shall *blurt* and *snarl*. As *Wasps*, disturb'd, or let alone, they buzze, and angry make a noise about you: Being of a nice and tender spirit; nor heat, nor cold, can be indured by them. As *Arrows*, whose feathers are not even set; draw them never so home, and shoot them from what *Bow* you will, they shall never fly to the right mark. Their own *dispositions* make but a milder and more terrene *Hell*. What a pitiful little peek took *Haman* from all his *content*? On the other side, where the *Mind* does incline, and is *pleas'd* to gratifie the smooth *Affections*; all things seem to have a serene aspect. As through a *Stranguo* the Air is all *delightful*, and all the *colours* that do enrich the *Rainbow*, make it beautiful. Do we not even with wonder often see, how there are many that take *pleasure* in toil? They can out-rise the *Sun*, out-watch the *Moon*, and out-run the fields wild Beast. Merely out of fancy and delectation, they can find out *mirth*, in *Vociferation*; and *Musick*, in the barking of *Dogs*; and be *content* to be led about the *Earth*, over hedges and through sloughs, by the windings and the shifts of a poor affrighted *Vermine*: yet, after all, come off, as *Messalina* from her wantonness, tyr'd, and not satisfied with all that the *Brutes* can do. But were a man injoy'd to this, that did not like it, how tedious, and how punishable to him would it prove? Since in it self it differs not from riding post; or, putting a wise man from following and humouring the motions of a child, or simple animal. Let no man therefore wonder at the several *Contentments* of men: For, unless the desires of men be bounded with *Prudence* and *Moderation*, the Appetite of the *Mind* is various, as the *Palate* of the *Body*, for which no man can give a reason. As he is like



to be most at ease in his Journey, that likes the pace of the Beast he rides on: So is he that can bring his *Mind* to approve of that condition God hath set him in. And since the *Mind* alone is judge of pleasure, 'tis not what others apprehend, but what the party fancies to himself, that satisfies.

## LXXIII.

## Of Ceremonies.

**A**Mong all the varieties that liberal Nature does bestow upon us; How few things are there, that we take and do make use of, as nakedly they were produc'd at first, but that with *circumstance* and *trimming* we strive to improve and beautify? The rarest and most precious materials, we think not splendid, till we have refin'd them. We cut and polish Diamonds. We burnish gold and silver. Our silks we scour, and give them gloss and dye. Our Wool we card and mingle; we wear not Cloth till dress'd and dy'd, and then with lace and fancy work it up for wearing. We eat not food, but cook'd with sauce, and arted for the palate. Even the Cow eats not her Mother Earths brave salad, all and only green. Providence hath enamel'd all with beauty in the orient colours sprinkled in her Mantle, that by the eyes being pleas'd, the appetite may be more enticed out, and the medly become confection, fitter for Natures sustenance. We do not rudely heap our wood and stone together for our dwellings, but we hew and fit them into decent order; we are solicitous to contrive them stately without, and beautiful and convenient within; so that we make them by adorning them, and by the rules of Architecture, rather a Palace than a Prison. Every Calling hath his Badge and Ornament. The Soldier shines in Steel, the Lady in her Jewels, the Courtier in his Silks. The Law and Physick, have their proper habits, fitted to their known Professions. And in all Religions, Jewish, Heathen, Mahumetan, and Christian; I never found, but their Priests in their Garments were distinguisht from the Laick flock. Only we have found of latter years a Race of ruder men, that under the pretence of Piety, have taken up a garb both sottish and disdainful; that are afraid to be known by their habits to be Priests of the living God; they can wear a Cypress or a Ribbond for a friend; but, not a Scarf or Girdle, for the Church or State. Surely, a Gown or Surplice may in themselves as well be worn, as either a Shirt, or Band, or Cloak: and they can hardly, to unbyass'd men, give a reason for declining them, unless it be because Authority commands them. As if because the Apostle commands, *That things be done decently, and in order*, therefore it were sufficient ground for men to be cross, and rude, and common, and slovenly. What would have become of these men, had they been enjoyned to have been attyred as Aaron, in light and flaming colours, with Bells tinkling, and Pomgranates dangling, round about their skirts? How would they have brook'd a linen Miter of sixteen cubits long that will rather lose a Living, and the opportunity of saving souls, and the honour of being an agent for Heaven, than own a simple Surplice? As if white were not a colour as lawful as black; or, the thred of the flax as warrantable, as the wool we cut from off the dumb Sheeps back: or, that a Gown were not as legitimate

legitimate to be worn in a Church, as for them to sit wrapt with, in their own warm house or study. I find to the Jews by God himself, there were twelve peculiar *habits* appointed to the Levites. And surely, (not being forbidden) why may not his Church without offence injoy some? Which are so far from being unlawful in themselves, as we see, they would be worn, if they were not injoyed. And are worn in *eadem specie*, tho not in *eadem forma*. 'Tis granted by Chemnitius, and I think, by most of the Reformed Divines, That *In ritibus Adiaphoris habet Ecclesia Potestatem*, In things indifferent the Church wants not authority. He that is Lieutenant of a Province, tho in the main he be tyed to govern by the Laws, from which he may not deviate: yet, he is never so bound up, but that in Circumstance he hath a latitude left to discretion. And if (although in it self indifferent) it be once by the Church injoy'd, it becomes then so far a Divine Law, as 'tis Divine, in Licitis, to obey the Supreme Governour, and Legislative Power. And then, Where will be the difference in refusing an Innocent Ceremony Authoritatively imposed, and assuming a practice of one, disputable, and not imposed? As Urbius did in Fasting on the Lord's Day; for which St. Augustine tells him, That *Totas Ecclesias turbaret & damnaret*, he would disturb and condemn the Universal Church. It is not possible to perform a Worship without some natural or instituted Ceremony; and while they are not Contradictive to the Canon, I cannot think, God will be angry with me for obeying them; or, that being an Anathema, if I hear not the Church, I should come to be so, when I do obey her. While they are not declared Essentials of that Worship, are not cross to the Sacred Text, are ordained only for distinction, order, decency, and helps to Piety and Devotion; I see not, why it may not be in the prudence of a Church, moderately to injoy them; and become the Piety and Humility of the best, to submit to what shall be injoy'd? I remember a passage of a grave Divine upon this Subject, which was this; A Ceremony (saith he) in the judgment of all, is in it self a thing indifferent: To preach the Word, a thing precepted and of necessity. Now, I would have men lay the thing indifferent in one scale, and the thing necessary in the other; and then let them tell me, if it be not better to swallow a Ceremony, than to rend a Church. Obedience and Unity tend to Peace; and Peace is the worlds flourish; but, division and disobedience are as the trains leading to the Mine, that blows up all. If the Ceremony did admit a dispute; yet, being servants to the Church, it would not wholly light upon them that obey'd; and it may well be believed, their submission would be more acceptable than either their cavil, or their criticism. The Ceremonies of State, tho the wise man knows they be not of the sinews of Government, yet, they are the air, and of the countenance thereof; so, beget in common people a kind of awful reverence both of the Person and the Function. There is no doubt, but the practice of decent and seemly Ceremonies does help to preserve a Church not only in fixation, but in esteem. And is a Rail to keep off the prophane Julians, who else might do as he did, piss upon the Table. Nor do I find, but as soon as the Church arrived at any state of power, but she took upon her to be as well formally as materially a Church; and besides the rites of Worship by her prescribed, Festivals, and Liturgies, her splendor was

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such, that with some emulation, if not envy, her Enemies began to cry out, *En qualibus vasis Maria Filio administrant!* See but with what costly Vessels they officiate to the Son of Mary! *Theod. lib. 3. cap. 12.* Tho the bark of a Tree be no part of the *Timber, Fruits, or Leaves*; yet we see, if that be stript away, the Tree it self will die. So, a *naked Church* is no more lasting or comely, than the body of a Man without cloaths is *seemly or secure*.

## LXXIV.

*Of the contentment after the overcoming of a strong Temptation.*

EVERY *Temptation* is a snare, and they that overcome are as Birds escaped; whom *Nature* suffers not to hold from rejoicing; but, as soon as they are got loose, they chirp and sing out a *Joy* to themselves. Surely, if a man would choose out a *happy condition* to live in, he could not fancy to himself a better than when he is come off a *Conquerour* of a great and strong *Temptation*. Victory is so pleasant a thing, that it leaves a man nothing to fear, unless it be that which he feareth not; The soul put by from God returns in the end with comfort, and sweetly closeth with its Maker, whose goodness she knows it is to make her so *Victorious*. Divided friends, when once they come to meet, like Iron and the Loadstone, they do not march, but leap to one anothers bosom. They know they're ever under the shade of God's divine protection, but now they fly into the *Almighties* arms, and rest secure within his safe *Embraces*. When *Spartan* Youths had overcome an Enemy, they were brought home with *Garlands crown'd with musick and rejoicing*. The greatest exultations that we read of, were the *Triumphs* that were conferr'd on *Conquerours*. And 'tis worthy our observation what high and splendid Priviledges the Scripture does assign to him that overcometh. He shall eat of the *Tree of Life*, and of the hidden *Manna*, Comforts and Inspirations sent from *Heaven* as the food of the soul, Hidden because only known to himself. And the white Stone with the new name inscribed aluding to the *Acquittals* and *Donations* of supreme *Princes*, bestowed on such as had the *Innocence* and  *blessing* to light upon them: which were so high to the enjoyers of them, that they were not able to make any other ever understand them. He shall be made a *Pillar* in the *Temple of God*, and shall go out no more, and shall at last be permitted to sit in the *Throne* with Heavens great Maker, and the supreme *God of gods*. It furnishes him with experience of the crafts and wiles and policies of sharpest Enemies, and the *Aids, Assistances*, and unexpected *Providences* of an *Almighty Guardian and Defender*; and by the exercise of their Faith and Patience, and their other stock of *Virtues*, animates and increases them: whereby by overcoming once we learn to overcome again, and *master*, and *triumph* over all those subtilities that are lifted up against us. 'Tis one of a *General's* strongest *Arguments* to incite his men to *courage*, to put them in mind, how oft they have been *Victors*. It does enkindle industry, and add a force to *Fortitude*, while being overcome declines the rising head, and debases all the spirits to a dull and low *Terrenity*. The air is after *Victory*



ctory more wholesome, than it was before. The concussion of Arms, and the stirring of the Element does rarifie and purge it, and the Conquerour breaths freelier than he did before. He is not checkt by opposition. The present Region is his own to rest and sleep in, where, and when he pleaseth. The mind is lightned both of *Fear* and *Care*. And he looks upon his own Happiness as both ascending higher, and lasting longer for his late hard Conquest. Which is not only intimated by the *Antients* in making the Palm-tree the Symbol of *Victory*, as disdaining to be incurvated by weight, but also being an ever-green with pleasant fruit and of continuance longer than most of other Trees. In which the *Holy Ghost* is not wholly unaspective to the custom that was used among men. since we find the *Triumphers* in the *Revelation*, (as badges of *Victory*) carried their *Palms* in their hands. And the Text, a little after, tells us, that these were of those that had come out of great *Tribulation*. For their noble sufferance, their undaunted valour in not yielding, their over-towering Faith, and their coming off with *Mastery*, against all the Assaults of fiercest *Foes*, and *Tempters*; these were now remunerated, with the *Vision* and *Fruition* of the *Almighty*; and for ever after, stood exempted from sorrow, or any other of the disturbing passions of man. And certainly to overcome a *Temptation* that hath been battering hard upon us, dilates the pleased soul, and, lifting it up to God, does place it in a calm rejoicing. Tho it were materially true, yet mystically it was not so: for the shadow of *Alexander* was longer after his Conquest, than it was before. It arose up higher in the estimation of men: and extended a protection further to such as had their province to live under his spreading shade. *Octavian* and *Augustus* were not the same in one. A youth at first despis'd and slighted by the experience and haughtiness of his jealous *Emulators*; but after bowed and kneeled to, by all that drew breath under the wing of the *Roman Eagle*. And more than this, it shews the world our parts, which else would steal unseen, from off the stage. It is with virtuous men, as it is with Spices, and some kind of fragrant Herbs. Their bruising, by contest, tells all about how rich their odor is. *Ovid. Am. l. 1. El. 2.*

*Vidi ego jactatas motâ face crescere flammâs :*

*Et vidi nullo concutiente mori.*

How have I seen, the brandisht Torch blaze high;

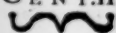
While that unstir'd, by standing still. does die?

As Gold is the better for being in the fire, and so is more esteem'd by men when purified: So is man, got off from Temptation, not only better lik'd by those of this world, but he is more endeared to the Deity he serves, for appearing of a try'd Fidelity.

LXXV.  
Of Civility.

UNLESS they be impassionate, the greatest spirits, and those of the best and noblest breeding, are ever the most respectful and obsequious in their Garb, and the most observant and grateful in their Language to all. They known, rudeness is so coarse a gobbet that

that it cannot be digested by a healthful *Stomach*; nor Terms uncivil heard without *gall* or *quarrel*. And therefore to prevent the latter, they are careful to avoid the first. This we may build upon: The most staid judgments are persons of the *Highest Civility*. They think, to displease is none of the proper interests of Man: *Nature* made him *Communicable* and *Sociable*. To be rude or foolish is the badge of a *Weak mind*, and of one deficient in the *conversive quality* of Man. The *Noblest Creatures* are the more universal good. The fire refuses not, as well to warm the *Beggar* as the *Prince*. The water bears as well the *Carriack* as the *Cork*. The Earth to all allows her bearing *bosome*. The equal Air as equally serveth all. And the bright *Sun*, without distinction shines. To occasion a quarrel is a thing of *Reproach*. And if a wise man hath unawares provok'd one, it lies in the mind, as *Mercury* does in the Body, ceases not working till it quite be gone out. It is not for one *Gentleman* to speak to another what shall beget either *shame* or *anger*, or call up either a *blush* or *frown*. And if there be a necessity to displease, yet we ought to do it as *Nurses* do with *Children* when they are to give them what is bitter, smear it in *Honey*, or rowl it in *Sugar*, that even the *Palate* (if possible) may be held in content. 'Tis a handsome story of the dying *Aristotle*, when he was sought to by his *Scholars* to declare his Successor, among which there were two especially of more eminent merit than the rest, *Theophrastus* a *Lesbian*, and *Menedemus* a *Rhodian*. *Aristotle* calls for Wine of both those places, pretending to drink his last farewell with his *Scholars* before he dyed. He tastes the Wine of *Rhodes*, and commends it both for sound and pleasant. Then tasting that of *Lesbos*, he commendeth both for excellent good, but that of *Lesbos* to be the more delicious: by which they understood, he meant *Theophrastus* should hold the succession. So by commending both, he tacitely prefer'd the one without the least disparagement to the other. And in *Religion*, this will hold as well as in *morality* and the common Conversation of the World. For that was never found to be a foe to *good manners*, but that it allowed of a civil respect both in *behaviour* and *words*; by paying observance in the one, and giving *Titles* in the other, according to the *degree* and *quality* of the person we have to deal with. *Jacob* we know to have been a person Elect, and in *Grace* with *God* himself, and tho *Esau* were a *Prophane* person, and had sold his *Birthright* to his younger *Brother*, whereby the privileges of *primogeniture* were lost, and his right in the *Sacred Covenant* disputable, if not *vacated*; yet when *Jacob* intended to meet him, because he was a *great man*, and in the *Nature* of a *petty Prince*, and in some kind a *General*; for he had a Band of four hundred men: He first sends him a *noble present* of many numerous Beasts. And commands his Servants, when *Esau* inquired whose they were, they should say, They were a *present* for my Lord *Esau*, sent him from his servant *Jacob*. And when he himself came near him, he bowed himself seven times to the ground upon his approach to his *Brother*. Nay all his Retinue after him, the *handmaids* and their Children, *Leah* and her Children, *Joseph* and *Rachel*, all of them bowed themselves; and after that, in discourse he complements him several times with, *Let me find Grace in the sight of my Lord*; and therefore have I seen *thy face*, as tho I had seen the face of *God*.



God. David, tho he were anointed and designed King; yet when he met Prince Jonathan, he fell on his face three times, and bowed himself to the ground. The Shunamite fell at the Prophet Elia's feet, and bowed her self to the ground. The Widow of Tekoa told David, as an Angel of God, so is my Lord the King. Tho Darius were a Pagan Prince, and had (tho unwillingly) yet unjustly, permitted Daniel to the Lions Den: Yet as soon as he was out, his Language was: O King, live for ever. In the New Testament St. Paul begins his Complement with King Agrippa. And when Festus charg'd him wrongfully with being mad; His return was not Reviling, nor Recrimination: but, I am not mad, most Noble Festus. Certainly, in those Eastern parts of the World, tho they used not to uncover the head, yet the ordinary bowing of the body was equivalent to the putting off the Hat with us: but bowing down to the ground, with all those Reiterations, was far beyond our practice of uncovering; and descended well near to a Sacred Veneration. And the Rhetorical Collaudations, with the Honourable Epithets given to their persons, were far beyond the Appellations that are used in our days, yet are we commanded to use to every man the respects that are due to his place, and quality. God himself calls men to Honourable places: and doubtless where he is pleased to bestow it, we ought not to deny it. Render to all their dues, Honour to whom Honour belongs. When our blessed Saviour that took upon him the form of a Servant, was living among the Jews, tho they hated the Doctrine, and at last condemn'd his Person, yet their common salutation was, Rabbi, Rabboni, Master; And when in Honour to his Descent, as allied to the Crown, he was called the Son of David, and gave no check to the Title, but John 13. he tells them, You call me Master, and you say well. So that safely we may conclude, that Behaviour rude and clownish, and indeed unchristian, in keeping on the Hat before Nobles, Magistrates, Kings, and Superiours (with that vituperious thowing men, and not owning their Titles) comes not from Scripture, or any example of the people of God, but from some blacker fiend, that under the pretence of Piety and the Spirit, walks contrary to all the practice of the Faithful. The Apostle commands us to submit our selves to every Ordinance of Man for the Lord's-sake, as yielding compliance, not so much for our own ends, but purely out of Conscience, as being a Constitution ordained by God himself; whose Wisdom establisht the World not only in the larger Frame, where naturally every thing subsides to what is superiour, but even in every Province, and each particular, where Government and Obedience perpetuates the Harmony of all.

LXXVI.

*That the Present Times are not worse than the Former.*

IT is the Preachers Precept that a man should not say; Why is it, that the former days were better than these? For thou dost not inquire wisely of these things. Some have reduc'd this to those only that smart under present troubles; So Passion rather than Reason begets the Complaint. Others limit it to the comparing the Law with the



the *Gospel*; and then, there is no doubt, if any be judge besides the *Jew*. He must be condemn'd of *Folly*, that would go about to prefer the times of *Moses* under the load of *Ceremonious Shadows*, before those since *Christ*, wherein the *Toak* is taken off, and the *Cloud irradiated* with the shine of *Evangelical Truth*. So that we may confidently acknowledge that memorable saying of *Aeneas Sylvius*, that although the *Christian Religion* had never been confirmed by *Miracles*, yet it deserved and would have been taken up by men, for the very *Honesty* that it carries with it. But since this was writ in *Solomons time*, so long before the coming of our blessed Saviour among us, we may believe he meant it more universally both of the precedent and the successive courses of the *World*. And surely, if we examine all things in a *judicious scale*, we shall find indeed, we do not wisely, when we vent the complaint and censure. *Humane Nature* is more sensible of smart in suffering, than of pleasure in rejoicing, and the indurances easily take up our thoughts. We cry out for a little pain, when we do but smile for a great deal of *Contentment*. And from this we blame the present for a little *pressure*, when we pass over all those *soft and smooth demulceations* that insensibly do stroke us in our *gliding life*. Nor indeed are the pungencies of *former times* in the comprehension of our *view*, but at distance, and by some *Records* that have pickt out only what are extraordinary. So like *Promonts* at Sea, they look high at a distance, as if all the *Country* were an *elevated Mountain*, which when we come to Land, we find but of the same *Altitude* with the other parts of the *World* we have seen. And the mind of man runs with more *Celerity* to *Joy*. It's true, sometimes there are intervals of *Virtue* and *Vice*, inclinations to *Wars*, and propensons to *Peace*. The *Sybarites* had a vein of *delicacy*. The *Spartans* a strein of *Arms*: *Athens* had her *Arts* and *Learning*; and *Scythia's* fame was *Barbarism*. And in the same *Country*, one age runs upon one *thing*, and another does decline what by former times hath been courted by the *Inhabitants* of the self-same *Climate*. But these being but in parts, if the whole be summ'd up together, we shall find the proportion of all to be much about the same *fathom* of what the *World* was at before. If the *present age* exceed in some imbrac'd particulars, we shall read of former, that in other exceeded us. If we have inventions of *newer date* with us, They certainly had others that now to us are lost. And if we survey the *Vices* of precedent times, they will appear more *Barbarous* and more *Epidemical* than such as now flame in the *World*. We look upon it as the wonder of *Vice* to this day, That a *Stranger* could not come to *Sodom*, but the more than *brutish Citizens* must burn in *sordid Lust*, which was so foul, that nothing but *Fire* and *Brimstone* could purge the stench of it from the *World*. It was a *City* of *Pedicators* and *Catamites*, so wickedly bent, that it cost a *Miracle* to preserve the *Angels* from their *Fury*; a *Vice* so new and so *inhumane*, that neither before, nor since, could the *World* find any other name for it, but what was deriv'd from that of the *City* it self. After this, among the *Aegyptians* was that of the *strawless Tax*. The *Gracians*, under wisest Law-givers, approv'd of *cunning Thievery*. And drinking was so wild a *Vice* among them, That even

even the *Grammar*, lost its sense by their debauchery; *Pergratari* sounding to be mad with Drink. Have we any so vain as *Xerxes*, that would think to whip the *Sea* to calmness; or so prodigal as was *Alexander*, that as *Plutarch* tells us, spent twelve millions of Talents upon *Hephaestion's Funeral*? A sum so incredible, that 'tis a question whether at that time the Revenue of the World could afford it. Among the *Jews* that by their Religion pretended to more preciseness, we find *Incest*, *Fratricide*, *Patricide* and *Treason*; *Oppression*, *Peremptory* and *Impetuous Cruelty* to the cutting men with Saws, and killing one another, was play and sport for Princes. *Absolon*, a younger Son to a Prince of a petty Province, had yet his fifty Footmen dashing by his Chariot side. *Lucius Florus* tells us of the *German Women*, that in their Battels, made their Children their Weapons, and would fling their own naked sprawling Infants in the face of those they fought with; that the horror of the thing might daunt the *Roman* Courage. Under *Vitus*, that was for the sweetness of his disposition cry'd up by them of *Rome*, for the world's delicious Jewel; there was yet the number of 500 persons, every day while the Siege was strict, crucify'd before the Walls of *Jerusalem*, till they wanted not only Crosses, but room to set them in. There were eleven hundred thousand slain, nine hundred seventy thousand Captives, and many alive ript up with bloody hands, in hopes to find among the Ordure of the body, the gold they so much coveted. Was there ever since then, any like the *Ten Persecutions*? Was there any thing but *Nero's Luxury* equal to *Nero's Cruelty*? And yet *Domitian* in one particular out-went him; he loved to feed his eyes, and see those Tortures *Nero* but commanded. Where have we now a *Licinius Lucullus*, that at once put 20000 of the *Caucasi* to the Sword, contrary to the Articles of their Rendition? Or like the famous *Augustus*, who at one time in *Prussia*, sacrificed 300 of the principal Citizens at the Altar of his Uncle *Julius*; In whose *Triumvirate* the *Machina* of the world was danc'd; and he that was but sent to, or prescrib'd, he presently kneel'd and sent his head for a present. *Sylla* took 4 Legions 24000 men of the Conquer'd part to mercy: but not willing to trust them, while the Senate sat, and in their hearing, he cut them all in pieces. *Tiberius* would make men to be fill'd with Wine, and tie them up from Urine, that their torment might swell with their bodies. *Suetonius* records it of *Caligula*, That it was ordinary with him to brand with marks of Infamy the most honoured and deserving Persons, then to condemn them to the Mines, shut them up in Cages, expose them to beasts, or saw them through the middle.

The Covetousness of those times were as great as their Cruelties. It was crime enough to possess a wealth with virtue. Accusations were not for Offences, tho' they were for Confiscations. Men, Towns, and Temples, escaped not in their gripe, and rifling them of all: yet this, *ob pradam, non ob delictum*; to enrich the Court with Coin, but not to empty the Commonwealth of Vice. *Marcus Antonius* in one year, from the lesser *Asia* only, raised 2000000 Talents. For their Luxury, their Drinking, and their Feasting, who reads their Stories shall find they have out-gone belief; continuing sometimes 36 hours at a meal, with the interventions only of Lust and Vomiting. Their Apparel sometimes only Tiffeny, inverting Natures institution, who

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meaning it to hide shame, they us'd it now to shew it. *Seneca* speaks it of their matrons, *Ne Adulteris quidem plus sui in cubiculo, quam in publico ostendunt*. They shew as much to the people abroad, as they do to their Adulterers in their retired Bed-Chambers. They had nothing of weight about them but their Jewels. Every joint of every finger was particularly design'd his load. They had their *Winter* and *Summer Rings*, so that by the sight of their hand, you might pick out the season, though you felt neither heat nor cold. *Hortensius* a great Orator, sued his fellow Commissioner for disordering a plait in his Robe. And they had their Dinner and their Supper Garment: So curious they were in composing their Hair; so costly in their Apparel, Dyet, Servants, Household-stuff, and all belonging to them; that if we compare the Excesses of those times with the (in respect of them) petty vanities of ours, there will appear the difference between a Court and Cottage, and the vast extension of their enlarged Empire, and the small circumference of our single-moated Island. Every Nation hath its Zenith and its Declination. As they rise in Empire, they enlarge both in Virtue and Vice; and when they decline, they sink in these, as they do decline in Dominion. And though as to themselves one time may be either better or worse than another: Yet take the World in gross, and jumbled together, and there is nothing now to be complain'd of in the main; but what hath been as high or higher heretofore. Every Nation hath endured Oppression, hath felt of Tyranny, hath admitted Treason, and hath trod the Mazes of Vice. Only as Islanders are usually the most notorious; we have in one thing out-acted all the Lands the Sun did ever shine upon: A Prince no less by virtue and glorious parts; than by right of Inheritance and descent of Ancestry; under the pretence of abused Justice with the formality of mis-interpreted Law, hath been sentenc'd (by his sworn Subjects turn'd into Rebels) to a Decapitation; and as a Tyrant, put to death, indeed because he ever abhorred to be so. Creation never yet saw any thing, to equal it. For two pieces of Treason, we have digged lower towards Hell, than ever yet did any other people; The Powder, and the pretended Parliament Treason: As if to revenge the attempt of the one, we had strained to gratifie the authors of it, by out-doing them in the other. 'Tis apparent in other particulars, other times have had blacker crimes than ours; but doubtless, in the general, the World is rather better than worse than it hath been. Wars, Rapine, Murther, Treason, Pride and Lust, have ever been since Man was Man. But in regard of the influence of Christian Religion, which corrects the cogitation and intention of all, as well as the outward act; I believe it hath so wrought upon the general Genius of the world, as it is not so audaciously and epidemically facinorous, as it was in times of Paganism, who were taught by their gods to be loose and less than men. And surely, the considerations of the like to these may so far prevail upon the opinions of men; as though they may be sorry the World is not the better; yet compar'd with what hath formerly been, they need not wonder that 'tis now so ill.



Of Three things we ought to know.

TWO of them are in our selves, the *other* is without us; yet, of so great necessity, that, without it, of the *best* of creatures made for this world, we become the *worst* and the *most* unhappy. We ought to understand our own *Misery*, *God's Love*, and our own *thankful Obedience*: Our own *Misery*, how deep and fatally extreme; and, to us, the much more *disconsolate*, by being so *just*: So *intolerable* that we cannot but *complain*; yet, so *just*, that of none we can *complain*, but of our selves. If we came not into the World wrapt in *Corruption's Garments*; yet, are we sure here to live with such as are so; and lying near like wood in fire, with them we flame and burn. We were *lost*, before the World e'er found us. And yet, we have so much of *Misery*, as for the most part, we have the *Misery* to pursue it; or else, like people dying, we droop under so general a weakness, as we are not sensible of any that lies upon us. And in this, as in them, our *danger* is the greater. The *harms* fore-seen or felt by *prudence*, we may *strive* against and *shun*: But when they *lurk* in *shades* of *silent night*, before we know we *fall* into the *pit*. And, which is the worst, our *mischief* is so *desperate*, that neither we, nor all the *frame* of creatures can *relieve* us. Nay, *Time*, that triumphs over all, lies down with wearied wings, but cannot give us *remedy*. *Eternity* is only like it self, and being beyond *every thing*, can be compar'd to *nothing*.

Nor is *God's Love* less *infinite*, or less *incomprehensible*. What had we that we *deserv'd* to be created at first? And what had we not, which might have *condemn'd* us when made. He hath lov'd us, not only of his own *making*, but of our own *marring*. When we would dye and spurn off *Doctors* from us, he *pour'd* in *Cordials* 'against our own *consent*; and then, without our own *help*, made us live. God deals with us, as we with our *brute beasts*; if not *ty'd up* and *forc'd*, we have not *wit* to take the *thing* should help us: And though, as *Cato*, we did tear our *self-made-wounds*, to widen *death's* sad entrance: Yet without our *wishes*, and against our *wills*, when we lay *gasping* in the *Road* to ruin, by the *mercy* of this great *Samaritan*, we were again *bound up* for *life*, and for the *joys* of *Being*. So *Bats* and *Owls*, that hate the *Sun's* gay light, are yet by the influence of its gracious beams, from their dark holes drawn out to fly and live. We have *Being* upon *Being* given us; *To Be*, and to *Be well*, are both large acts of *bounty*, only the latter is a *double Creation*, or at least a *Discreation* and *Creation* too. God, the *Friend*, has *courted* us his *Enemies*, and hath himself, not only been our *Redeemer*, but hath given us *instruction*, and found us our *ways* whereby we may still be *preserved*. So that the *consideration* of *God's love*, will be, as that of God himself was to the *Grave Simonides*, the more *thought on*, the *less* to be *comprehend'd*.

And this being *infinitely* above all our *apprehensions*, we cannot in reason give less than all our *gratitude*: And yet, of that, how small a part is *all*? When *all* we can pay, is so *simple* a little of what we *justly* owe; we should *immeasurably* be *unjust*, if we *return'd* not *all* in our *ability*. Though we have not to *requite*, we may have what will *please*,

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when we give him up his *own*, and offer up his *Offering* for us; when we yet remember what we cannot *return*. The best *repository* of a *benefit*, is a *mind* that will *perpetually* acknowledge it. We ought to *study* what will *please*, we ought to *fly* from what is *offence*. And when we have done all we can, we still are short alive, of what the dead Earth does. That yields our seed with multiply'd increase; but, *this* quick earth of ours, does dwindle what is cast in't. So though we *meditate* our *own* *Misery*, and *God's* *free* *Grace* and *Bounty*; yet the great business of our life is *Gratitude*. For that in all its *dimensions* and *concomitants*, will take up all we can possibly do, and yet, at last of all, will leave us still to *wish* and *pray*.

## LXXVIII.

## Of the uncertainty of Fame.

A Good *Fame*, is as the beams about the Sun, or the glory about a holy Picture that shews it to be a Saint. Though it be no *essential* Part, it arises from the body of that virtue, which cannot chuse but shine and give a light through all the clouds of Error and Distraction. And though sometimes the Mists and Vapours of the lower earth impede the light it gives; yet there will be apparent Rays, that shew there is *Desert* unseen, which yields those gleams of *brightness* to the whole *Horizon*, that it moves and shines in. The Philosopher *Bion* was pleas'd to call *good* *Fame*, *The Mother of years*; for that it gives a kind of *perpetuity* when all of us else is gone. And indeed, it may as well be the *Daughter of years*; for that it is not gotten but by the continued succession of *noble* *actions*. However, among all the *externals* of life, we may observe it, as one of the *best*, so one of the *brittlest* and most fading  *blessings*. 'Tis the hardest both to get and keep; like a Glass of curious Workmanship, long a making, and broke in a moment. That which is not *gain'd*, but by a *settled* *habit* of *eminent* *Virtues*; by one short *vitious* *action*, may be lost for ever. The *insuccess* of an *Affair*, the *mutability* of *Fortune*, the elevation of a *Faction*, or depression of a *Party*, the *Mistake* of a *Matter*, or the craft of a *subtile* *Jugler*, how it alters quite the sound that *Fames* loud Trumpet makes: Like a Beauty, drawn by some great Artists hand; one dash from a rude Pencil, turns it to a *Gorgon*. Nay, if it only would in this sort vanish, it would then by many be kept untainted. If it could not be *lost*, but upon *certainities*; if it were in our *own* *keeping*; or, if not in our *own*, in the hands of the *wise* and *honest*: How possible were it to *preserve* it *pure*? But the misery is, that it rests upon *probabilities*; which as they are hard to *disprove*, so they are easy to *persuade*; that it is in the hands of *others*, not our *selves*; in the custody not of the *discreet* and *good* only, but also of the *simple*, the *cunning*, and the *wile*: Who though they cannot make us *worse* to our *selves*; yet, how foul and *sullied* may they render us to *others*! With *bad*, we get a *taint* that spoils our *whitest* *innocence*: with *cunning* *men*, we are not what we are, but by such lights are seen, as they will please to shew us; and with the *simple*, naked we are left, that men may see our shame. Some are gilded over, that the world are cheated in them. Some are Gold within

within, and by the ignorant and unskilful, are ta'n for Brags or Copper. *Quidam omni tempore venantur famam seculi, & omni tempore sunt Infames*; They ever are upon the haunt of *Fame*, and yet we see for ever they are *Infamous*. To vindicate us from the stain of these, there is no remedy but a constant careful discretion. We are in the world, as men in a Town besieged; if we be not always upon our guard, we have so many enemies, we soon may be surpris'd. A careless Watch invites the vigilant Foe; and by our own remissness, we contribute to our own defamation. We must be wary as well of words as actions. Sometimes a short Laconic stabbing Speech, destroys the Fabrick of a well-built *Fame*. It was the advice of the sober *Epictetus*, That they which did desire to hear well, should first learn well to speak: For 'tis our Speech as well as Deeds, that charm the Ears, and lead the Hearts of others. Even all the Art *Tiberius* e'er was Master of, could never so disguise his inward rancor, but through his own expressions, oft it would break out. Nor must we be only good, but we must not seem to be ill. Appearance alone, which in good is too little, is in evil much too much. He stabs in his own fair *Fame*, that willingly appears in that ill act he did not. It is not enough to be well liv'd, but well to converse, and so be well reported. As well we ought to care we may be honest deem'd, as to our selves to be so. Our friends may know us by the things they see, but strangers judge us by the things they hear. As that is most likely to be truth, wherein all the differing parties do agree: so, that *Fame* is likeliest to last, and to be real, wherein Friends and Enemies, Strangers and Familiars, shall joyn and concur; and wherein words and actions shall not cross and run counter: The one is a healthful habit and a good complexion; the other, as a handsome carriage, and a pleasing countenance. The first best way to a good *Fame*, is a good Life; the next is, good discourse and behaviour. Tho' when all is done, being a thing without us, we are at the mercy of others, whether we shall enjoy it or no. It will therefore be but a fond thing to be too greedy of that which, when we have gotten, must be kept and allowed us by others.

LXXIX.

Of Alms.

**I**T is not necessary they should always come out of a Sack. A man may be charitable, tho' he hath not an expanding Plenty. A little Purse contain'd that mite, which once put in, was the greatest gift in the Treasury. Nay, sometimes a willing mind (when we want our selves) is acceptable. God being the creator of the will, is sometimes as well pleas'd, when that extendeth towards him, as with the dead collocations of some insensate Treasure. So there are few that may plead Poverty as a total exemption; for, if they have but a rich mind, their return may be as great as his that with wealth did venture a great deal more. But surely, where there is plenty, Charity this way is a duty, not a curtesie. 'Tis a Tribute imposed by Heaven upon us. And he is no good Subject that does refuse to pay it. If God hath caus'd many Rivers to run into our Sea: We ought in a mutual return of Tide, to  
water



water all those low and thirsty places that our waves may reach at. Something Nature seems to speak this way. For questionless, the earth with the *benefits* it produces, was at the first intended for the use of *mankind* in the general; and no man ought so to *grasp* at all, but that another may have a share as well as he. If he be not so fortunate in acquiring it, yet as a *humane creature*, he hath a right of *Common*, though he may not be admitted to break into anothers *Inclosure*. Sutable to this, we see God in his *Moral Law*, enjoyns us to love our *Neighbours as our selves*: and in the *Political Laws* of the Old Testament, men are commanded (though there were a Civil Right to themselves) to leave in the field, and after *Vintage*, *gleanings* and remains for the poor. And we cannot but take notice, that there are *frequent* Precepts, *higher Promises*, and *greater Efficacy*, set upon the *Grace* of giving *Alms*, than there is almost upon any other *humane Virtue*. The *Precepts* for this are every where so obvious, as there needs no mention of particulars of them; we can no where read to miss them. The *Promises* usually are annex'd to the *Precepts*, and these contain all that we can expect either in this world, or hereafter. But the *efficacy* set upon this *Charity*, would make one incline at first view to think it had a kind of *inherent merit*, with it. In *Daniel*, *Nebucadnezzar* is advised, to break off his sins by *righteousness*, and his iniquities by *showing mercy* to the poor. As if the practice of these could wash off offences; or like a *Celestial Fuller's-earth*, could take out the spots of flesh from the soul. We find it rank'd with *Righteousness*, and by the Sacred Text, 'tis made almost equivalent. Our most Learned and Laborious Annotator on the New Testament, informs us, and Examples it upon the Fifth of *Matth.* that *Alms* and *Righteousness*, are in the *Holy Scripture*, promiscuously used the one for the other. And this, perhaps, might put *Job* into the greater amazement, that his afflictions should besal him, when he had always been so merciful to the poor; as in the 30 and 31 Chapters of his Book he *expostulates*. But, above all, is that place of *St. Luke* the 11. and 41. where our Saviour, after he had told the *Pharisees* of their *Cheats* and *Hypocrisie*, says, *Nevertheless, give Alms, and all things shall be clean unto you*. As if an *Alms* could expiate a sin, and discharge a scarlet into innocent snow; unless it may be taken in a sort, as some *Ironical Tax* upon them, for thinking, though they cosen'd never so much, did never so little right, and acted never so much *stupendious wrong*; yet, if they gave but *Alms*, they thought it would free them from all. But, however they did, or did not, put *condignity* of merit upon them; yet, certainly, in regard of the command and encouragement going along, they carry such a *Promissory merit* with them, that one would wonder that of any thing, *Christians* should neglect their oft performance.

Nor are the Fathers behind hand in their *Elogies* and *Harangues* hereupon. *St. Augustine*, tells us, *Eleemosyna mundat peccata, & ipsa interpellat pro nobis*. *Alms-deeds* cleanse us from our sins, and interpose in our behalf to God. *St. Chrysostom* speaking of *Alms*, hath left us these inviting passages, *Vincula peccatorum ipsa dissolvit, fugat tenebras, extinguit ignem*; and a little after, *Virgo est, habens alas aureas, circumscripta per omnia venustate, sed succincta, vultum habens candidum atque mansuetum; pennata est & levis, & semper ante solium regale consistit*;

*confistit*; It dissolves the sinner's chains, puts darkness from our souls, and quenches Hell's smart fire— A Virgin 'tis, encompass'd all with Graces, ever ready to appear and plead for us, with clear and courteous looks; she's light and fit to mount, and always waits at the *Celestial Thorne*. Surely, it is the part of a good Steward, to see that all the Family be provided for. And the poor of this world being part of God's, we discharge not our parts, unless we take care for them. He that does, (if there were no reward) hath certainly a fairer account to give, than such as have expended only on themselves, on Pride, on Lust, on Riot, and on Wantonness. He that does supply the poor, hath a Warrant from Heaven for what he so expends. But he that lays out by the By on vanities, at best, he spends but on his own account, and 'tis not likely, all will be allowed him, when his last Audit comes. 'Tis true, there be many poor, that indeed deserve not *Charity*, if we look at their vices, and the mispending of what they have given them. And therefore (though the Impotent, the Indigent, and the Innocent deserve most, yet) the reward of *Charity* is not in the receiver so much, as in him that bestows. If I do my part well, I shall not lose the benefit, because another makes ill use on't. When one blam'd *Aristotle* for giving to a dissolute fellow, his answer was, *He gave not to the Manners, but to the Man*. That is properly the best *Alms* that is given of ones own, in obedience to the Laws of *Charity*. And the readiness adds vigour to the benefit. When the seed is long in ripening up to *Alms*, it shews the air of *Charity* is cold; and, if the season be once past, we sow our grains in wind; but cannot expect that they should grow up to increase. If Heaven be our Country, and we intend to dwell there, 'tis best to make over what we have, to be ready against our arrival. The poor are our *Credentials* that will help us to *Treasure* in Heaven. What we leave behind, we lose, as never after being likely to make use on't. But this way bestowed, we both carry it with us, and leave it also here. The Generations of the Merciful shall be blessed, and find it. Like *Porcelaine Earth*, we may so bury our wealth in the ground of *Poverty*, that our Children and Posterity may gather it when we are gone. And though we be turn'd to dust; yet by the mercy of our Father above, our good deeds here below may *bourgeon* and be fruitful.

LXXX.

Of Promises and keeping ones Word.

IT was but a false Maxim of *Domitian*, when he said, *He that would gain the People of Rome, must promise all things, and perform nothing*. For, when a man is known to be false of his word, instead of a *Column*, that he might be for others to rest upon by keeping it, he grows a *Reed*, that no man will vouchsafe to lean upon. As a floating Island, when we come next day to seek him, he is carried from his place we left him in, and instead of Earth to build upon, we find nothing but inconstant and deceiving Waves. For a man to be just in his word, he makes himself *Canonical*, and so becomes *Divine*; having the honour, that not a rittle of what he says shall fall to the ground. He is the *An-*

*chor*

chor of his *Friends and Neighbours*; the *Altar* that they *fly* to, and *rely* on. And certainly, in great Persons 'tis one of the supremest both excellencies and advantages that they can be endued withal, to be such as will *keep their word*. *Henry* the fourth of *France* was so just this way, that he was called *The King of Faith*. And to the Eternal Renown of the late Prince of *Parma*, in all the Transactions of War, it could never be charged upon him, that he left one *Article* of what he undertook, *unperformed*. A faithful promise, is a *Shield and Buckler*: A guard in both the *Rear and Van*, by which we march in safety against the piqueerings and ambushes of such as are our Adversaries. Under the cover of a gracious *speech*, we think our selves securer than in our own tuition: 'Tis the *Bridge* by which we pass over the *River*; 'tis the *Ship* that carries us safe upon the *Ocean*, and amidst the several winds of business and affairs. 'Tis indeed the *Patron* of the other *Virtues*, that make men cry'd up in the world. He that is *just* will scorn to *deceive*; 'tis below the loftiness that dwells in Noble Minds, and they sooner can do *anything* than *wrong*. *Truth* and *Fidelity* are the Pillars of the Temple of the World. If any blind *Sampson* break but these, the *Fabrick* falls, and crushes all to pieces. Nay, if we be not Infidels to Scripture, this *Justice* does unlock the gates of *Heaven*, and lets us into *Paradise*: For when the question is, *Who shall inhabit God's holy Hill*? The answer is, *He that passes his word to his Neighbour, and does not disappoint him, though it should redound to his loss*. What may he not do, that hath the reputation of a *just man*? It spares him the trouble of *Sureties*, he is his own both *Pawn* and *Security*. What others have is his, as well as what he owns himself. He makes himself the Master of the World, and if he can but *Promise*, others will not fear to *Trust*. The Prophet tells us, *The Just shall live by Faith*: that is, not only by the dependence on the *Providence* and *Promises* that God hath pleased to communicate to Man; but being *Just*, he shall live by the credit, the esteem and trust that others put upon him: And though he hath not wherewithal of his own, yet the Reputation of his *Justice* shall give him the command of what others do possess. For no man will deny to afford him what ever he shall engage, and undertake for: Though *Aristides* by *Themistocles* was prevailed against, and ten years space was banisht: yet, when *Xerxes*, like a raging Sea, came rowling against his Country, they were glad to call him home, and be protected by his *Wisdom* and *Justice*. And though he were a Beggar (for he had not wherewith to bury him:) yet he lived a Prince, and was his Country's *Angel*, for he did both *guard* and *govern* it. There was but one in the world, that durst own the *Burial*, and was admitted to the honour of embalming our blessed Saviour; and the Text describes him to be a *good man* and a *just*. Nor does a Prince lose by being *Just*: When men are under the rule of one that is so, they will be sure to defend him against all his Enemies; because they are all concern'd in their own particular, as having a Governour that abhors to do them injury, and will protect them from their suffering wrong; so they fight for their own *Interest*, as well as for his *Safety*. But, even *Allegiance* sits loose, when *Injustice* shakes the *Tenant*. A man that breaks his word, by his example teaches to be *false*; and doubtless, leaves men *angry* by their being *deceiv'd*: but with himself the *shame* and *hate* will dwell. When *Alcibiades* met *Socrates* at a Feast, he confessed,



feels'd, he could not but inwardly blush to see him, because he had not perform'd what he *promis'd* him. Instead of a blessing, which our Clients expect, by performance of what we *promise*, we throw, by the breach of it, a curse and scorn upon them. And perhaps, when they deserve it not, the fate pronounc'd against the Hypocrite and Unjust, our falsity flings upon them. Their hopes by us are quite cut off and perished. Solomon assures us, that *Hope but deferr'd maketh the heart sick: But when 'tis frustrate, oft we find it kills.* And in this sense, sure it is, that Job compares the *failing of Hope* to the *giving up of the Ghost*. Many times a man's whole stock of comfort is laid upon the *Hope* of a *Promise*, which when it *breaks*, his *Anchor-hold* is gone, and he is left a *prey* to the unsafe *waves*, or the unconstant *winds*. It takes a man off from the Plausibilities and Benignities of life, and thrusts him down to the horrors of a sad defeat, which makes him desperate, and so dangerous. He doth not wisely consult his own *safety* that is prevail'd upon to be *false* of his *word*. That friend that will put me upon the *violation* of my *word*, does rob me together of my *Integrity* and my *Honour*, and what a carcass then is Man, when these two are once gone? They are the *Royal Ensigns* of *Humanity*; there will be *Reverence* paid, while these keep up about us: but, when we once disrobe our selves of these, like naked or disguiz'd, we meet *contempt* from all. 'Tis on the *Rock of Promises* that brave men build their *Hopes*; when these do fail, *Foundations* shrink, and all the *structure* reels. When I *pass* my *word*, I proffer to my friend the *food of Hope*; but when I *fail*, I *feed* him with a *Lye*, which gives him the malignities both of *Saturn* and *Mars* conjoin'd. So, it not only works a man up to disdain and spleen of the *discontented* and *deceived*, but it puts us out of *favour* with *Heaven*. When *Nehemiah* ingaged the *Jews*, to shew them what the issue would be if they *fail'd*, he *shakes his lap*, that they might see, who did not *keep their words*, should so be *shaken* out of their *houses*, and *emptied* from among the *people*. When *Tissaphernes* had broke the *Truce* he had made with King *Agessilaus*, *Agessilaus* sends *Embassadors* to him, to give him *thanks*, that by breaking his *Promise* he had made the *Gods* his *Enemies*. Nor is it a wonder, that the *failing* of a *Promise* should so startle us: for, all the stress of life lies on it. For almost 4000 years, What had the World to live on, but the *Promises* of the *Messia*? And since then, What is't we have for *Heaven*, but the *Promise* upon *Faith* to be admitted in him: So that the weight of all depends upon a *Promise*. And, if that should *fail*, we have no other *Refuge*, but must fall to *misery*. Certainly, the same equity is in all *just Promises*, though not of so great concern: So that we ought to be as careful to *keep our word*, as we would be to *preserve our happiness*. And a great deal rather be *slow in making*, than *backward in performing* what we *promise*. It is no shame with reason to *deny*; but 'tis a shame once *promis'd*, not to make *good*. He cheats his friends, destroys himself, and gratifies his enemies, that *loosely promises*, and is *negligent in performing*. *Promises* may get friends, but 'tis *performance* that must *nurse* and *keep* them.

## Of Love and Likeness.

I Know not whether is more true, That *Likeness* is the cause of *Love*, or *Love* the cause of *Likeness*. In agreeing dispositions the first is certain. In those that are not, the latter often comes to pass. The first is the easier *Love*; the other, the more voluntary, and so the more noble and obliging. One obliges the *Lover*; the other, the *beloved*. He that for *likeness* is *beloved*, invites his friend to love him; so that, upon the matter, he *loves* but his dilated self. 'Tis the affection of *Narcissus*, when we are pleas'd with the reflex of our selves. And this is the reason why flatterers are received into grace and favour when plain speaking shuts out himself from acceptance. We *love* those that smooth us, as we *love* our Looking-glass, because it shews us our own face. And though in truth it often dissembles, and presents us better than we are, yet still we *like* it, because we think it true. The Nature of man is taken with *similitudes*. When we see one *merry*, it begets in us a *laughter*. When we see another in *tears*, we with him are ready to *weep*. The *Souldier* loves the *Martial-man*. The *Scholar* is for an *Academy*. The *Tradesman* for the *City*. The *Husband-man's Court* is the *Country*. A *Port-Town* fits the *Mariner*; and the *Gallant*, in the *Court* in-thrones his felicity. And in all these, we follow but the instinct of Providence, that by joyning *like* to *like*, we increase a mutual strength, and keep up one another. And there is another *love*, that as well as this reflects upon our selves; and that is, when we *love* for *eminence* of *parts* in either mind or body. We *love beauty*, because it *pleaseth*; and we *love good parts*, because they are likewise *acceptable*; and we promise to our selves either pleasure or profit by enjoying them: So that still in these, the Fountain out of which *Love* springs, arises out of *self-love*, for that we think by them to gain to our selves some benefit. Thus man does *love*, because he *loves* himself; and is cited by what is without him, to *love* himself within. But with God, the motive is not from us, but purely from his goodness; we cannot yield him profit by all we can perform, nor hath he need that we should *love*, or be *beloved* of him. Nor are we lov'd because we are like him; but, that by *loving* us for our own good, he may make us so. That surely, is the nobler *Love*, that riseth like *Creation*, out of *nothing*; or else like a *Chaos* finds us, and by shedding the beams of *love* upon us, frames us into the beauty of a World. What can we account we had, that God should be induc'd to look upon us? Or, what did we want, that might not have put him off? Surely, since he *loved* us when we were not *like* him, we ought to labour that we may be *like* him. We ought to be *like* him being our *Friend*, that was pleas'd to *love* us, being his *Enemies*. Though we did not *love* him first, because he was not *like* us: yet we ought now to be *like* him, because he first did *love* us. *Socrates* could tell us, That since God of all things is the most happy and blessed, he which can be *likest* him is nearest true felicity. And certainly, if we be not *like* him, we may conclude we *love* him not; for questionless, *Love* is like the Elements, they labour to cover every thing they meet with into themselves. Fire turns all to fire that it doth seize upon. Earth doth to Earth reduce what

what she imbraces; the Air calls out all to it self; and the Water into Water resolves. If the *love* of God be in us, it cannot but conform us to him: Whereas in *dissimilarities*, there is a kind of natural contest that hinders all Prosperity. A free and quiet spirit will be gall'd to a Consumption, by being forc'd to live with turbulent and contentious humorists. The Pious and Profane will never peaceably be made co-habitants. Even in Vegetable Nature we often find Antipathies. The Colewort does not only hinder drunkenness, taken inwardly; but planted near the Vine, it checks its growth and flourishing. And 'tis no less wonder, that the Learned and Industrious *Salmuth*, on *Pancirollus* tells us, Let a Drum be headed at one end with a Wolf's skin, and the other covered with a Sheep's skin; if you beat the Wolf's skin, the Sheep's skin head will break. Nay, he sticks not to inform us, that further yet the antipathy extends, as if the fear and enmity between these creatures out-last'd all the bounds of life, and could create a sense in matters quite inanimate. Cover two several Drums, one with a Wolf's skin, the other with a Sheep's; let them both be beaten at once, and that with Sheep's skin cover'd shall not sound. So Feathers of the Doves with Eagles mixt will easily be consum'd.

Surely, between the Immaculate and most Holy God, and between corrupt and contaminated Man, there is a great aversion. And in our Reason, little Reason can by us be found, why this Great God should *love* us, while we diversifie our selves from him, we fight against his *love*, and are so much the further from our own Salvation. It is happy that we are the Creatures of a being and a Power so immense and good, that with his Goodness all our ill o'ercomes; that with his Power masters all our struglings: That transcends us so in Excellency, that he over-powers all our faults, and *loves* us into *liking* and *conformity*. So great an Agent will have power over us, and ought to have the more, because his *love* is free. If he *love* us, it will be found our duty to *love* and to *serve* him. Though we cannot serve him as we should, we shall *serve* him much the better, if we *love* him. And both these are our Interest.

LXXXII.

Of Law.

**I**T is the *bridle* of the *Humane Beast*, whereby he is held from *starting* and from *stumbling* in the way. It is the *Hedge* on either side the *Road*, which hinders from *breaking* into other mens *propriety*. A man had as good live in *Aegypt* among all the ten *Plagues*, as in the world among the wicked without *Law* to defend him. 'Tis every man's *Civil Armour*, that guards him from the gripes of *Rapine*. And indeed, 'tis for this chiefly, that *Laws* are of use among men: For the *wise* and *good* do not need them as a *guide*, but as a *shield*; they can live civilly and orderly, though there were no *Law* in the world. And though *wise* and *good* men invented *Laws*; yet they were *fools* and *wicked* that put them upon the study. Being to rule such wild Cattel as ramp up and down on the earth, there needed both the judgment and the wit of the best and ablest, to find out ways to trammel them, and keep them



in a bounded order. And because, they fore-saw that they were like enough to be slighted by the ignorant and scornful; to put the more regard and countenance upon their *Laws*, and the observance of them, they pretend to receive them from some more raised Deity, of whom men were in awe, and feared to offend, for preserving of themselves from punishment. So *Minos* among the *Cretians*, affirmed he had discoursed with *Jupiter*; and *Lycurgus* to have taken his from *Apollo*; *Numa* from the Goddess *Egeria*; *Mahomet* from his *Pigeon* whispering him into an *Ecstasie*, as coming from some sacred Spirit. And *Moses* declares the two *Tables* received from God himself in *Mount Sinai*. And surely, it adds vigour to our compliance with Christianity, that we know our Blessed Saviour to be the Son of the most High, and to be God as well as Man. Yea, and thereby to put the higher Authority, and the more esteem upon their Kings that are to rule over them, our neighbours of *France* would have us believe that their *Viol of Unction* was received from the hands of an Angel. These things doubtless, are all of them so far true, as it is most certain, the original of *Laws* is *Divine*. And though at first creation, God gave not Man a literal and prescribed *Law*; yet, he gave him a *Law Parole*, and inscribed it in his heart, that by those inward dictates, he might be guided and bounded in the course of his Life.

Among the *antient Druides*, it was absolutely forbidden to Register their *Laws* in writing. And *Cesar* in his *Gallie Wars*, gives us two reasons for it. One that their *Mysteries* might not come to be profan'd and encommo'd by the *Vulgar*; another, that not being written, they might be more careful ever to carry them in their thoughts and memory. Though doubtless it was as well to preserve their own Authority, to keep the people to a recourse to them, and to a reverence and esteem of their judgments. Besides, it often falls out, that what is written, though it were a good *Law* when made; yet by the emergency of affairs, and the condition of men and times, it happens to be bad and alterable. And we find it to be evidently true, that as where are many *Physicians*, there are many *Diseases*; so where there are many *Laws*, there are likewise many *Enormities*. That Nation that swarms with *Law* and *Lawyers*, certainly abounds with *Vice* and *Corruption*. Where you find much fowl resort, you may be sure there is no want of either *Water*, *Mud*, or *Weeds*.

In the beginnings of thriving States, when they are more *Industrious* and *Innocent*, they have then the fewest *Laws*. *Rome* it self had at first but 12 *Tables*. But after, how infinitely did their number of *Laws* increase? Old States like old Bodies will be sure to contract diseases. And where the *Law-makers* are many, the *Laws* will never be few. That Nation is in best estate, that hath the fewest *Laws*, and those good. Variety does but multiply snares. If every *Bush* be limed, there is no Bird can escape with all his feathers free. And many times when the Law did not intend it, men are made guilty by the pleader's Oratory, either to express his eloquence, to advance his practice, or out of mastery to carry his Cause; like a garment pounc'd with dust, the business is so smear'd and tangled, that without a *Galileus* his Glass, you can never come to discern the spots of this changeable Moon. Sometime to gratifie a powerful party, Justice is made blind through Corruption,

tion, as well as out of impartiality. That indeed, by reason of the non-integrity of men, to go to Law, is, for two to contrive the kindling of a Fire, at their own cost, to warm others, and singe themselves to Cynders. Because they cannot agree to what is Truth and Equity, they will both agree to plume themselves, that others may be stuck with their Feathers.

The Apostle throws the brand of Simple among them that would by striving this way consume both their Peace, their Treasure, and their Time, as if it were of the Fool, to expose a Game to the packing and the shuffling of others, when we might soberly cut, and deal the Cards our selves. Is there none wise enough to compound Business without calling in the Crafty, and the Cunning? Or is there none so wise as to moderate a little, that he may save a great deal more?

Law is like a Building, we cast up the charge in gross and undervalue it: but being in, we are train'd along through several Items, till we can neither bear the account, nor give off, though we have a mind to't. The troubles, the attendance, the hazard, the checks, the vexatious delays, the surreptitious advantages against us, the defeats of hope, the falseness of pretending friends, the interest of parties, the negligence of Agents, and the designs of Ruin upon us, do put us upon a Combat against all that can plague poor man, or else we must lie down, be trodden upon, be kickt and die. And is it not much better to part with a little at first, and lose a lock of hair, or a superfluous nail, than be leakt out till the Cistern be quite dry, or like flesh upon a spit, have all our fat dropt from us, by being turn'd with — before a consuming fire? Doubtless, the advice of our Saviour was not only Religious but Political and Prudential too. If any man sue thee at Law, and will take away thy Coat, let him have thy Cloak also: A small loss is rather to be chosen, than by Contention greater inconvenience.

If men could coolly have dispatch, and Business be rightly judg'd, no doubt, in things of weight, the Decision would be profitable. And this does sometimes happen. For questionless, there are of this profession that are the light and wonder of the age. They have knowledge and integrity; and by being vers'd in Books and Men, in the Noble Arts of Justice and of Prudence, they are fitter for judgment and the Regiment of the World, than any men else that live. And their Honesty truly weigh'd is the gallantest engine that they can use and thrive withal. A faithful Advocate can never sit without Clients. Nor do I believe, that man could lose by't in the close, that would not undertake a cause, he knew not honest. A Goldsmith may gain an Estate as well as he that trades in every coarser metal. An Advocate is a limb of friendship; and further than the Altar, he is not bound to go. And 'tis observ'd of as Famous a Lawyer as I think was then in the World, the Roman Cicero; that he was slain by one he had defended, when accus'd for the murder of his Father. Certainly, he that defends an injury, is next to him that commits it. And this is recorded, not only as an example of ingratitude, but as a punishment for patronizing an ill cause. In all Pleadings, Foul Language, Malice, Impertinence and Recriminations, are ever to be avoided. The Cause, more than the Man, is to be convinc'd. Over-powering Oratory is not ever to be practis'd; Torrents of Words, do often bear down even Trophies of Truth, which does

does so fret and anger the party over-born, that the resort is no more to *Paper and Pleadings*, but to *Powder and Steel*.

It is not good to be too *severe*, or to enforce too *rigorously*, the observation of every *petty* and *penal Law*: In *Charity* there is something to be allowed to *Ignorance* and *Custom*. Blood and Treasure ought to be but sparingly taken: Those *Lawyers* that are sedulous to press Penalties, they are but *purse Beadles*, and Lashes upon that and a man's fame, enrage the Patient against those that are *instrumental* to afflict them. *Cicero* might have escaped the Sword, had not his *Philippics* blown up the spleen of *Antony*, to a flame unquenchable but with *Death or Retraction*. When *Varus* his three *Legions* were destroyed, the insultation of the *Barbarous* was more against the *Lawyers*, than against the *Souldiers* that did wound and kill them. They pluckt out the eyes of some, and cut off the hands of others. One had his *Tongue cut out*, and his *Lips stitcht up*; and while the Enemy graspt the *Tongue* in his hand, he reviles it with — *How now, Serpent, 'tis well you'll leave Hissing at last?*

So far is Law to be plac'd in the *Scale* with War, as it is to be the last Refuge, never to be used but when all means else do fail. And then the *Pleaders* ought to hold themselves to that. Who vindicates the Law, does no man wrong; but he that digresseth to impertinences, or the personal stains of men, is rather a *fly* that *buzzes* and *sucks* the fore, than a *Champion* for *Truth*, or a *helmet* to keep the *head* of *Justice* whole.

## LXXXIII.

## Of Conscience.

IT is the blushing part of the Soul, that will colour and kick at every little crum that goes awry against its swallow. And we can neither couzen it, nor be rid on't. 'Tis a kind of inward Deity. It will be with us wheresoever we are, and will see us whatever we do. It can give us *Rest* in *unjust sufferings*, and can *whip* us in the midst of *unjust applauses*. 'Tis the guard that God hath left us to preserve us from the *darts of sin*. And 'tis the *Beadle* that corrects us, if yet we will be sinning. And though it be cry'd up for *impartial* and *unbribable*, yet I do not see but in many 'tis erroneous, mutable and uncertain. We often find it pleaded by the same men for very *contrary things*. How many are there that for Interest can dispence with it, and allow of that in themselves, which in others they severely condemn? That use it for an *Artifice* that they may deceive more handsomely; that can contract it, and dilate it, as best may serve their turn.

In the strictness of the word, it is the knowledge and the judging of our own ways and manners. While it relates to us, 'tis Conscience; when it reaches unto others, and without us, 'tis but Science. Doubtless, if it be rightly informed and regulated according to the *precepts* of true Divinity, we ought to suffer any thing rather than in the least admit a violation of it. But that which most men pretend to be *Conscience*, is at best but a *present perswasion, opinion, interest, captived and*  
corrupted



*corrupted judgment.* How many have we known that have held it a hainous offence to eat flesh in a *Lent*, or upon prohibited days, that afterward have been brought without a *check of Conscience* familiarly to do it? *Custom* wears it quite out, *Terror* frights it, *Knowledge* alters it, *Interest* sways it. So that indeed the main force of it rests in a right Understanding and Integrity.

‘ If it be of weight in any thing, I conceive it may be in relation to a *Sacrament*, and the propagating of a *true Religion*; yet we see *St. Paul*, that thought it one while good *Conscience* to prosecute *Christianity*, did live to think it better to *promote* it. He took *Timothy*, and had him *circumcised*. He bred up *Titus*, and preserv’d him from it; and did not stick to dispense with many things to the *Jews* to win them, and some to those of *Christianity* to *engage* them; and ingeniously confesses, it was because of false Brethren, who attended as Spies, rather than as *sincere Christians* to be rightly instructed, *Acts* 21. 26. *Gal.* 2, 3 4. So that it seems to appear, when a greater good to God’s Glory, or the *propagation of true Religion*, comes in the way, lesser things, that are not simply sin, and so declared, may be for these dispensed with. While things remain in a dispute, and by reason of their *intricacy*, cannot clearly be determined, surely the safest Post to lean upon, is *Antiquity*, and the Authority under which our God hath placed us; If we should be enjoined to that, which should afterward appear to be wrong, I question whether our *Obedience*, where we owe submission, would not better bear us out, than the *Adhesion* and *Tenacity* to our own *conceited Truth*; whereby we cause an eddy in the *Tide of Government*, which is safer running smooth, than in either *Curls* or *Whirl-pools*. But certainly, a plain sin, we no way ought to venture on.

I see every *peevish* and *ignorant Action* of some simple people is intitled to the *sacredness of Conscience*. And lying under that guard they think to escape, and mate both the *Royal* and the *Reverend Power*. Have we not some that will not admit the *Holy Table* to be *communicated* on but in the Body of the *Church*, as if it were an offence against *Conscience*, to do it in the *Chancel*, though they have the *Churches Authority*, and their own precedent practice to invite them to it? That will not Christen, but at their *Reading-Pew*, though *Antiquity* plac’d the Font next the door, as relating to the *Sacrament of Entrance and Initiation*? If it be out of *Conscience*, Why is it not pleaded? If it be not, Why is it done? A *Simple Quaker* cannot be civil to his *Superiours*, nor swear in Judgment, either to ascertain Faith, or to satisfy Law, or to determine a Controversie; But these shall all be *Conscience*, when indeed they are *ignorance* and *wilfulness*: For what justifiable, either *Text* or *Reason*, can for these be given? Where is it made a sin to put off our *Hats to our betters*? Or judicially to swear before a *Lawful Magistrate*? Let any thing be proved a sin, and I hold with them, that would sooner *die* than defile the *upright Souls*: but till it so be manifested, or probably conceived so, I doubt not but ’tis better far to dispense with such *Natural* or *Political*, or *Civil Rites*, and to give up our selves to the deliberate *Sanctions* of such as we ought to *obey*, than by the stiff maintaining them, take all the hazard to our selves, and *disturb* and *scandal* others. I would know (in a *Gesture* not determined by

by Scripture) whether he does not better that kneels at the *Sacrament*, and hath the Authority of the *Church* to back him, than he that will take it only *standing*, and hath nothing but his *own opinion* to support him? And tho' *Conscience* in it self, be out of the reach of *Compulsion*, yet we are beholden to those that inforce us to do what in *Conscience* we ought. 'Tis therefore that *Power* is given to the Magistrate, that he may bend the *Refractory*, and reduce the *wilful*, and the *unwise wanderer*: I doubt not but they could have pleaded *Conscience*, that refus'd to come to the *Supper* in *St. Luke*, for they were rooted and grown in another *Religion*; yet the command is to the servant, that he should compel them to come in.

If we allow *Conscience* on our own side, by the equal rules of Justice, we ought to allow it on the other. And then the *Turk* and *Jew* must be born with, as well as the grounded professors of *Christianity*. I remember *David George*, that justly suffered as an *Heretick* in the *Low-Countries*, after fiercest Tortures died persisting in his false *Opinion*, That he himself was *Christ*. *Inter excandescentes forcipe conticuit*; he shrunk not for the burning pincers, as I meet with in *Bucholcerus*. Surely, all would have condemn'd it as an error in State, if they should have let him alone, and under the plea of *Conscience* have suffered him to have gone on, to seduce the ignorant to his *horrid black Opinion*. Though it be not in the power of man to force the *Conscience*, because it is *internal* and *spiritual*: Yet it is in the Power of Government, to punish those that will maintain a *false one*, and seduced. The most that can be pleaded is, Who shall be Judge, whether, because some have been on my side, I shall take upon me to be *supreme* and *unappellable*? Or, whether I shall be content (to the more learned, and more powerful, and such as for their *Authority* God hath taken into his own rank, and called Gods with himself) to give up my *Cause* and *Controversie*? Doubtless, should that be tolerable in *private Families*, which is pleaded and practised in the *Oeconomy* of Government, no man should be *Master*, or have order in his own house. If we would not admit of an *Independent* there, there is the same Reason not to allow him in the State. It is a kind of *Solecism* in Government, for me to put my self under the *Protection* and *Regulation* of that *Prince*, whose *Laws* I think not fit to obey. *Quid iniquius quam velle sibi obtemperari à minoribus, & nolles obtemperare majoribus*? What can be more unjust than for me to exact obedience from my *inferiours*, when I my self will not obey my *superiours*? The *Laws* of God and Man, in things not plainly *forbidden* by the Word of God, enjoyns and expects my *obedience*: But if I refuse to obey, I set up my self as *Supreme*, and make my *Will* my *Prince's Master*. *Cicero* I conceive in the right, when he tells us, *Inobedientia est ex duritie mentis obstinata*; *Disobedience* is out of the hardness of an obstinate mind. He dissolves the *Bonds* of Government, that spurns at *Publick Edicts*; 'tis *refractoriness* that ushers in *confusion*: Not to obey, is to *resist*; and to *resist*, does cry up open *War*. Though *Abraham* in humanity could not justify the *sacrificing* of his *Son*; yet, because he implicitly gave up himself to the *Obedience* of his *Superiour God*, he is highly commended for being but *ready* to do it.

LXXXIV.

Of Peace.

IF men knew rightly, how to value *Peace*; as is the *Empyreal Heaven*, this *lower World* might be. Where all the *motions* of the comprehending *Orbs*, all the several *Constellations*, and the various *Position* of the *Stars*, and *Planets*, produce a *beauteous Chorus*, and a *Harmony* truly ravishing. As *health* to the *body*, so *peace* is to the *soul*. What is *wealth*, or *wit*, or *honour*, when want of *health* shall ravish from us all of *pleasure* in them? And what are all the enrichings, the embellishings, and the embrocadings of *Fortune* to us, when *War* shall rear these off and trample on our *Glories*? The richest *Wines*, the choicest *Vines*, by *sickness* prove insipid. The *Silk* does lose his *softness*, the *silver* his bright *hue*, and the *Gold* his pleasing *yellow*. As the *sense of feeling* is the ground of all the rest, and *active life* does cease when that is lost: So is *health* the foundation of *felicities*, and the want of it *joys* privation: yet is it *Peace* that gives them *tast* and *relish*, and affords the *sweet enjoyment* of all that can be procured.

Tho the other Attributes of God, are no doubt, beyond our comprehension; yet, this more emphatically is said to pass all our Understanding. Next his own *Glory*, 'twas the establishing this, invited God from Heaven. The first branch of that *Celestial Proclamation*, was, *Glory be to God on high*; the next was, *On Earth Peace*. This is the cement between the *Soul* and *Deity*, between *Earth* and *Heaven*. It leads us softly up the *milky way*, and ushers us with *Musick* to the *Presence of Divinity*, where all our *Rarities* are heap'd and strew'd about us. The enjoyment of *Friends*, the improvement of *Arts*, the sweetness of *Natures Delicacies*, the *Fragrancy of Fruits* and *Flowers*, the flourishing *Nations*, and those pleasing *Contentations*, that stream out themselves from all *Heroic Vertues*, are all brought in, and glorified by *Peace*.

The *Drum* and *Trumpet* that in *War* sound *terror* and *astonishment*, in *Peace* they only echo *mirth* and *jollity*. *Peace* helps the weak and indigent; and health and soundness too, to the sick endeavours. It takes hence only the unsound languishing, and yet gives leave to them to place their *wealth* where they first plac'd their *loves*: That by it they gratifie their *friends*, and slip from all those *smartings* that vex them. But, *War* kills men in *health*, preys only on the *soundest*; and, like the savage *Lion*, does seize the *valiant* soonest, as thinking the *old* and *impotent* too mean to be his *quarry*. And tho in *War* sometimes we wear the *Victors wreath*, yet, that is often purchased at much too dear a rate; and many times the *Conquerours* *Garland* crowns the *Captives Head*. In the same *Battel Hannibal* confess'd, tho he first was *Conquerour*, yet, he at last did come off *overcome*. He had broke *Minutius* his *Forces*; but, was by *Fabius* forc'd to give up all his *Palms*. Nor is it often better with those that are dependents on that *General*, that yet commands the *Field*. *Victory* not seldom does inlet *Severity*. The *Haughtiness* of the *Conquerour* is often to his own, less tolerable than the *Triumphs* of the *Enemy*. Success



does flame the blood to *pride*, and boldned *insolence*; and as often kindles *new* as it does conclude *old Wars*. One World sufficed not *Alexander*. Nor could all the *Roman Territories* set bounds to *Cesar's* limitless *ambition*. For, when we once put off from the *shoar of Peace*, we lanch into the *Sea* that's bottomless. We swim on angry *waves*, and are carried then as the *wind of Fortune* drives us.

The entrance into *War*, is like to that of *Hell*, 'tis gaping wide for any *fool* to enter at. But, it will require a *Hercules* with all his labours to redeem one once ingag'd in't. They know not what they part withal, that wanton hence a *Jewel* so unvaluable. For indeed, if we consider it, what price can be too dear to purchase it? We buy off all the open *force*, and sly designs of *malice*, and we intitle our selves to all the *good* that ever was for *Man* intended.

When *Gould* would declare, how he would reward and bless the *good man*, he finds out that which most may crown his *happiness*. He tells us, *He will make his Enemies at peace with him*. Securely he enjoys himself and friends, whose life is guarded with the *miss* of *Enemies*. The *Palace* of the world stands open to him that hath no *foes*.

If any man will see in little (for what is an *Island* or two, to the *World*?) Let him but well consider, the havock that a few years made among us. The *wast* of *wealth*, the *wreck* of *worth*, the sad fate lighting on the *great* and *good*, the *virtuous* left to *scorn*, the *Loyal* us'd as once the *Roman Parricides*: as those in *sacks*, so these shut under *Decks* with *Cocks* and *Serpents*, desperate and malicious persons left to *rule* and *vex* them; *Wealth* prostituted to the *beggarly* and the *base*; *Palaces* plundered and pulled down; *Temples* prophan'd; *Antiquities*, raz'd; *Religion* rivuled into petty *Issues* running thick *corruption*. Then let men consider, after a little *Revolution*, how little have the *Authors* gain'd. Who would take *peace* from others, themselves have mis'd it in their *hollow graves*; the *Earth* they tore, hath fled them from her *Bosom* and her *Bowels*, with nought i'th least considerable to the expence of *blood* and *treasure*. Then also, let men see, how the *Sacred wheel* of *Providence* hath resurrection'd all our *joys*. How the *Church* recovers her late besmeared *beauties*; How the *Tide* of *Trade* returns; How *brightned Swords* have now a *peaceful glitter*; How *Glory*, *Wealth*, and *Honour*, with *Loyalty*, is return'd; How *shouts* of *joy* have drown'd the *Canons Roar*; that till men come in *Heaven*, such *joy* on *Earth* can ne're again be expected to be seen. Three *Nations* looking for a fatal *stroke*, at once *repriv'd* from *slavery* and *ruin*. So have I known some generous *Courser* stand, *tremble* and *quake* under both *whip* and *spur*; but, once turn'd loose into the open *Fields*, he neighs, *curvets*, and *prances* forth his *joy*; and, gladdened now with *ease* and *liberty*, he fills himself with *pleasure*, and all those high *contents* that bounteous *Nature* meant him.

Certainly, 'tis *Peace* that makes the *World* a *Paradise*; while *War*, like *Sin*, does turn it all to *Wilderness*; and with wild *Beasts*, *Man's* *conversation* makes. In *War*, the *vexed Earth* abortives all her *fruitfulness*: but, in an *unstir'd Culture*, ripens all her *bounties*: that now with *Casaubon's Translation* of *Euripides*, we cannot but approve his much commended *Rapture*.



O Pax alma ! datrix opum,  
 O Pulcherrima Caelitum !  
 Quam te mens fitit ? ô Moram !  
 Obrepat metuo mihi  
 Ætas ne mala : te prius  
 Suavem ô quam tneat diem ;  
 Plausus undique cum strepant,  
 Cantusque & Chori, Amicaque,  
 Commessatio Floribus !  
 Hail lovely Peace ! Thou Spring of Wealth,  
 Heavens fairest issue, this World's health !  
 O how my Soul does court thy sight ?  
 More precious, than the pleasing Light.  
 Let never blacker day appear,  
 But dwell, and shine, for ever here.  
 Let shouts of Joy still, still, resound :  
 While Songs, and Dances walk the round,  
 At Feasts of Friends, with Garlands crown'd.

LXXXV.

Of Divine Providence.

EVERY thing that Man can look upon, is both a *Miracle* for the Creation of it ; and a *Wonder* for the apt contrivance, in fitting it to its parts and province, wherein it is set to move. So that the *World* is but God's great *Cabinet of Rarities* ; which he hath opened to astonish Man, that shall but well consider them. If Man shall reflect upon himself, he shall easily find how Infinitely wonderful he is made, beyond all the other *World of Creatures*. How none but he, by reflective Acts of Understanding, is able to argue, to consider, and to judge of himself. Who is't but he, can hope or fear the future ? That can curb, incourage, accuse, or commend himself ? Or that can apprehend, or reverence either *Deity*, or *Eternity*.

And to magnifie the *goodness* of this great *Creator*, we shall find that every *natural action* that Man is capable of doing ; affords him *pleasure* in the execution. To eat, to drink, to sleep, to fast, to wake, to forbear ; to speak, to be silent ; to move, to rest ; to be warm, and to be cool ; to be in company, and to retire ; They all in themselves are *pleasing acts* ; whereas the things that *vex*, and *trouble*, either come from *without*, or happen by our own *disorder*. So that a Man may *live at ease* if he will ; and if he does not, 'tis by his own default, that it happens. In his *Bodies frame*, not to descend to all particulars, which are full of admiration, how exquisite, and how fitted are they for all occasions, that at any time may befall him ! In his *Ears* and *Nostrils*, the one relating to the *Head*, the other to the *Lungs* ; those slender *Hairs* are not in vain plac'd there, but, as *Nets* to catch the dust and moats, which with our *breath* we should else draw in, and tabid all our *Lungs*, the engines of *life* ; or, mix'd with wax, should as pellets, stop our sense of *hearing*. In the *World*, what we complain of for inconvenient, if rightly we examine, we shall find

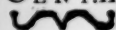
CENT. II.

it highly commendable. The *unevenness* of the *Earth* is clearly *Providence*. For since it is not any fix'd sedation, but a floating mild variety, that pleaseth; The *Hills* and *Valleys* in it, have all their special use. One helps in *wet*, and soaking *inundations*, the other aids in *droughts*, in *heats*, and *scorching seasons*. And the *feet* and *legs* of *Men*, having *nerves* and *sinews*, to rise and to descend, to recede and proceed; they are better fitted by the *unevenness* of the *Earth*, whereby both are interchangeably exercised and refreshed, than if it were all a *levell'd walk*, and held a constant *evenness*. That *Weeds* without a *Tillage* voluntarily spring, sure hath a double benefit. One, that *Man* may have something wherewith to exercise his *industry*, which else with ease would settle into *corruption*. Another, that by these the *Earth* it self, does breed its own *manure*; and *Beasts*, and *Birds*, by them have *tables* ready spread. Even *venomous Creatures* have their proper use; not only to gather what to *Man* might be *noysom*, but to *qualifie* other *Creatures*, that they may be *physical* and *salutiferous* to the several *constitutions* of *men*. Surely, that *Beasts* are *dumb*, and want *understanding*, is a benefit great unto *Man*: If they were *intelligible*, it could not be, that their *strength* could ever be kept subject to the service of *Man*; whose cruel usage, nothing *rational* could ever long endure. Would the *Horse* be *curb'd*, and brought to *champ on steel*? Would he suffer his *lasse Rider* to bestride his patient *back*, with his *hands* and *whip* to *wale* his *flesh*, and with his *heels* to *dig* into his *hungry bowels*? Would he be brought in *hempen chains*, to be made to *draw* beyond his *breath*, and *strength*? Would he be *tyed up* to the *staved wood*, or *walk* the *round* all day in *rowling ponderous stones*? or, wear his *life* away under the pressure of a *heavy burthen*?

If they could *speak*, how would *replying* to the *rage* and *insolence* of *cruel Man*, enkindle *wrath*, and let in *death* to both? We see it full as necessary, that there should as well be *poor* as *rich*; for neither could live without both. We see both *fruits* and *wines* will keep with *gust*, and *beauty*, until the new appear. God having in his *Providence* made them to last, till he does *provide* us more; and, yet, not longer that we might not be *idle*, or, trusting to our *lasting store*, grow *wanton*, and forget the *Author*, and our *selves*. Those things of common use, we common have among us: what we need, and will not last, in our own *Climate* grows: Our *Spice* and *Drugs* that we must fetch from far, are freed so from *corruption*, that they several years indure.

In common *Corn*, what wonders may we find? How one small *grain* springs up to several hundreds; how it gives a *sustentation* by his several parts, both unto *Man* and *Beast*; and, because so useful, see but how carefully *Nature* does preserve it. It grows up in a *Corselet*, an *inward coat*, that does from *dews* defend it: and on the outside a *Stand of Pikes* in *bearded Ranges* upright, do appear, to fence it from the *Birds*, and catch the falling rain, so by degrees to lead and hold it into the *grains* within: but, when 'tis ripe, that moisture is not useful; it downward turns its loaded *head*, that as before it helped to swell and ripen it, so now, it gently draws it off, that it may not hurt, or rot it: and because, (being weak) if from one *grain*, one single *stalk* alone should ~~shoot~~ shoot, and grow, each casie *Wind* would break it to unfruitfulness, there springs up many from





from every several kernel, that getting strength by multitude, it may withstand the assaults of Storm and Rain. And whereas other fruits from Trees, and such large Plants, last but their year about, or not so long; this, as more useful, several Winters, keeps from all decay, that when there is a plenty (as once in Egypt) to help 'gainst dearth, it may be kept in store. Even the enmity of Creatures one against another, is for the advantages of Man; in fear of one another, they are kept from trespassing on him, and by the antipathy of one against the other, we make use of one, to take the other; so serve our selves of both.

By these, and millions of others, and indeed by all, we can see or comprehend, we may conclude as does the Psalmist, *O Lord, how wonderful are thy works, in wisdom hast thou made them all!* And if we should complain, as sometime prophanely did *Alphonfus*, *That God might have ordered many things better in the Creation of the World, than he hath done;* We may well return that grave and sober answer of *St. Augustine*, *In Creaturis siquid erratum cogitamus, inde est quod non in congruis sedibus, ea quarimus*, If we complain of defect in the works of Creation, 'tis because we don't consider them in their proper Spheres and uses.

Surely, the apprehension of the ordering of all things so infinitely wisely, by so Supreme a Providence, might tutor us to be less in passion, at any thing that happens. It was an excellent fancy of the wise Philosopher, in discoursing of this matter, when he said, *If all the misfortunes of all the men in the World, were crowded together in one Man; and then, every Man out of this heap, were to take, but an equal share: He did believe, every Man would rather resume his own, than after a proportionate Rate take what should then befall him.* Why then should any grumble at their displeased condition? Who wisely made the World, as wisely does preserve and govern it. And he that shew'd his Power and Wisdom in every Worm, in every Fly, and smaller Atom that he did at first create; does in his Providence descend to order, and dispose of every little particle of this great Main, the World. Who makes a Watch, does look as well to every pin and nick in every Wheel, as to the Spring it self, that guides and steers the whole. As 'tis Maxim'd of the Elements, that, *Nullum in suo loco ponderosum*, There's none are heavy in their proper places: So nothing is a burthen as God did first design it. And thus, as by contemplation of his glorious Works, we never can want cause to admire his Providence, to magnifie his Wisdom, to adore his Goodness, and find a rest for all our warring thoughts: So by our weak complaining, we unhand our hold from Deity that stays us, we proclaim our own defects, and detract from what is due to his Great Glory.

## SOMETHING UPON

ECCLES. ii. 11.

*All is Vanity and vexation of Spirit, and there is nothing of value under the Sun.*



ALL IS VANITY! Surely this is a bold Censure: Yet we see the wisest that was only Man, dares both avow and justifie't. Nay, that is vain which is not commodious, tho it hurt not. But all is not only Vanity but Vexation; that, not of the Body only, but the Spirit: 'Tis unprofitable, 'tis mischievous. Yet further, it might Afflict in something, and Solace in others, but there is nothing of value: 'Tis unprofitable, 'tis mischievous, 'tis good for nothing. Here is the reckoning of the World cast up, the particulars are all before, Honor, Pleasure, Profit; and Wisdom added to advance the sum: but what amount they to? Alas! The Verses end has total'd them, Vanity, Vexation, Nothing. This is a scalding breath, fatal as the Bird of Night, a killing damp, or *Mandrakes* groans. See, all the beauty of the Globe is blasted: That which the wise Inquisitors of Nature, did for the decency call Beauties self, the *Grecians* and *Latins*, is this now become a thing so contemptible, so falling, and so dying in its Fame?

But is the Accomptant one of Credit? May he not fail in his Arithmetick, and by an injurious Total vilifie so large a Treasure? Alas! 'Tis this that gives the Wound, the Authority of the Man marrs all. Had some immur'd Anchorit, some celled Hermite, some seclused Monk spoke this, it had been no disparagement: nay, had it been but some Mæandring Sophister, or some Junior Philosopher, that had but gazed Nature in the Face, and so guess'd her disposition, it might have met some Cavil: Nay, had it been some sower Cynick, or some fleering *Lucian*, a blind *Homer*, or the more serious and knowing *Aristotle*, that not only courted Nature as a Mistress, but bedded her as a Bride, saw her unclothed, and left her almost naked to the wide World's view, we might have doubted Heresie in the Text: But when he that speaks it, shall be Man summ'd up in the excellency of all his parts, Perfection center'd and epitomiz'd; when it shall be, as *Hugo Victorinus* says, *Sententia hominis hominem excedentis*, The judgment of a Man exceeding all Mankind: when it shall be one that was so wise at Twelve, as of himself to chuse Wisdom before all that the World had; one that knew the World, and was able to judge it; one that had the World within him, and knew by his Pen to dissect its parts, and knowingly to read upon every Limb, every particular, from the *Hyssop* at the Walls low foot,

to the lofty *Cedar* that does shadow *Lebanon*: One that had King'd it from his Youth, that knew the Mines and Trains of State, the Fawnings and the Wiles of Court, the Riddles and Twilight-shows of Policy: One that was skilful too in Trade, and experienc'd in the belayings, the ingrossings, the circumventions of Merchandizing: One that was Prince of Kings, and King of Philosophers; whose Wit was elegantly Poetical, whose Wisdom was solidly Proverbial, whose Judgment was Oraculous: We have nothing left to ground an expectation upon.

Nor did he speak this at random, as a flashing Wit censures a judicious Author, ere he scarce has read a Page; nor as a prejudicated Judge, that sentences Delinquents, when yet he has not heard the Cause: But after a strict examination of all, after he had cut up every sublunary, and lectur'd on the Anatomy: not by a Theoretical and barely empty speculation, but by a practick Experience, traversing not only the vaster Continent, but even every Creek and Angle of the World: and when he had try'd and Lymbeck'd all, the Spirit and Extract comes forth, *Vanity, Vexation, nothing of continuance.*

But perhaps this may be but general, and he may mean as when 'tis said, *The whole City went out*; whereby we understand the greater part, and not precisely all. No, they are induced severally, and Sentenc'd together, like Malefactors call'd distinctly to the Bar, but by one Law found Guilty all alike.

But what is Vanity? Who knows but that it may be pleasing? I'm sure we hunt it as we would a Purchase, as the satiating of a longing blood, as Children do their Gawds and Rattles, with cryings, and impatience: And when we have got it, we have but grasped the Air; or, like *Ixion*, press'd a Cloud for *Juno*, without some Monster, like the *Centaur*, springs: yet still like him we boast the enjoyment of *Jove's* Queen so long, that justly at last we stand condemned to the restless Wheel.

I find divers definitions of Vanity. There are that say every mutability which argues a defect is vain; And thus Angels and our Souls may be so. Next, what ever is destroyable and dissoluble, and thus the Elements and visible Heavens. *St. Chrysostom* says that is vain, which has no profit in it: a name without a thing. Some over take it for the evil part, and tend it to the naturalness of the creature, reducible to an Annihilation: to the Temporality of the good, and Personality of Offenders, and the Criminality of Works. Others say that is vain which is to no end or purpose, as courting the Wind, Combating shadows. And certainly in respect of that supreme, and eternal felicity, which the soul does seem to make unto, such is all that the Sun looks upon: They are produc'd and perish together: Or if a while they leave a faint glimmering in the mind, 'Tis but as waters seeth removed from the fire, which express a languishing play after all the heat is gone. *TO THE SECOND TWO*  
Wisdom and Knowledge are the prime Goods of Man, For they are Judges of all besides. They are the Elevation of the Scale of Man, which while a dull Earthiness flags the rest of the Creatures, mounts him like a Nobler fire to the Honour of the Company and being



being Friend unto God. Neither are they so casual (like Honour, Pleasure, and Profit, the other temporary Goods of Man) as to fall upon the indigent and undeserving, nor yet so easily raviſht from him by the Spleen of others, or the frown of Fortunes menacings. But as they are harder in their acquisition, ſo are they more imperdible and ſteddy in their ſtay. All the other three are (compared with theſe) but like Cradles to rock Children aſleep with. But theſe are ſweet as the weakned muſings of delightful thoughts, which not only dew the Mind with Perfumes that ever reſreſh us, but raiſe us to the Mountain that gives us view of *Canaan*; and ſhews us rays and glimpses of the glory that ſhall after crown us. Yet it is the Object only that makes theſe good unto Man, when God is the Ocean that all his Streams make way unto: otherwiſe, as Nets do Birds, they catch us and intangle; and, like the Sect of the *Academicks*, conclude not any thing, but *That nothing can be concluded on*. Knowledge in many things but delivers us to doubts, and doubts involve us in diſtraction. The Gall of Sin is broke, and has imbitter'd all the inwards of Man.

It was the Appetition of Knowledge that caſt Man from Paradife: Ignorance, not total, may be better than uncertain Science. To know Good was part of Man's firſt boated happineſs; but when he needs would know more than was good for him to know, he loſt that good he had. And *Plato* ſays, One *Theutus* (a certain Devil envious to Man) firſt ſhewed him of the Sciences. What diverſity of Opinions, of Thoughts? Not two in the World that have Eyes of *conceit* in all things ſeeing alike. This School magnifies what another condemns, and that Sect takes any thing rather than what the other taught: And how often is the Garland given to Falſhood, while Truth obſcured mourns? The plain down right Plod oft findeth Heaven and Happineſs, while Wits deep ſubleties failing ſink to Hell. The greateſt Heresies from greateſt Learning ſpring; and the Holy Ghoſt, like the Bird of its *representation*, (the *Dove*) uſually lights upon the *humble ground*, but ſeldom perches on the tall-grown Tree. Tho I totally ſubmit to *Seneca*, where he ſays; *Hoc ſcio neminem poſſe bene vivere, ſed nec tolerabiliter qui eſt ſine ſapientia ſtudio*. This I am ſure of, None can live well, no nor in any tolerable faſhion, without the ſtudy of Wiſdom: Yet we find neither his Philoſophy, nor his Wealth, nor his Honours, nor that which he preferred before all theſe, and recommended to his Friends at his death, (His Precepts, and the Pattern of his well-led Life) could guard him from the Peoples Envy, or *Neroes* Malice, or preſerve his Veins uncut. Nay, how often does our Knowledge increaſe our Sorrow? It elates our Minds, it attracts Envy, and gives us to ſee further into Sorrow than the unſkilled ſoul. What one thing of moment by all our knowledge can we truly conquer? The Seas alternate fluxes paſs us, the Loadſtones hidden qualities are beyond our reach, nor can we truly judge of what our very Senſes meet with. All agree, the Dog in ſcent, the Ape in Taſte acuter are than we; yet we ſee the one in Carrion tumbles as his beſt Perfume, and the other leaving all our Delicates, checkles when he meets the Dainties of a Spider. Our wiſdom is but in finding more of our folly, and

and when we think we have progress'd far in the un-ending Circles of laborious Science, we only at last with fruitless sweat attack our own learn'd Ignorance. But admit we may know more than can the slothful man, the greatest Talent obliges to the greatest toil, and neglected to the greatest punishment. Knowledge without practice but enlarges our score, and is a Treasury of future stripes: And assuredly, when Justice at the last shall clear her own Integrity, it will go far better with an honest unaffected Ignorance, than with the cunning speculations of neglective Knowledge.

But let us see whether there lie not something of more esteem in outwards. There are many Plants that carry medicine in their Barks when all their bulk is only food for fire. Alas! if the Prince be poor, Where is the Wealth of Slaves? If we look at Honor, that of Kings is the highest pitch. And not to speak of the common frailty attending them as men, even their necessary incumbrances are as the saltiness of the Sea harshing quite through the whole. I believe not him that said, if Crowns were rightly viewed, there would be more Kingdoms than Kings: For Nature rises to Sovereignty, and there is a blaze of Honor gilding the Briers, and inticing the Mind; yet is not this without its Thorns and Salebrofity. If he be good, he is a general Servant; if bad, his own perpetual Terror. If all men ought to care for him, 'tis his part to take care for all; and 'tis far less for many to care for one, than for one to provide for all. And this invited *Antiochus* when *Scipio* had Conquer'd away some of his borders, to send thanks to the *Romans*, for easing him of part of his cares, to which he is not allowed the liberty that inferiors have. When *Antigonus* saw his Son loose in his Carriage towards his Subjects, he checks him with, *Son, Son, remember our Empire is a Noble Bondage*. They must live severe to themselves, but affable and free to others; which made *Alexander* answer his Father *Philip*, who wisht him to shew his activeness and speed at the *Olympian Race*, *That so he would, if he had Kings to run withal*. As sport, so friendship sure is sweetest among equals; and even in this, a King is sure unhappy, that whole Kingdoms afford not him one Companion to make a friend of. Certainly, he may live most at ease that has least to do in the World. A kind of calm recluseness is like rest to the over-labor'd man, but a multitude is not pleasing: 'Tis but *Bedlam* in a larger building. Who would be content to lead all his life in a crowd? Or to stand up as the common mark whereout every one strives to draw his own peculiar Interest? Let the private man please but two or three of his own Parish or some neighbouring Village, and 'tis all the business he has to do. And surely, this is no hard matter while he acts not the decisive part, in things that sit closer to men, as Honor, Liberty, Life, Estate, and the like; in all contentions concerning which, one side will think it self too hardly born upon, and so fall off in discontent, if not rage. Nor Oracles, nor Equity, can contrive out a liking to all. Even he that judges right, must needs have one side hate. *Simul ista mundi rector, Deus posuit odium atque regnum*; the God and Guide of all the World, has establish'd these together, Ill-will and Empire. When *Pylades* a *Roman Actor* was to represent *Agamemnon*, he appeared as one in amaze, solicitous, as press'd both with thoughts and cares: And such are Kings and Governors. To live at ease is to



lose; and to preserve is pains. If he be good to the Republick the trouble is his own, but the fruit shall his Successors reap. Nay, I see not but that it is undoubtedly true, that even the poorest vassal, not groaning under a sensible smart, has all his life long a greater Comforter, than the Monarch heaved on the top of State. For he that is low not having far to fall has little to fear, *Qui jacet in terram, &c.* But on whatsoever he looks abroad, there is hope, and that is like a *Melior Natura*, heartens and cheers him against all his dislike'd depressions; tho' he be in darkness, it shews him light: 'Tis the smile of life, and like the pillar of fire, leads us thro' the dark and desarts in our conceit to plenty. But with Kings it is quite the contrary; they have as little to hope for as the other has to fear, and whatsoever this looks on with hope, with fear do Kings behold it: Above them there is no place, and beneath them all is loss. Fortune leads on Kings with perpetual Alarms, but inferiors by proposing prizes. And doubtless such Considerations as these did make the *Tragedian* settle in his Resolve:

*Stet quicunque volet, potens,*

*Aula culmine lubrico:*

*Me dulcis saturet quies:*

*Obscuro positus loco,*

*Leni perfruar otio*

*Nullis nota Quiritibus.*

*Ætas per tacitum fluat.*

*Sic cum transferint mei*

*Nullo cum strepitu dies,*

*Plebeius moriar senex.*

*Illi mors gravis incubat,*

*Qui, notus nimis omnibus,*

*Ignotus moritur sibi.* Sen. in *Thyest.* Act. 2. Chor.

Let who's will in Icy State,

Courts gay lustres emulate:

Private peace shall satiate me,

Where retired I may be

Stor'd with gentle ease, and free:

Where no greedy Courtier knows

How my peaceful passage flows:

So when (noiseless gliding by)

All my days ore past, then I

May a harmless old man die.

He that to all too much is shown,

Dies to himself the most unknown,

And death with greatest grief does own.

Is Pleasure then any other? Or can the jollities of life emerge us from this spreading Sea? Certainly, *Antisthenes* meant it not as Charity, when he prayed his Enemies Children might be brought up in pleasure. And *Plutarch* tells us, when the *Babylonians* had revolted, and were again by *Xerxes* reduc'd to obedience, instead of wearing arms he commanded them to carry Pipes to sport and sing, to dance and revel, that softned and unman'd by pleasure they might not again attempt a defection. As winds do lighter substances, it bears us up a while in smoother air; but still as that begins to lie, with it we fall to Earth,



Earth, to Mire, to Mud, and to torpid dulness. It nibbles away the virtues of the soul, and becalms us into Ruin. The Noble Sun they say is fed from the Sea that is salt, but the Moon from the pleasant Springs attracting all her changes. Pleasure and Destruction are close and near akin, and if it be inordinate, the tie is then of Brotherhood; if Pleasure be the Elder, yet destruction reigns after his decease, and then as a Tyrant repeals his Laws. Even the extreme of joy is sadness. It clouds the understanding, and for the most part leaves us more Causes of Repentance than Remembrance. He that submits himself to pleasure, lies down at last to Labor, to Grief, Disgrace and Want. And therefore *Aristotle* counsels us not to look upon Pleasures in their approach but at their farewell, so by a rebuking Judgment we may be saved from their sting and future Fascinations, otherwise they enervate the bravery of the mind, enslave the gallant Genius of Man, and but like Garlands Crown us for Victims to severer fate. Another Vanity of Pleasure is that it is never satisfied, this will *St. Ambrose* witness. *Nihil prodigia satis est Voluptati: Semperque famem patitur sui, qui alimentis perpetuis nescit impleri*; Nothing can satiate riotous Pleasure, he must needs be unfortunate by perpetual famine that with continued food cannot be fill'd. All Voluptuousness is a kind of mental Dropsie, the dryer for often drinking. It haunts us with a dog-like Appetite, and renders us ravenous and greedy, but discontented still. For shadow-like we falling on't, 'tis gone, fled sooner than enjoy'd. Like *Solomon's* Wine, it may sparkle in the Cup, but in the end it like a Serpent bites. And to give it the truth of all, 'tis of so airy a nature, as all the sweet it has is only in expectation. And futable to this did the grave *Boetius* sing,

*Habet omnis hoc voluptas,  
Stimulis agit fruentes;  
Apiumque par volantium  
Ubi grata mella fudit,  
Fugit, & nimis tenaci  
Ferit ista corda morfu.*

All Voluptuousness has this,  
Twining till our joys we kiss;  
But like Bees that range abroad,  
Scattering once their long hug'd load;  
Hence it vapors, then i'th heart  
Sticks its deadly wounding Dart.

Nor is wealth of any better condition than these, 'tis not a food fine enough for transcendent and aspiring souls to feed upon. Yet to shew that mortality subsisteth by a mortal prop, 'tis now become the Essence and the laud of Nations. As water is to Fishes, so this to Man is Element, Food, Favour and Almighty Life; yet bred out of Sulphur and Quicksilver, as if allied to the materials of a restless Hell. Hear but what Epithets the learned *Agrippa* gives it, *Omnis pecunia levis, fugax, labilis, anguillarum & serpentum instar lubrica*, Vain, swift of flight, as slime of Eels or Serpents glidings, slippery. When riches wing away, they leave us then sorrow; and while they stay, entice us to Intemperance. What wanted among the *Romans*, till wealth as a Deluge came flowing upon them? Justice, Temperance, Vertue and Triumphs

crown'd them, while they were not swell'd with Riches: But plenty once let in, like *Nilus* his Inundation, it left them mudded with the slime and prodigies of Vice, and made them stranger monsters than e'er that stream gave harbor to. If not this, they either increase our Care in keeping them, or else our thirst in getting them; and are so far from quieting the mind, that the more we have, the more we still do covet them, and extreme desires are never without their torment. Attain'd, or never got, they vex; lost or ever kept, they vex. They may sometimes ward a blow from the malice of Fortune's hand, but they are of so bad a weight to wear continually, that wise men do by them as the valiant oft by Arms, rather expose their lives to the hazard of a Battel, than be cumbred with the burthen of Armor. Death makes all rich and poor alike; so he that is most rich, is but most in debt, for he borrowed all from Fortune, which when he goes he must repay to the last Mite, and perhaps with much more grief than he that had little to leave. Besides all this, they have one badge which surely sticks them with unnoblest things, they fail a man in deepest need; they can neither redeem from Death, nor deliver from wrath, but even in the summons to these, unworthily abandon those that most have courted them.

*Non domus aut fundus, non eris acervus & auri*

*Ægroto domini deduxit corpore febres,*

*Non animo curas.* Hor. Epist. l. 1. 2.

Nor House, nor Land, nor heaps of Treasure can  
Extract the Fever from distemper'd Man,  
Nor Cares from out the mind.

Nay, they are not only false but fatal; as the scent in beasts of Game, they betray us to the search of Tyranny, as pursue in a stricken Deer, they fall from us like blood, and make us to be hunted to death. Where the ground is barren or yields nothing rare, it lies unstir'd and restful; but if a mine be in it, the world is mad with instruments to dig and wound it. Yet after all this, they are so vain that if we use them, we lose them, if we only keep them, we have them not.

Learning, Honour, Pleasure, Wealth, they are all but Consonants without a Vowel, which seem to dictate in the World's great Volume, but when we seek for matter in the pages, all put together the sum is *Nothing. Vanity, Vexation, Nothing.*

Agreeable to this is that which *Lipsius* left and begg'd his friends would fix upon his Grave.

*Vis altiore voce me tecum loqui?*

*Cuncta Humana, Fumus, Umbra, Vanitas,*

*Scena & Imago: & verbo ut absolvam, Nihil.*

Shall I speak truly, what I now see below?

The World is all a Carkass, Smoak and Vanity,

The Shadow of a Shadow, a Play: and in one word just *Nothing.*

Yet were it but Vanity only, we might sail away life without storms, and complying Vanity with Vanity, make life a pleasing Holyday, and be as innocently wanton as Birds in Spring-time, or fielded Beasts in May. So we might like Atomes in the Sun's bright Beams, dance our short day away. But——Vexation dogs this Vanity, is the black shadow to that painted body, the ill savour that attends the extinguishing of the poor melting tapers of all worldly Felicity.

Several

Several Interpretations are extant of this Word, our vulgar has it Vexation, some have rendred it by *Pastio*; an eating and devouring Ulcer that gnaws the soul to languishment, gangreening ever by gradual frettings the mirth and pertneis of the oppressed mind. The *Chaldee* has it, the Contraction of the spirits, grating them with a galling Jar, rubbing upon the spirits, as woollen on a place that is raw. All agree in this, to make an unsatisfied perturbation the unavoidable Inheritance of Man. And indeed if we look to the first founded State of lapsed Man, *Solomon's* censure is but a free Confession of a former doom, the Decree was pass'd in *Gen. 3. 17, 18, 19. In sorrow shalt thou eat all the days of thy life, Thorns and Thistles shall the Earth bring forth.* No doubt, but the Almighty Providence as easily could have made it offer him Corn, and Wine, and Oyl, in a spontaneous flowing; Fruit, Spice and Medicinals, without inforc'd Plantations. But the other are things that prick, and are for offence. Answerable to these was that other next *Omen* of his first Apparel— The Fig-leaves, which having neither strength nor durance, have yet all the inside rugged as true presagements of his self-woven Fate. And albeit all things before Man fell, came forth as the refined Gold from the Mint with a *Valde bona* stamp upon them; yet sin as a contagious Fog infected the very Air of all. The highest contentments that the World can yield, become to us like the Country *Quintanes*, while we run upon them with a hasty speed; if we post not faster off than we at first came on, the bag of sand strikes us in the neck, and leaves us nothing but the blueness of our wounds to boast of. At best the Universe is but a Ring of Changes; a march of Antiques in a Paper-Lanthorn. A Dance of Creatures ever in their Motion, in their Sweat and Hurrying, Shuffle, Pacing, Turning, Shifting to each other's place. 'Tis the Tragi-Comedy of Errors. The Scenes change, the Actors vary, the Plot alters, and at last the Stage shall flame while nothing of the Play remains.

To wade in Knowledge, is to sound a Sea that is fathomless. To rest upon Honour, is to stay upon the rate that other men will set us at. When they deduct their Estimation, our Crest falls, and we are nearer to any thing than what we thought our selves. To wealth at longest we are but Tenants for life: And what we have is any Tyrant's that by force or fraud can master us. He that intends his Pleasure too much, minds all things else too little; and even that it self increases, and fails together. The World with all its parts, cannot aspire so high as to become of worth to satisfy a soul that is of a nobler nature, than to rest full pleased with things that are so perishing: So that now, it would be a wonder to see one dote on transients and temporals; though all the ridiculous Gods of *Rome* were made so by Man that was not God, yet in *Martial* the Resolve was sensual:

*Ad cœnam si me diversa vocaret in astra*

*Hinc invitator Casaris, inde Jovis.*

*Astra licet propius, Pallatia longius essent,*

*Responsa ad superos hac referenda darem;*

*Quærite qui malit fieri conviva Tonantis,*

*Me, meus in terris Juppiter, ecce tenet. L. 9. Ep. 93.*

Should *Jove* send for me 'mong the Stars to sup,

And *Cesar* then invite me to his cup;

Though



Though Heaven were near, and *Cæsar's* Courts far off,  
 I with this Answer would the Gods put off:  
 Seek such as long to taste the Thunderer's Feast,  
 Me, my *Jove* here, *Domitian* makes his Guest.

He had a Wit, worthy of a better resolution, nor is there any thing to excuse him but the uncommendable licentiousness of Poetry: For else 'tis not possible that upon true grounds, a wise Man can be fond of the World. All is either empty or troublesome, and comparatively without doubt either evil or not good. So that now it must be certain, *There is no profit under the Sun.*

To procure an unintermitting joy, to draw life into perpetuity, to keep back the eclipsing sadnesses of the mind, to take away the nauseousness of the imprison'd soul, or to give the World a constancy in his own frail parts, this is beyond a *Solomon*. All things drop away as fruits from shaken Trees, which a Spring renews and Autumn again destroys.

And therefore I find this place read by some, *Nihil permanere sub Solo*, Nothing endureth under the Sun; and this not enduring, if there were no more, is enough to confirm that all is vanity: when any thing comes to nought, we say it vanishes, which in plainer English is, it groweth into vanity; And shall not one day all the World do this? Though the Earth be said to remain for ever, that ever is but Comparatively, and the sense is, that it shall not decay as soon as the other Creatures that depend upon it. But this depending on the Sun's enlivening influence, may in course of Nature be capable of change, and when we need it, fail us. What then shall we do? Or whither turn to find a repose for the Soul? All the Mass of Creatures put together is too narrow a Palace to contain the Soul of Man. It flies in a moment to the deeps and Ocean's Springs, not only to the roots of Mountains, but in a moment pierces quite through the Earth's condensed Globe to the Stars, and highest Convex of the bounding Sky: So far as the Creatures reaches it goes and finds no rest. God only is capacious, in him do all its vast extensions rest; unlimited thoughts in him a limit find, and when we do lose the Creature, still we do find him; beyond the bowed expansions of the Firmament, where we cannot guess what may be; there we are sure this God incorruptible dwells. He is farther off than the Soul can reach, yet nearer than it can avoid. All things else are Sea and Storm, nor is there any Haven but here. Hither must we mount, beyond the Sun's rais'd eye. In the Courts of the Father of this Sun, dwells Truth, and Joy, and Constancy. While I live here I must look for Tydes and Ebbs, Waves and Sands, and Rocks, and more cross winds than knows the Saylor's Compass. Nor may I hope for safety but by Anchoring above the Sun, even in his Mercies who is this Sun's Sun, who is the Life, and Light, and Soul of all. If I can fix here, I will think I have made an escape from Earth; and by his noble attraction, having a mind rais'd gloriously high, may stand as a well-built structure, tho' outwardly soiled and clouded with the fume of terrene things, yet by the gracious shine of the Almighty, bright within, and above the Conculcations of the World.

SOME-

# SOMETHING UPON

St. LUKE xiv. 20.

*And another said, I have married a Wife, and therefore I cannot come.*



*ND another said.* It seems there were more of the Pack : Natural averfeness to fpiritual things is not in one but all. They that feveral ways adhered to the world, do all agree together to neglect the God of that world and them. The *Jews* were all Recufants, and they rather chufe to kill the Lamb than come to his Supper. That God had fent, might have been enough to give a Cripple fwiftness, and to have ftruck up Age again with Youths enlivening fires. And that it was to a Feaft of Salvation ( which was the re-building of the ruins of man, and the re-planting him in a better Paradife than at firft he loft ) might, one would have thought, begot a noble contempt of any thing that could have hindred : but dull fouls find out dull excufes. They ftill appear of the fame froward race, whereof their Predeceffors were, that to the miracles of a Journey both night and day engard by a Deity, dare befottedly prefer the Garlic and the Onyons of *Egypt*. So profaner *Eſau* had rather fup his Broths, than fave his Birth-right. By earthly minds a grain of drossie Silver is prised above all the precious Balms of *Gilead*. The other two, tho' they came not, did modestly refufe; and tho' none returned fo much as thanks, yet they begged to be held excus'd : Lefs uncivil Clowns, tho' they had not grace to come, they had fo much Rustlick manners as to beg a pardon; and fottishly thought a *Farm* and *Tokes of Oxen*, might in judgment hold a Plea againſt all the fpiritual folaces of Heaven. Let a Peſant have his wiſh, and either an eaſie Rent, Barns well fill'd, or a greater Herd of Cattel ſhall be fo much coveted, as the rightly wiſe ſhall ſee, that the difference betwixt his beaſts and him is only in his ruder Speech. Thus the two former. But in Ingratitude they all agree; ſuch a kind of Hog-carriage, that while they are greedily ſwilling in their own draſſ, all the Excellencies of the World beſides are unminded, much more the Author that ſhall offer them. Like the deaf *Adder*, they reſt unſtir'd by the moſt powerful charm of the World — Courteſie. If I ſhall gain by bargaining, equality of Traffick preſerves me in my liberty. If I receive for deſert, that which is done to me is paid, not given. But a noble Courteſie falling like rain in due ſeaſon, enſlaves a Man more than a Market-sale among *Moors*: for it conquers the uncompellable mind, and diſ-intereſts Man of himſelf. To be unthankfull, is to be a Baſtard to Nature : With how many fold does the grateful

grateful Earth return her scatter'd grain? If the Rivers pay their Tribute to the Ocean in publick Tydes and private Springs, a retribution's made. If the Earth exhales but Vapors to the Heaven, in requiting Dews it doth again distil them; only the disputed Element of Fire is barren, and therefore has not the honor to be mentioned in the Creation.

Here was nothing akin to Gratitude: Love there was shewed so fervent, that even all Creation could not find a *Simile* for't. The benefit to Man so great, that the Bowels of both the *Indies* are not as a grain to it. Yet all this so disvalued by stupidity, that none of them esteemed it worthy the Tongue's least motion to produce a thanks; which proves that Truth, which by the noble *Seneca* was long since told us, *Negamus quenquam scire gratiam referre, nisi sapientem*; None but a wise Man knows how to be thankful. Yet any fool might have blunder'd out, *Pray thank him*— Who could send less to him that invites to a feast? Ingratitude does then sink deep, when it gets not up to the Tongue: When it is not active, it has a Palsie; but when speechless, dead. King *Philip* did not mourn so much for the death of his friend *Hipparchus*, (for he left the world an old man) but because he died before he had requited him. And *Suetonius* tells us, That *Augustus Caesar* descended from his Throne, and as a common Advocate pleaded the cause of a private Souldier, who had fought for him at *Actium*, because he would not be thought ungrateful. Yet here by these men, from him (who descended from his Throne of Glory, to suffer all contempt and torment for them) it is not so much as taken kindly. Nor did it extenuate their Inhumanity, that they did not accept of the Invitation; for that excellent Orator, who had far less of Divine Light than was offer'd them, has instructed us, — That *Non solum gratus debet esse qui accipit beneficium, verum etiam is cui potestas accipiendi fuit*; He ought as well to be thankful that may, as he that does receive a benefit.

But above them all, this married Man was the worst, here was neither Wit nor Manners. He not only answers churlishly in a blunt carelessness, — *I can't come*, but injuriously on Wedlock lays the Necessity of his absence, *I have married a Wife, and therefore I cannot come*.

What! were the pleasures of the bed so taking that he resolves for them to abandon Heaven? Or could he be so prejudicial, as to believe Heaven would not admit him if he brought a Woman along? Or was he so jealous of her Chastity, as he would not be absent from her, lest his Heir should not prove of his own getting? Are all the Daughters of *Eve* like their Mother, still tempting Man to desert his Maker? Cannot Man make a Companion for his life, but she must have something of the *Jezebel* in her? Must he either fruitless (like the barren *Eunuch*) long and die; or else like *Job*, be tempted to curse God, and so die? Or is she either so sharp, or fond, that he either dares not vex, or will not leave her? Or is it of Necessity that he must leave Religion to provide for her? Surely he takes the Text in too large a sense, that because it says, *a Man shall leave all and cleave to his Wife*, that therefore he shall leave God; 'tis but the Father and Mother on Earth, and not the Father of Heaven that for her we may forsake. Miserably is he married to his Wife, that



that must for her be divorc'd from all beside; from Recreations, Kindred, Friends, the noble Arts, Nature, and the Gods above.

Surely there is something more than we are aware of in this same Creature, Woman. If there be any Charm to overcome Man and all his Virile Vertues, 'tis she that stands up in it. She is the *Remora* of the Soul, that sticking to the Keel of Man, arrests his progress to Heaven. What might it be which made against them, even the Fathers so full of fire, and poynant? St. *Ambrose* calls her *Janna Diaboli, via Iniquitatis, Scorpionis percussio*; The Port of Hell, the Road of Iniquity, and the Scorpions sting: and then a little after proceeds, *Si cum viris femina habitant, viscarum non deerit Diaboli*; If Women dwell with Men, the Devil hath his lime-twigs there. St. *Augustin* falls upon their singing, whereof he says, *Tolerabilius est audire Basiliscum sibillantem*; 'Tis safer hearing the killing Basilisk hiss. Elsewhere he makes them in a manner past Religions cure, for *Quanto Religiosiores, tanto citius alliciunt*; The more Religious, the more enticing are they. St. *Jerom* allows not *Rusticus* to see his Mother, for fear of her Maids, and tells him, *Ancillulas que illi in obsequio sunt tibi scias esse in insidiis*; He must know those Maids which are to her for service, to him are Wiles and Treason. St. *Chrysostom* exclaims, *O Malum summum & acutissimum Diaboli telum Mulier*; The Devils sharpest Arrow, and mischiefs primest height is Woman. A thing of such pollution, that the superstition of former time, would not allow her to be touch'd by her own Husband of three days before he received the Communion, as may be found in the Council of *Eliberis*. And by *Tibullus* his Caution it should seem the like practice was in use even among the Heathen.

— — *Discedat ab aris*

*Cui tulit hesternæ gaudia nocte Venus.* L. 2. El. 1.

— — From th' Altars let him keep

That in his Mistress Arms last night did sleep.

Another scrupulous nicety I find in the Council of *Auxerre*, where in the 36. Canon it is enjoynd, that no Woman shall receive the Sacrament in her bare hand: for which purpose the 39. Canon of the same ordains — That if she hath not a clean Linen Glove to take it in, she must for the time be put by. Nay, the severe *Cato Uticensis* says, — *Si absque femina esset mundus, conversatio nostra non esset absque Diis*, Were Women out o'th World, with us the Gods would Conversation hold.

Against them the Poets have declaimed in *Folio*, they write nothing but Rapiers and Ponyards, with all the weapons of wrath, that even the bitterest *Iambics* can contain. But most of them were so loose in their lives, that they wanted the honour to be in good Womens company; and therefore I will only tell you what the Comical *Plautus* thought: *Stich.* 1. 2.

*Qui potest mulieres vitare, vitet: ut quotidie  
(Pridie caveat) ne faciat quod pigeat postridie.*

Let him that can, defend himself from Women: but he who would not do that to day, whereof he must repent to morrow, must avoid them the day before.

These Opinions are austere and sharp; yet certainly some of them the mature Censures of a reverend Age, strict Sanctity, and wealthy Knowledge. Only we may hope they meant not these of the general, but of the depraved of that Sex; who like hurt Deer (by their own Herd) would be pusht out to certain destruction.

Surely in themselves they are not thus unboundedly ill: But soft and easie Natures, as they sooner bend towards Vertue, so they sooner slide into Vice; but cannot usually be so resolute in either, as the more solid and compacted spirit of man. Therefore of this power with Man there is without doubt a towfold Cause; one in themselves, one in Man.

That in themselves is the excellency of their Creation, wherein Nature has sweetned their Countenance beyond the sternness of a Male aspect. They have purer Mixture of Elements in their Compositions, from whence arises such a virgin calmness, as growing near to Innocence, makes Man love them as akin to God. And doubtless hence it is, that Nature intrusts Woman rather than Man with the Conception, Nourishment, Production, and Education of all Posterity, partly before, and partly after the birth. And even through all does this fineness of temper hold: We find both in Birds and Beasts the Flesh of the Female to our taste is pleasanter, more tender, and less insipid, than that of the Male: They are not naturally of so rank an Earth. *Cornelius Agrippa* tells us of a strange Experiment to prove this; Let a Woman wash her hands once fair, and after wash never so often, yet shall not the water be spoiled at all: But let a Man wash never so clean, and never so often, yet every time shall the water receive a soil. Nay, if they be both alike in danger of drowning, the Woman, as more rarified, shall swim longer above; while the Man, as more seculent and drossie, shall sooner sink to the bottom. As strange is that which *Pliny* tells us, that a Man being drowned floats with his Face upwards, but of Women he says, — *Pronæ fluitant, quasi earum pudori parcente Natura*, they float with their Faces downwards, Nature being careful to preserve their modesty. And whereas it is said, *I will make an Help-met for man*, instead of *Adjutorium* the Chaldee has it *Sustentaculum*, as a prop and upholder of the state of Man. And this (especially if we respect the Conception) is true and futable: which may be some reason, why that first blessing pronounc'd from God upon man by conjunction with her, was never yet impeached by the Fall: But the Marriage, which was made in Innocence, even after his expulsion never came to question; and that *Increase and multiply* shall endure as long as the World. 'Tis probable the Devils envy of *Eves* handfomeness made him attempt to tempt her first. And in the offence we find not the breach of the Commandment cast upon her, but *Adam*; and in the Curse, for that we was beguiled and out of ignorance deceived, she is cursed but in her self and Sex: But for *Adam*, that did it more against the light of Knowledge, in a wilful transgression, we see the Universe does smart, and all the frame of Nature suffers in his punishment. But in the freeing of Mankind from this, he is in part beholden to the Woman for it; the honour is given to her Sex; the Promise made is, That *The seed of the woman shall bruise the Serpents head.*

*head.* And in performance we see, that all the Flesh our Saviour had was Female, without any contribution at all from Man: a Grace certainly surmounting all the swelling boasts of Man, and a comfort that may be for ever a support to that Sex, That when Man stood Convicted of the guilt and infamy of the Fall, (according to Nature) God afforded the glory of his Redemption to the seed of the Woman alone; to whom Man (without any thing from himself) must ever owe a favour so received, as he can never pay. And why may we not believe that 'tis from hence, that Nature has instructed man to be civilier and more respectful to that Sex, than we find he is to his own; A Woman well qualified, like the Ambassador of a Prince, is held a person Sacred: What he disdains from Men to bear, from her he thinks it an honour to suffer; and tho it be to the hazard of himself in imminent danger, 'tis his glory, if he can, to serve her. And even in Wars, that hand which strikes a Woman, the noble heart does scorn as barbarous and savage. She is not so unfociable as not to be a friend, but yet she is so high as not to be an Enemy. Since Circumcision was as well a Sacrament of the Purification, as of the Covenant and admission into the Church, and that the Males only were Circumcised; we may well conceive the great Judge of all did not espy so much pollution in her as he did in Man. Who, tho prefer'd by *Aristotle*, and Woman made but *Animal occasionatum*, a kind of Chance Creature, yet Piety and Mercy he confesses more appropriate unto them than Man. And questionless to shew the excellency of that Sex we shall find it in the person of the blessed Virgin *Mary*, exalted by God above all that ever was but only human.

The other cause which is in Man, is sure his own inordinate love, and can he be blamed for loving, when both God and Nature did present her to him as the fittest and noblest object of Creation for him? A Man may love a Friend as a Brother, as an *alter Idem*; but he should love his Wife as his *Idem Idem*: Creation, Nature, Religion, Law and Policy, makes them undividedly one. And so long as we cross not upon Religion, I doubt not but our loves may flow. But alas! we stay not here, love has neither Bit nor Reins.

*Nox & amor, vinumque, nihil moderabile sudent,*

*Ille pudore vacat, Liber amorque metu.* Ovid. Am. l. i. El. 6.

Night, Love, and Wine, no moderation bear;

Night knows no shame, and Wine and Love no fear.

Often in our Love to her, our Love to God is swallowed and postposited. For indeed, Man loves Woman as he ought to love God: *With all his heart, with all his soul, and with all his strength.* Whether it be from the secret sweetness that gratifies and indulciates all his Spirits at once in his Conversation with her; whether it be from the sense of the fruition and possession of so excellent, and so rational a Creature without himself; or whether it be from the Honour he receives from her by her help of Propagation, whereby even his body weak and corruptible by lengthned successions, draws out toward Immortality; or whether it be from the parity of Natural Union, she being formed at first of the Rib of Man, wherein the Schools observe, there was both Bone, and Flesh, and blood, and Nerves; so that if she be not *Idem*, she is at least *aliquid ipsius*, a something of



that very same, tho not the same it self. And then since all Love strictly examined arises out of Love to our selves, 'tis no wonder that we must Love her, that is thus Consubstantiate with us. Had this Man, in the Text, been but Morally good, or which is more, Religious, he ought to have lov'd his Wife, tho not equally or above God, yet next him. But being predominantly Carnal, the present object of his Senses choakt up his souls apprehension of Eternity, rather than lose a long'd for dalliance, he would quit even all the Saints, Angels, and the Heavens above. Their Argument inclines too much to lightness, that take him for a *Spaniard*, who would leave his Saviour for a *Maiden-head*. But for ought we know, his Bride might be both young and handsome; and then, how many Gallants have we that would have done as much? Beauty is the Wit of Nature put into a Frontispiece: 'tis the spiritual Soul in Figure, that ravishes each admiring beholder. The influences of the Stars are in it, which by an *Adamantine* Law hurl us against all our Resolves; 'tis Natures Prerogative, and is so purely the gift of God alone, as all the Arts and Sciences of the Earth cannot place it any where, but where the hand of Heaven has planted it. *Diogenes* to handsome Courtezans gave always the Title of Queens, for few he said but obey'd their commands. And *Aristotle* told one who asked, whence it was that all Men were Covetous of Conversation with beautiful persons, that it was but a blind Man's question. 'Tis an Empire without a Militia: for needing neither Guards nor Arms, it imposes whatever does please. Experience can tell us it has flatted all the strengths of the World. It is Mistress of all that is not God; and when it rises to be of Holiness, it amounts to be inthron'd with him. In Woman plac'd alone it has done wonders, and taking the Worlds Conquerours by the Cask, has rifled them of all their hard-earn'd Wreaths and Laurel. *Adam's* original Innocence was not Armour sufficient to resist her Forces. *Sampson's* Giant strength by her was cheated into bondage and servility. *David's* right-heartedness became inflex'd and crooked. And this, grave incomparable *Solomon*, tho he could precept the erring World against all the seducing Crafts of Women, yet we see he could not save himself from being intangled by their demulciations. With this Man, the Devil went his old politick way, for his Plot being to gain the Man, he sets upon him by his Mistress first: when an Officer is to be corrupted, there is a She-supreme that has a leading hand. No doubt but he which bought the Farm had a Team, and the other had five Yoke of Oxen; yet could not all these draw so much, as a Wife; she is a perpetual enchantment that hangs upon all the retirements of Man. She is the Privado of his senses, that with familiar blandishments can stroke him into more than all the intermitted Rhetorick of a Masculine Friend. She is the hight Chamberlain of the Court of Man, that with the Key of Love wherewith he hath intrusted her, has free access to all his private Lodgings: and tho his soul be as a Labyrinth full of mistick windings, yet a beloved Wife holds the Clew in her hand that can guide her to his inmost room, and that very first warm blood which in his heart is Clofeted.

But

But where is the fault now? Shall Woman be condemn'd for Excellency? Let fore Eyes sooner brand the Sun for brightness. Is it not proof enough of Man's weakness to be overcome, but when he is Captiv'd he must revile his Conquerers? What fool will say the Honey is naught, because the Bear is mad at the smell on't? No the slavery is within us. Did not our own Bosom nurse the Traytor, outward objects would be a wise man's *Nothing*. 'Tis not the fire, but the neglect that's blameable, when ere the House is burn'd. Those Creatures that are not scalded with the like addictions, can undistemper'd gaze their trimmest dress. Nor can all their artful lures make any beast but Man in love with them. Nay Man himself, when Age like Frost has hoar'd his Hairs, and all his fires are out, can unflirt'd play with her flames and ray. Man's own Inclination is his Charm that fetters him. 'Tis not a Wife or Woman, that can bind us from going to Heaven, unless we first lie down and manacle our selves. Tho *Adam*, at first, for his poor excuse, said, the Woman gave it him: yet all conclude, that answer rais'd his Crime. And albeit his loss without God's Mercy was unballanceably irrecoverable: yet we after never find he twitted her as Authress of his fall. Will any Man accuse the Stream for wetting him, when he fell in by sleeping on the Bank? From Charcoals blown I know sparks leap apace, but tho straw Houses may enkindle by them; yet upon solid coverings they without danger dye: or if they leave a Mote behind, it is but dead, and with the next fair wind unblemishing blows away.

Doubtless Marriage is honorable among all, and 'tis the Devils Doctrine only that forbids it. We see the *Israelites* after they had destroyed *Benjamin*, rather than keep those that were left, from Marriage, they were content to wink at Felony, and mince Perjury: Nay under-hand to contrive the Rape and Theft; and only before Men to elude that Oath which (tho rashly) yet they had made to God. Even our Saviour himself, tho he would be born of a Virgin; yet he would not have that Birth, till honested by Marriage: tho he would not have a Man his Father, yet he would not have a Mother till she was a Wife.

'Tis true, in times of Trouble, Marriage incumbers Man to the World; and as a Proverb it has run along, *That marriage peoples the Earth, but Virginity Heaven*; yet withal it is as true that *St. Augustine* speaks, *Conjugium humile melius est Virginitate superba*; Even a very mean Wedlock is better than a sumptuous Chastity. He that is married has the advantage of others that are not: for he is hereby made a double Man, he has two Bodies which one united Soul does guide and to prove this the most perfect Union of the World; it is sufficient that the marry'd Couple only envy not one another; when one is sad, then both are griev'd: and in the joy and the honour of one, the other does partake: without a Wife, Man is a kind of desolate thing, he wants the most Cordial solace of life; and therefore he which refused to Marry when he fitly might, by the wise Lawgivers of the World, was looked upon a wilful deserter, not only of the Common-wealth, but of Law, Religion, and of Humane Nature; by *Lycurgus*, in Summer driven from all sports, in Winter naked

naked led about and scorn'd. *Plato* made him incapable both of Honour and publick Office, but taxable in a deeper sense. *Augustus*, and divers others have given Immunities to married persons, so as no Time, no Nation, no Condition of Men, but have honoured Marriage by their approbation. And the time and place of the institution; the blessing accompanying it; the morality, and natural instinct of it in Man; the successive perpetuity of it, even from Creations Infancy, where *Eve* at first was not fram'd for Virginity, but Marriage, became a Wife at first sight, was presented to Man by God himself, and at her very first peep into the World was born a Bride, may be enough to vindicate it from all the Circumstantial stains that can be cast upon it.

And therefore for this Uxorious Man, to plead he had married a Wife, and therefore he could not come, was all one, as if a Drunkard should plead, because he had found good Wine, he could not get from the Tavern; yet surely none would blame the Wine, but the Man. Marriage is Creations perfectness, barren Virginity is but uncompleted Man. Marriage is the way to benefit the World for ever, but Virginity in future ruins it; and after the narrow limits of Age, expires. He that is wife, and Marries, and leaves a Child well Educated, does make Mankind his debtor, and departs a Benefactor to the World: For when he is atom'd into flying dust, he has prepar'd his Substitute to administer his part being gone. The married Man is like the *Bee*, that fixes his Hive, augments the World, benefits the Republick, and by a daily diligence, without wronging any, profits all. But he which contemns Wedlock, (for the most part) like a *Wasp*, wanders an offence in the World, lives upon spoil and rapine, disturbs Peace, steals sweets that are none of his own, and by robbing the Hives of others, either meets misery as his due reward, or at best (leaving none to perpetuate his memory) at last he dyes, and dyes.

This was therefore an unjust Plea: But that our blessed Saviour meant here to shew us, how upon any vain pretence, even all merely worldly Men prefer fond and fleeting Temporals, beyond the lasting joys of Eternity. And in this Man more especially than in the rest; for in a more peremptory way he is resolved rather to renounce his Salvation, than to leave (tho but for a Supper while) that perpetual trifle Woman.

In the three Refusers are set out to us the vain and false trinity of Worldings, *The lust of the Flesh, the lust of the Eye, and the Pride of Life*; Luxury, Avarice and Ambition. *St. Ambrose* his mystick Interpretation of *Gentiles, Jews, and Hereticks*, I find entertain'd by few. By this married Man, I take to be understood the Voluptuous; and questionless 'tis true, that Pleasure more infatuates than either Honour or Wealth; for in this, Man is soak'd and charm'd by all his Senses at once. Honour and Profit besiege but some principal Quarters of the City of Man, but Pleasure does at every part at once assault. This is that *Mercuries* Pipe that charmeth all our Eyes asleep: 'tis the swing of the Soul, that giddies a Man at last into a dull security, and raises up of every Sense an Idol taking place of God: Like a Bath it supple and enfeebles all. Whosoever wholly dedicates



dedicates himself to pleasure, he walks upon the Waves as *St. Peter* did, where if the Miracle of a *Jesus* save him not, he sinks into the Sea he treads upon. Ambition and Covetousness may be sometimes accompanied with eminent virtues. *Julius Cesar* and *Vespasian* had either of them parts of excellent merit. But Voluptuous Men (besides the Infedations of Sensuality) are usually both Proud and Covetous also. *Nero*, we find, defiled most in the foulest mires of Luxury, and where do we find any so elatedly Proud, or so unjustly rapacious as was he? for indeed Covetousness is the Daughter of Luxury. So for ought we know this Man might be hindered by both the other Vices; Who can tell but he might take Per that his Wife was not invited as well as he? And thus perhaps his Pride might hinder him. Or it may be he durst not leave his Family, lest he might in his absence be cozened at home by his Servants: and so his Covetousness might be the cause of stay. Or if she were but fair and inclining to be wanton, suspicion of her Chastity might stop his going abroad: Jealousies and Fears (among Peasants) are as ancient as this Parable: and indeed that which is coveted by many, is never kept without hazard. Besides, he that violently dotes upon one thing, seems to tell the World that he may do so by another: yea, that in some measure he must. He that is slaved by his affection to a Mistress, must be proud to fight for her, must be prodigal to spend for her, must be covetous to scrape for her. He is an object of much pity that over-affects any Temporal things whatsoever. For (beyond what is spoken already) it agonies his mind perpetually, and throws him on a double mischief. It does fix his trust on that which cannot but deceive him; and it adversaries him with Justice, which must punish, and would (if trusted) never fail to save him. Nay, it flings a kind of scorn on God, and as much as in Man lies, disgraces him below his Creature. He is happy that can wean himself from the Breast of the World, that he surfeit not with her luscious, but unwholesome Milk. But if he must endure among the Pleasures, the Profits and the Honours thereof; let him live therein, as the Bee does in her Honey, who though her Hive be never so full, yet with it she never entangles her Wings.

F I X I S.

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LUSORIA:

OR

Occasional Pieces.

With a Taſt of ſome

LETTERS,

And a brief

CHARACTER

OF THE

LOW-COUNTRIES.



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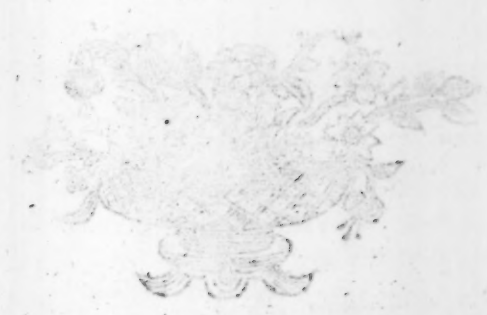
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MISSOURIA  
OR  
Occasional Pieces  
With a Life of Jones  
LETTERS  
And a Poem  
CHARACTER  
OF THE  
LOW-COUNTRY

17... 1061



LONDON:  
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# LUSORIA.

## I. *True Happiness.*

**L**ong have I sought the wish of all  
To find : and what it is men call  
True Happiness ; but cannot see  
The world has it, which it can be.  
Or with it *hold* a sympathy.

He that enjoys, what here below  
Frail Elements have to bestow,  
Shall find most sweet, bare hopes at first ;  
Fruition, by fruition's burst :  
Sea-water to allays your thirst.

Whos'ever would be happy then,  
Must be so to himself : For when  
Judges are taken from without,  
To judge what we (fenc'd close about)  
Are : they judge not, but guess and doubt.

He must have reason store, to spy  
Natures hid ways, to satisfie  
His judgment. So he may be safe  
From the vain fret : For Fools will chase  
At that, which makes a wise man laugh.

If 'bove the mean his mind be pitch'd,  
Or with unruly Passions twicht,  
A storm is there : But he sails most  
Secure, whose Bark in any Coast  
Can neither be becalm'd nor tost.

A chearful, but an upright heart  
Is musick wherefoe'er thou art :  
And where God pleaseth to confer it,  
Man can no greater good inherit,  
Than is a clear and temp'rate spirit.

Wealth to keep Want away, and Fear  
Of it : Not more : some Friends, still near,  
And chosen well : nor must he miss  
A Calling : yet some such as is  
Imployment ; not a Business.

His soul must hug no private sin,  
 For that's a thorn hid by the skin.  
 But Innocence, where she is nurs'd,  
 Plants valiant Peace. So *Cato* durst  
 Be God-like good, when *Rome* was worst.

God-built he must be in his mind ;  
 That is, part God : whose faith no wind  
 Can shake, when boldly he relies  
 On one so noble ; he out-flies  
 Low chance, and fate of Destinies.

Life as a middle way, immur'd  
 With Joy and Grief, to be indur'd,  
 Not spurn'd, nor wanton'd hence, he knows.  
 In crooked banks, a spring so flows  
 O'er stone, mud, weeds : yet still clear goes.

And as springs rest not, till they lead  
 Meandering high, as their first head :  
 So souls rest not, till man has trod  
 Deaths height. Then by that period,  
 They rest too, rais'd as high as God.

Sum all ! he happiest is, that can  
 In this worlds Jar be Honest Man.  
 For since Perfection is so high,  
 Beyond lifes reach, he that would try  
 True happiness indeed, must dye.

## II. To the Lady D. S.

MADAM,

I Would but praise, not flatter : yet  
 What flatters other, does your praise but fit,  
 I would have shun'd all Verse too : but I knew  
 He must write measure, that would write of You.  
 So Geometrical has Nature fram'd  
 That, which can now no otherwise be nam'd,  
 But as a rule for all : each several part  
 Is all whole Axiom, to direct an Art.  
 That now, men skilful, doubt, to which is due,  
 More to those noble Sciences, or You.

And thus I was created ! for who can  
 Lye earth'd i'th' dull thoughts of a common man,  
 When you shall shine ; and with your symmetry  
 Shew like the Springs new Genius ; while your Eye  
 Kindles each noble blood, with such chaste fire,  
 As causes Flame, and yet forbids Desire ?  
 And when your sky of vein shall gently flow,  
 Branching through both your Hemispheres of Snow,

When



When crimfon Tulips, and the Rose o'th' bush,  
Shall draw their tincture from your Lip, and blufh;  
When that mild breath, which even the calmest Weft  
Fans from the Pink and Violet, from your breaft  
Shall have its derivation; then you may  
Confefs your felf, our Morning and our Day.  
And thefe might make you glorious: yet I dare  
(Madam) tell you, that thefe but fading are,  
Muft bed i'th' fhade, and ceafe: and that I tell  
This, fhews there's fomething that doth more excel,  
Remaining in you: elfe the name Decay  
I know would fright a Lady into Clay,  
And but to hear, fhe muft be old and dye,  
Would make her weep till fhe had ne'er an Eye.  
But that which makes me daring thus, I find  
Is that pure fhine of Deity, your Mind,  
So fill'd with fweetnefs, that whos'e'er fhall fee't,  
Streight thinks of Virgin Nature, at whole feet  
Stand all the Sects of old Philofophy,  
Paying their admiration by their Eye.  
So you amaze all knowledge, that even they  
Which can but name and know you, do add day  
Unto their own Life here. To prove this; I  
Shall find this honour crown my memory,  
By writing but of You, the world fhall fee,  
I am the firft drew truth to Poetry.

III. *The Sun and Wind.*

**W**HY think'ft thou (fool) thy Beauties rays,  
Should flame my colder heart;  
When thy difdain fhall feveral ways,  
Such piercing blafts impart?  
Seeft not thofe beams that gild the day,  
Though they be hot and fierce,  
Yet have not heat nor power to ftay,  
When winds their ftrength difperfe.  
So though thy Sun heats my defire,  
Yet know thy coy difdain  
Falls like a ftorm on that young fire,  
So blows me cool again.

IV. *On the Duke of Buckingham flain by Felton,*  
*the 23<sup>d</sup> of Auguft. 1628.*

**S**ooner I may fome fixed Statue be,  
Than prove forgetful of thy death or thee!  
Canft thou be gone fo quickly? Can a Knife  
Let out fo many Titles and a life?

Now

Now I'll mourn thee ! Oh that so huge a pile  
 Of State should pass thus in so small a while !  
 Let the rude *Genius* of the giddy Train,  
 Brag in a fury that they have stabb'd *Spain*,  
*Austria*, and the skipping *French* : yea, all  
 Those home-bred Papists that would sell our fall :  
 Th' Eclipse of two wise Princes judgments : more,  
 The wast, whereby our Land was still kept poor.  
 I'll pity yet, at least thy fatal end,  
 Shot like a Lightning from a violent hand,  
 Taking thee hence unsum'd. Thou art to me  
 The great Example of Mortality.  
 And when the times to come shall want a Name  
 To startle Greatness, here is *BUCKINGHAM*.  
 Faln like a Meteor : and 'tis hard to say  
 Whether it was that went the stranger way,  
 Thou or the hand that slew thee : thy Estate  
 Was high, and he was res'lute above that.  
 Yet since I hold of none ingag'd to thee,  
 Death and that liberty shall make me free.  
 Thy mists I knew not : if thou hast a fault,  
 My charity shall leave it in the Vault,  
 There for thine own accounting : 'Tis undue  
 To speak ill of the Dead though it be true.  
 And this even those that envy'd thee confess,  
 Thou hadst a Mind, a flowing Nobleness,  
 A Fortune, Friends, and such proportion,  
 As call for sorrow, to be thus undone.

Yet should I speak the Vulgar, I should boast  
 Thy bold Assassinate, and wish almost  
 He were no Christian, that I up might stand,  
 To praise th' intent of his mis-guided hand.  
 And sure when all the Patriots in the shade,  
 Shall rank, and their full musters there be made,  
 He shall sit next to *Brutus*, and receive  
 Such Bays as Heath'nish ignorance can give.  
 But then the Christian (poising that) shall say,  
 Though he did good, he did it the wrong way.  
 They oft decline into the worst of ill,  
 That act the Peoples wish without Laws will.

#### V. The Appeal.

|   |   |
|---|---|
| <p><b>T</b>Yrant <i>Cupid</i> ! I'll appeal<br/>         From thee, to all the public<br/>         Of gods in Parliament. (weal<br/>         They all shall know thy mock,<br/>         How thou mad'st me love a rock,<br/>         That knew not to relent.</p> | <p>Didst thou not by thy art,<br/>         Make me give her an heart,<br/>         That had none of her own ?<br/>         So she to please thy pride,<br/>         By me must be supply'd,<br/>         And I must live with none.</p> |
|---|---|

Nay,

Nay, when I serious was,  
To beg but one poor grace,  
I could not that obtain :  
While he that less did love,  
When he no suit did move,  
Did two unasked gain.

Judge all you gods if these  
Be not deep injuries :  
Then if you quit this Elf,  
Set me again but free,  
And all the world shall see,  
I'll whip the boy my self.

# VI. Elegy on Henry Earl of Oxford.

WHEN thou didst live and shine, thy Name was then  
Like a *Prometheus* giving fire to men.  
Now thy brave Soul advanced is and free,  
But to write *Oxford* is an Elegy  
Sad as the Grave thou ly'st in, whence if we  
Could raise thy worth, we better might spare thee.  
But That and Thou are lost, and we have done  
To keep us now, for our *Palladium's* gone;  
Gone as a Pearl dropt in the Main; to get  
Which we may sink, but not recover it.

Why wert thou gone so soon? dull *Holland* why  
Must thou find War, and we send men to dye?  
But oh thou gain'st by't, having none but ill,  
And such as scarce are good enough to kill  
That are thy own, th' hast offered him to Fate,  
Whose every Limb was worth more than thy State.  
I know the gods are pleas'd with't, but 'tis we  
That feel the loss, not they, nor you, nor he.  
Heaven joys in his access, and he in that:  
And you thought so much good might expiate  
Your blackest sins: not thinking we should be  
Like low Orbs wanting *Primum Mobile*.

But 'twas thy gain: as when Perfumes are spill'd,  
The Air is mixt, and with their odor fill'd:  
So where his breath expir'd, the Earth and Air  
Are Antidotes 'gainst Cowardice and fear.  
Thus 'twas when *Sidney* dy'd: and 'tis from hence  
Thy Clime has had such noble spirits since.  
Great Vertues have this Grant; they never dye,  
But like Time live to kiss Eternity.  
And now men doubt which Name can cite a tear,  
Or make a Soldier first, *Sidney* or *Vere*.

Yet in this last that dy'd, Ple tell the how  
Thou hast deceiv'd thy self: Know in him thou  
Hast slain a Tur'lar god; and to prove this,  
Think but the time when *Breda* swallow'd is.  
Oh since he dy'd with thee, why were't not sworn  
To save his blood in some memorial Urn,  
To which men should have come for Valour, just  
As sick men to the *Spaw* for health, in trust

There



There to have been supply'd ; But now that he  
 And that is lost, for thee and thine hear me ;  
 Let not the place be known, lest when men see  
 His worth, and come to know he dy'd for thee,  
 They curse thee lower than thy staple, Fish ;  
 Thy own Beer-drinkers, or the Spaniards with.  
 But if by curious search it must be known,  
 Write by it thus, *Here Belgia was undone.*

VII. *On a Jewel given at parting.*

**W**hen cruel time enforced me  
 Subscribe to a dividing,  
 A Heart all Faith and Loyalty  
 I left you freshly bleeding.

O Fate, what Justice is in this,  
 That I a heart must tender :  
 And you so cold in courtesies,  
 As but a stone to render.

You in requital gave a stone,  
 Not easie to be broken ;  
 An Emblem sure that of your own  
 Hearts hardness was a token.

Either your stone turn to a heart,  
 That love may find requiring :  
 Or else my heart to stone convert,  
 That may not feel your slighting.

VIII.

Upon my Father's Tomb at Babram in Cambridge-shire.

*M. P. Q. S. Memoria Posterisque Sacrum.*

*Ex*

*Suffolciae ortus Comitatu*

**THOMAS FELLTHAM,**

*Vir probus, Generosus, sciens*

*Ubique colendus.*

*Bonis,*

*Malis,*

*Adjutor, Obstes ;*

*Amicisque fidelis.*

*Bene vivens, moriens pie,*

*Filios ires, totidemque Natus,*

*Superstites relinquens,*

**II. Martii, Salutis Anno 1631.**

*Sed militiae suae 62.*

*Per natu Filium minorem,*

*Hic,*

*In vitam beatorem*

*Ad Resurgendum,*

*Positus.*

IX. *The Cause.*

**T**hink not, *Clarissa*, I love thee  
 For thy meer outside, though it be  
 A Heaven more clear than that men cloudless see.

Thine

Thine Eyes so pure and Crystalline,  
Once dead are worth no more than mine,  
Nor can do greater wonders with their shine.

No 'tis thy soul, we may mix there,  
Like two Perfumes in the soft air,  
And as chaste Incense play above the sphere.

So shall we on in progress move  
To clearer heights, and by this love  
Grow still Ascensive till we centre *Jove*.

There shall men gaze our blest abroad,  
And scarce mistaking voice't abroad,  
That two souls purely mingled make a God.

For when two souls shall tower so high,  
Without their flesh their rays shall fly,  
Like Emanations from a Deity.

X. *The Vow-breach.*

WHEN thy bold eye shall enter here, and see  
Nought but the Ebon'd night incurtain me.  
Curse not a Womans lightness: Only say,  
Here it lies veiled from eternal day.  
This will be charity: but if thou then  
Call back remembrance with her light agen,  
Know thou art cruel: For those rays to me  
(Like flashes wherewithal the Damned see  
Their plagues) become another Hell. And thou  
Shalt smart for this hereafter, as I now.  
For my whole Sex, when they shall find their shame  
Told in my Vow-breach by thy fatal name;  
Their spleen shall all in one eye pointed be,  
And then like Lightning darted all on thee.

XI. *The Sympathy:*

SOUL of my soul! it cannot be,  
That you would weep, and I from tears be free.  
All the vast room between both Poles,  
Can never dull the sense of souls,  
Knit in so fast a knot.  
Oh! can you grieve, and think that I  
Can feel no smart, because not nigh,  
Or that I know it not?

Th'are heretick thoughts. Two Lutes are strung,  
And on a Table tun'd alike for song;  
Strike one, and that which none did touch,  
Shall sympathizing sound as much,

As that which toucht you see.  
Think then this world (which Heaven inrolls)  
Is but a Table round, and souls  
More apprehensive be.

Know they that in their grossest parts,  
Mix by their hallowed loves intertwined hearts,  
This priviledge boast, that no remove  
Can e'er infringe their sense of love.  
Judge hencee then our estate,  
Since when we lov'd there was not put  
Two earthen hearts in one breast, but  
Two souls Co-animate.

### XII. *The Reconcilement.*

Come now, my fair one, let me love thee new,  
Since thou art new created. For 'tis true  
When souls distain'd by loose and wandring fears,  
Once purge themselves by penitential tears,  
They gain a second birth, and scorn to fly  
At any mark but Noblest purity.  
Then who can tell that e'er there was offence,  
Contrition does as much as Innocence.  
Black lines in Tablets once expung'd, they are  
Clear to each eye, and like their first age, fair.  
When Colours are discharg'd, and after dy'd  
Fresh by the Artist, can it then be spy'd  
Where the soil was? So Convert *Magdalen*  
Excell'd more after her Conversion, than  
Before she had offended: slips that be  
'Twixt friends from frailty, are but as you see  
Sad absence to strong lovers; when they meet,  
It makes their warm embraces far more sweet.  
Come then, and let us like two streams swell'd high,  
Meet, and with soft and gentle struglings try,  
How like their curling waves we mingle may,  
Till both be made one flood; then who can say  
Which this way flow'd, which that: For there will be  
Still water; close united Extasie.  
That when we next shall but of motion dream,  
We both shall slide one way, both make one stream.

### XIII. *A Farewel.*

WHen by sad fate from hencee I summon'd am,  
Call it not Absence, that's too mild a name.  
Believe it, dearest Soul, I cannot part,  
For who can live two Regions from his heart?

Unless



Unless as stars direct our humane sense,  
I live by your more powerful influence.  
No: say I am dissolv'd: for as a Cloud  
By the Suns vigour melted is, and strow'd  
On the Earths face, to be exhal'd again  
To the same beams that turn'd it into rain.  
So absent think me but a scatter'd dew,  
Till re-exhal'd again to Vertue; You.

XIV.

F U N E B R E V E N E T I A N U M.

*On the Lady Venetia Digby, found dead in her bed,  
leaning her head on her hand.*

R Ash Censure stay: not he, nor she that's gone  
Must be condemn'd: unless to *Jove* alone  
Fate's folded up: So Lightnings suble left flame  
Melts the cas'd steel, to which, which way it came  
No piercing eye can see: As well we may  
Trace yonder fish which way she swam at Sea,  
Find th'Arrows flight, or by dissection tell  
Fancies that in that living brain did dwell.  
Yet she is gone; gone as the Dove which last  
Toss'd *Noah* sent from his op'd Ark to taste  
Freedom at large; but never to return,  
Till next a flood of fire the world shall burn. VX  
So prison'd *Peter*, whom fierce *Herod* kept,  
Th'Angel enlarges, while the dull Guard slept.  
So while the body in a funeral flame  
Crumbles to dust, from whence at first it came,  
In a dark odour fading brightest day,  
Th'imagin'd soul, the Eagle steals away.

Yet there are those, striving to save their own  
Deep want of skill, have in a fury thrown  
Scandal on her, and say she wanted brain.  
Botchers of Nature! your eternal stain  
This judgment is. Can you believe that she  
Whose great perfection was, that she was she,  
That she who was all Charm, whose frail parts  
Could captivate by troops even noblest hearts,  
And from wise men, with flowing grace conquer  
More than they had, until they met with her?  
Can you believe a Brain, the common eye  
Of each flat Sex, could ever towre so high,  
As to sway her, from whose aspect did pass  
Life, death and happiness to men? This was  
So far beyond your bare no more than sense,  
That you ne'er thought of that Intelligence  
Which did move her. Yet you may come to rail  
At the Celestial Orbs when theirs shall fail.

'Cause they should so stand still. And this was it  
Which made death mannerly, and strive to fit  
Himself with reverence to her; that now  
He came not like a Tyrant on whose brow  
A pompous terror hung; but in a strain  
Lovely and calm, as is the *June* serene.  
That now, who most abhor him can but say,  
Gently he did imbrace her into clay:  
And her, as Monument for time to come,  
Left her own statue, perfect for her tomb.  
As a rough Satyr, tam'd with love, espies  
Where his dear Nymph sweetly reposed lies,  
Softly doth steal a kiss, then shrinks away,  
Left he awake his souls soul: so we may  
Think death did here: So the pale amorous Moon  
On *Latmos* kiss'd sleeping *Endymion*.  
In Musick, wine and slumbers, so he try'd,  
Court'd and won her: That henceforth the Bride,  
Fresh Youth, and Queens, shall in their bravest trim,  
The Bridegroom-sports and Scepters, leave for him.  
This more shall follow, no *Stagyrian* brain  
Shall ever call him terrible again;  
Nor yet name Death, but when he shall come to't,  
He shall but only wink, and that shall do't.

XV. *An Epitaph on Robert Lord Spencer.*

1. **H**ere much lamented lies four wonders: One  
Old Hospitality, in this Age gone,  
A *Spencer*! Free, lov'd for his bounteous mind,
2. He spent his means, yet kept it; Left behind  
A state increas'd with honour. And the third
3. Was, in him dy'd a good man and a Lord.
4. The last, These lost, yet not the world undone;  
Since all still hope them living in his Son.

XVI. *The Spring in the Rock.*

**H**ard Maid! suppose not this clear Spring  
Can boyl thus cold by *Natures* course.  
No, 'tis a miracle, a thing  
That may thy hard hearts melting force.  
Know this cold Spring thou now dost see  
Was like me once: The Rock like thee.  
This Spring was once a Lover true,  
Turn'd all to Ice by coy disdain;  
Till pitying gods his woes that knew,  
Melted him thus to life again.

Bur

But love which always racks the will,  
Restless thus makes him bubble still,  
Nor did she scape the gods just doom,  
She Rock was made and could not stir :  
So he that living could no room  
Obtain, by death now dwells in her.  
Oh take heed then, repent and know  
They that chang'd her can alter you.

XVII. *The Amazement.*

Fool, why dost thou wonder that thou art  
A statue turn'd, as if a darr  
Transpierc'd thy breast when thou dost her behold :  
When yet before thou seest her face,  
Thou dost believe with feeling grace,  
Thou canst the story of thy Love unfold.  
Alas, bold wits that great appear,  
And can enchant each Vulgar ear,  
Blush when their tale to Princes must be told.  
See the Roses being blown,  
Shed their leaves and fall alone,  
As shamed by a purer red of hers,  
See the Clouds that cast their snow,  
Which melts as soon as 'tis below,  
When but a whiter white of her appears.  
See the Silk-worm how she weaves  
Her self to death among her leaves,  
As broke with envy of her finer hairs.  
See the Sun that guides the day,  
Yet every Evening steals away,  
And comes next morning blushing at his rise,  
Nor is it for the sad mishap,  
That he must leave his *Thetis* lap,  
But that he is out-shin'd by her fair eyes.  
If then the Creatures in their pride  
Withdraw themselves, let wonder slide  
Each high Aspect the Senses stupifies.

XVIII. *An Epitaph on the Lady Mary Farnor.*

C Hastly to live, one husband wed, he gone,  
Gravely to spend a Widowhood alone.  
Full seventeen tedious years in memory  
Of that dear worth which dy'd when he did dye:  
To make life one long act of goodness, gain  
More love than the worlds malice e'er could stain,

Then



Then calmly pass with sighs of every friend,  
 Were those brave ways which her so much commend,  
 That 'tis no strong Line, but a Truth, to fix,  
*Here lies the best Example of her Sex.*

XIX. *On a hopeful Youth.*

Stay Passenger, and lend a tear,  
 Youth and Vertue both lye here.  
 Reading this, know thou hast seen  
 Vertue tomb'd at but Fifteen.  
 And if after thou shalt see  
 Any young and good as he,  
 Think his vertues are reviving  
 For Examples of thy living.  
 Practise those and then thou may'st  
 Fearless dye where now thou stay'st.

## XX.

*An Answer to the Ode of, Come leave the loathed Stage, &c.*

Come leave this saucy way  
 Of baiting those that pay  
 Dear for the sight of your declining wit:  
 'Tis known it is not fit,  
 That a false Poet, just contempt once thrown,  
 Should cry up thus his own.  
 I wonder by what Dower  
 Or Patent you had power  
 From all to rap't a judgment. Let's suffice,  
 Had you been modest, y'had been granted wife.  
 'Tis known you can do well,  
 And that you do excell  
 As a Translator: But when things require  
 A *genius* and fire,  
 Not kindled heretofore by others pains;  
 As oft y'have wanted brains  
 And art to strike the White,  
 As you have levell'd right:  
 Yet if men vouch not things Apocryphal,  
 You bellow, rave and spatter round your gall  
*Jug, Pierce, Peck, Fly,* and all  
 Your Jests so nominal,  
 Are things so far beneath an able Brain,  
 As they do throw a stain  
 Through all th'unlikely plot, and do displease  
 As deep as *Pericles*,  
 Where yet there is not laid  
 Before a Chamber-maid

Discourse

Discourse so weigh'd, as might have serv'd of old  
For Schools, when they of Love and Valour told.

Why Rage then? when the show  
Should Judgment be and Know-  
ledge, that there are in Plush who scorn to drudge  
For Stages, yet can judge  
Not only Poets looser lives but wits,  
And all their Perquisites.

A gift as rich as high  
Is noble Poésie:  
Yet though in sport it be for Kings a play,  
'Tis next Mechanic when it works for pay.

*Alcaeus* Lute had none,  
Nor loose *Anacreon*  
E'er taught so bold assuming of the Bays,  
When they deserv'd no praise,  
To rail men into approbation  
Is new, is yours alone,  
And prospers not: For know  
Fame is as coy as you,  
Can be disdainful; and who dares to prove  
A rape on her, shall gather scorn, not love.

Leave then this humour vain,  
And this more humorous strain,  
Where self-conceit and choler of the blood  
Eclipse what else is good:  
Then if you please those raptures high to touch,  
Whereof you boast so much;  
And but forbear your Crown  
Till the world puts it on:  
No doubt from all you may amazement draw,  
Since braver Theme no *Phæbus* ever saw.

XXI. To Phryne.

WHEN thou thy youth shalt view  
Fum'd out, and hate thy glass for telling true,  
When thy face shall be seen  
Like to an *Easter* Apple gathered green:  
When thy whole body shall  
Be one foul wrinkle, lame and shrivell'd all,  
So deep that men therein  
May find a grave to bury shame and sin:  
When no claspt youth shall be  
Pouring thy bones into his lap and thee:  
When thy own wanton fires  
Shall leave to bubble up thy loose desires:  
Then wilt thou sighing lye,  
Repent and smart, and so by two deaths dye.

XXII. *To Mr. Dover on his Cotswold Games.*

Summon'd by Fame (brave *Dover*) I can now  
 Tell what it was old Poets meant to show  
 In their feign'd stories of their *Pegasus*,  
*Muses* and *Mount*, which they have left to us:  
 Nor need we wonder such a flow of years  
 Should roul away, when yet no light appears.  
 Since Prophecies and Fates predictions  
 Come to be known, and are fulfill'd at once.  
 So *Delphos* spake, and in a mystic fold  
 Hid that, at once which acted was and told.  
 What then was typ'd by *Pegasus*, but that  
 Proud Troop of fiery Coursers, muster'd at  
 Thy *Cotswold*? where like rapid spheres they hurl'd  
 Strain for a falt, the seasoning of the world.  
 Then the sagacious Hound, at losses mute  
 Alone, shews Natures Logic in pursuit.  
 But at thy other meeting, he is blind  
 That cannot *Muses* and their musick find:  
 Shewing that pleasure would be cold and dye,  
 Without converse and noble harmony.  
 The Ladies *Muses* are, there may you chuse  
 A Patroness, each Mistress is a Muse.  
 Nor does *Apollo's* Harp e'er sound more high,  
 Than when 'tis vigour'd from a Ladies eye.  
 Now to complete the story, I do see  
 How future times will learn to tittle thee  
 That *Youth'd Apollo*: So *Mount Helicon*  
 Will *Cotswold* prove, which shall be fam'd alone,  
 And sacred all unto thy happy Name,  
 That long shall dwell in the fair voice of Fame.  
 For great thou must be: and as first, have prize,  
 Or else, as th'*Exit* of th'old Prophecies.

## XXIII.

*On Sir Rowland Cotton, famous for Letters and other parts.*

IS *Cotton* dead? Then we may live to see  
 Wonder and Truth kiss in an Elegie:  
 Nor shall the chaffy Vulgar dare to laugh,  
 Finding no flattery in an Epitaph.  
 All that here Art could speak would credit have,  
 (Unless it be that he has found a Grave)  
 Not as Lay-Catholicks, which do conclude  
 Sins vertuous, 'cause Superiours do obtrude  
 Penal belief upon them: but as things  
 To which Mankind sad attestation brings,

For



For in what devious corner draws he breath,  
 That hearing, shrinks not at brave *Cotton's* death?  
 For whose dear sake great Nature seems to grone  
 And throb, as if an Element were gone,  
 At least he was her Index, wherein we  
 Her Quadripartite Treasury might see,  
 Viewing in brief her Jems: For sure he knew  
 More Tongues than were at *Babels* building new:  
 And in so many Languages could write,  
 That he's learn'd now, that can but name them right.  
 That *Rubric* Sea of Learning which does drown  
*Niles* rash Impostors with their pufft-up Crown,  
 Fled before him checking her waves, and there  
 To his sharp judgment left her bottom bare.  
 These shew'd his greatness, that he did converse  
 Not with some Nations, but the Universe.  
 So in this life from all extracting Art,  
 They all in his sad loss must bear a part.  
 And though those hands, which had so active been  
 To out-do Nations, drew their vigour in,  
 'Twas not through want of any noble fire,  
 But as great Princes indispos'd retire.  
 Thus the not using feet of so rich price,  
 Shew'd how he grew a bird of Paradise,  
 Scorning the flag of man, till he became  
 Volant above in a Celestial flame;  
 Whose loss we all now mourn. Yet that we might  
 Find fair concordance 'twixt his race and flight,  
 Having presented rich and stately Scenes,  
 He scorn'd an *Exit* by the common means.  
 As *Moses* pray'd he dy'd, *Aaron* and *Hur*  
 Lifting those hands, that weary'd, could not stir.  
 Or else, when he had warr'd, and conquer'd all,  
 That subtle Schools abstruse and craggy call,  
 Triumph'd o'er Arts, Virtues, the World, and Wit,  
 Strength, Natures weakness, and the clogs in it,  
 His own two Chaplains (to his height now grown)  
 Seem'd to conduct him to receive his Crown.

## XXIV.

*On a Gentlewoman, whose Nose was pitted with the Small-pox.*

WHY (foul Disease) in Cheek or Eye  
 Durst not thy small Impressions lye?  
 Or why aspir'd'st thou to that place,  
 The graceful Promont of her Face?  
 Alas! we see the Rose and Snow  
 In one thou couldst not overthrow:  
 And where the other did but Please  
 To look and shine, they kill'd disease.

C c c

Then

Then as some sulphurous spirit sent  
 By the torn Airs distemperment,  
 To a rich Palace ; finds within  
 Some Sainted Maid, or *Sheba* Queen ;  
 And, not of power for her offence,  
 Rifles the Chimney going hence.  
 So thou, too feeble to controul  
 The Guest within, her purer soul,  
 Hast out of spleen to things of grace,  
 Left thy sunk footsteps in the place.  
 Yet fear not Maid, since so much fair  
 Is left, that these can those impair.  
 Face-scars do not disgrace, but shew,  
 Valour well freed from a bold foe.  
 Like *Jacob's* lameness, this shall be  
 Honour and Palm to Time and Thee.

## X X V.

*Elegy on Mr. Fra. Leigh, who dyed of the Plague, May-day. 1637.*

What means this solemn damp quite through the *Strand*  
 To *Westminster* ? Oh ! See how sad they stand !  
 Sorrow invadeth all : as when a Prince  
 Lov'd, is in pomp of funeral waited hence.  
 The Town is sadned, and the *Temples* mourn,  
 As having lost what never can return.  
 The greedy Lawyer, and his proud pert Clerk,  
 Lets fall his pleading and his Pen, to mark  
 What 'tis amazes the litigious Hall,  
 When lo ! the fatal murmur reaches all ;  
 And through the shuffling throng the news is spread  
 In a faint whisper, Hopeful *Leigh* is dead !  
 Dead of the Plague ! Dead in his early Youth !  
 Leaving quite widowed Handsomness and Truth,  
 His shape was womans envy, and her stain ;  
 His mind all sweet, his conversation gain  
 To all, to whom he did the honour grant  
 T' enjoy those parts, which Nobles boast, yet want.  
 If he had errors, they were such as ne'er  
 Could grow to faults, but the next riper year  
 Would clean have chac'd away. For as from fire  
 At the first kindling some smoak will aspire ;  
 So youth must be allow'd his vapours, which  
 Maturity and time will turn to rich  
 And brightning flames, whereby the world may prove,  
 Though Man derive from Earth, he mounts to *Jove*.  
 Scorning his Soul should any other food  
 Pursue, but that which is supremely good.  
 Thus he assur'd, yet these in him with grief  
 We find cut off by Fate without relief.

Nor

Nor was this all : the Plague which humbly fed,  
And only th' unfann'd Vulgar harrassed ;  
Perhaps in pity, for to them a Grave  
Is far more blest than that poor life they have ;  
Now is exalted grown, and shews more grim,  
Boding a stroke at Gentry thorough him :  
And though already thousands be extinct,  
Yet they shall be recorded but as link'd  
In one dull mass together : In whose fall  
There shall no Plague be nam'd : but they that shall  
Mention this time, their Annal thus shall run,  
This year the first of *May* the Plague begun.  
And for his sake all our Successors shall  
This day *the second evil May-day* call.

XXVI. S O N G.

**G**O, cruel Maid, restore again  
Thy snow and rubied Lip,  
Thy orb'd Suns, thy Sky of Vein,  
Thy blush and jewell'd tip.  
I dare be sworn no Power Divine  
E'er meant them for that heart of thine.  
  
I know, when th' Influence of the Pole  
Fram'd thy cold heart of Ice,  
Thou stol'st these from some kinder soul  
To blind the peoples Eyes.  
It could not be else thou shouldst thus  
Slight one whose love's Idolatrous.  
  
The Crystal Heaven that spheres about,  
Though it be fair to see ;  
Unless it sends his moist Pearls out,  
The world would ruin'd be :  
So beauty mixt with coy disdain,  
Is but Heaven mark'd with murders stain.  
  
What though thou maist with thine Eyes-wink  
Check the presuming Sun ;  
They are but Tyrants that can think  
T' have all that may be done.  
Gods, Kings and Mistresses, should they  
Do all they might, this All would all decay.

XXVII. *Gunemastix.*

**C**ommend a Womans mercy ? 'Tis to say  
Tygres are kind, to mis-call night for day.  
To say there's vertue in a Witches will,  
Is truer far : their mercy's but to kill :

C c c 2

Nay,



Nay, if they did that soon enough, I'd swear  
 They creatures all compact of pity were.  
 But they delight in lingring cruelty,  
 To see men fry in flames, and piece-meal dye.

Oh they are things, that Nature (vext with men)  
 Ordain'd for vengeance ! and to plague them, then  
 When she her self blusht at those cruel things  
 She meant in them to practise. Like those Kings  
 That smiling to carouse in blood, appoint  
 Inferior Executioners, to dis-joint  
 Men doom'd for murder ; while themselves relent  
 To be but seers of the punishment.

So Nature turning Tyrant, woman made  
 Mens spirits scourge ; instructing her to trade  
 In racking of their souls, to flame their hearts,  
 And to dissect them in a thousand parts.

Their looks indeed speak pity, but they are  
 Like Fowlers Traps, pleasing but to insnare ;  
 That men being thrall'd once in their custody,  
 They may delight to see how sad they dye.  
 Cast thy self prostrate at their mercy gate,  
 There sue for pity : Ah, 'tis to throw thy fate  
 And liberty to Pirats : 'tis to give  
 Life unto those that will not let thee live.  
 'Tis to commit the blessings to the wave  
 Of rugged Seas, in hope that That will save.  
 Oh ! have but so much Faith as to believe,  
 They are the most obdurate things that live !

Tell them what plagues, what tortures and what wo,  
 What Hell exceeding pains you undergo  
 For them ; it is all one as if you told  
 A Tale to Flint, Images, or Marble cold.  
 Their songs, their smiles, their glancings, seemings glad,  
 Are all but deaths in several Liveries clad.  
 If e'er they seem to pity, 'tis to know  
 Your souls close secrets, then to laugh at you.  
 Or else like Butchers, let their favours fall  
 To fat you for the slaughter and the Stall.  
 Or like the *Flemming*, that the *Turk* dispatches,  
 Fills him with *Cates*, to fling him over Hatches.

Live among women ! ah, thou more safely may'st  
 Sleep in a bed with Snakes, with Scorpions jett :  
 They sting the body, and it dyes ; but these  
 Intest the soul with such a sad disease.  
 Whose plague lives everlastingly, and gives  
 Nor rest, nor intermission, while thou liv'st.  
 Their Eyes false glasses are ; that while the soul  
 Wings her fair course up to the starry Pole,  
 They (like a Lark with daring) pull it down,  
 And then for ever thrall it to their frown.

Their

Their Tongues are *Syrens* Notes, which still do train  
 Th' hearers to death, which before they find, they gain.  
 Their Faces are th' extracted beauties of  
 The world in one, which Nature made in scoff  
 Of all else Excellencies: but therein  
 She hid more treason than the world had sin.  
 For well she knew those ills that would betide them,  
 Would shew too foul, without a Veil to hide them.  
 So that man might be lur'd, and not descry  
 In Angels shape, she clad black misery.

Envious Nature! since thou needs wouldst make  
 Torture for man, thou might'st have given a shape  
 That should have shew'd it like an enemy: so  
 Before he felt, he might have seen his wo:  
 And not have trod Pits strew'd with forged green,  
 Whereby as men take beasts, so they take him.  
 Before she was created, this world was  
 Still as the *Caspian* Sea, quiet, as glass  
 Of firm contentment; wherein man might be  
 Frolick some years, and not curse Destiny.  
 But being made, the first act she did try  
 Seduc'd Mankind, inlarded policy.  
 Taught him a way (which then he did not know)  
 To carry murder in a smiling brow.  
 Hence Fishers learn'd to Angle, Huntsmen here  
 To pitch their Toyls, hence Fowlers to insnare  
 With cozening Lures, hence Lawyers to egg on,  
 And undo Clients with persuasion:  
 Flatterers to kill: hence Tradesmen to deceive,  
 Physicians hence to gild the Pills they give.  
 That now the world seems but one Shop to be  
 Of Stratagems, of Fraud and Roguery.

She's mischiefs powder-plot! that at one blow  
 Gave Man and all the world an Overthrow.  
 So primitively ill, that she ne'r cou'd  
 Yet tell the sense of honesty or good,  
 And therefore at the first was forc'd to creep  
 Into the world, while Man was dead asleep:  
 Then in her young Creation wrought such smart,  
 As tore the Rib out that lay next his heart:  
 For had he wak'd, and had but half his sense,  
 He sooner would have cop'd with Pestilence,  
 Than joyn'd with her; who so of joy bereft him,  
 That e'er night came, she for the Devil left him.  
 And if it had not been to damn him too,  
 Sh'had ne'r return'd, she lik'd his company so.  
 The Serpent sure that tempted her, could be  
 But a meer Type of one more subtil she,  
 Or else her own ill disposition  
 The Serpent was, by which sh'was set upon.

Hast thou a friend thou wishest free from scorn,  
 From Hell within him? With when he was born  
 A sea-deep grave his mother did inter,  
 And that the world of women dy'd with her.  
 So if he never knew what woman was,  
 He may in mirth and quiet his time pass.  
 But he that after a worlds joy doth come  
 But to spell Woman, is undone! undone!  
 Her name is *Exorcism*, and the most fair  
 Inchantresses the worst of Witches are.  
 Else how could they infatuate the souls  
 Of wisest men, and soonest such? when fools,  
 Not having noble room enough to hold  
 Unbounded Love, are free by being cold.

Oh you Celestial Powers! why did you lend  
 Accursed man a soul, to be impenn'd  
 In womens breasts; who use it with despite,  
 When damning of their own can but require?  
 Yet that they may appear in some good strain,  
 In pity's name they'll wrap up their disdain,  
 So murder you with tears and kindness; when  
 They only weep that you are not the Man.  
 And will you call this pity, when it is  
 Spirit of torture, soul of miseries?  
 Who's plagu'd thus, boldly may dare Nature to  
 Find such another plague, man so t'undo.  
 For they that love, and do not meet with it,  
 Are gnawn with burning Furies, which do sit  
 Whipping their anguisht souls in them, while they  
 Are mad to dye, and cannot find the way.

Passion and Fury pulls that from my Pen  
 I never thought of: For they are to men  
 (When they are loving) things so precious,  
 That man out of their sight is ruinous.  
 Whatever large Philosophy could find  
 Of Virtue, had *Idea* from their mind.  
 Whatever Jems, Stars, Flowers, or Metals show  
 Of beauty, does advanc'd in Women flow.  
 A Temple for the Deity so fit,  
 As God's great Son left Heaven to dwell in it.  
 From whence (when man was forfeit to the Law)  
 He chose life and immortal flesh to draw.  
 Nor can the world, with all that is below,  
 A second shape so brave as Woman show.  
 And I have heard, when Heaven and Nature did  
 Study what blessings to pour on mans head,  
 It was agreed (his ruins to repair)  
 He should enjoy a Woman good, kind, fair,  
 So if they tax thee for thy Pens amiss,  
 Tell 'em thou mean'st they should read only this.

Though



Though all but she, that this converted hath,  
Are ten degrees beyond a Poets wrath.

XXVIII. *To the Painter taking the Picture of the Lady  
Penelope, Countess of Peterburgh.*

FORbear! This Face, if taken true,  
Ruins thine Art : For when men view  
So new a model of a Face.  
So chaste, so sweet, 'twill quite disgrace  
All thy old Rules : but if thy will  
Presume to Limn new Laws for skill,  
Upon thy Pallat (fram'd by Art  
O' th' splinter of some conquer'd heart)  
Temper the Elements, be sure  
They be all four most calm and pure:  
From these perhaps thou may'st descry  
Her ev'n complexions harmony.  
For either Check, when you begin,  
Draw me a smiling Cherubin,  
For Lips thou may'st the *Gemini* track  
Of some high Holy-day *Zodiac* :  
For Brow and Eyes thou shalt display  
The Ev'n and Morn, Creations day :  
It must be such a dawn and shade  
As that day cast, wherein was made  
The Sun before man's damning Fall  
Threw a fogg'd guilt upon this All.  
Over this Figure raise me high  
Figures for Stars i'th' convex'd Sky ;  
But give no colour, they will rise  
Bright from her efficacious Eyes.  
Last, draw thy self and Pencil thrown  
Beneath her Feet : For 'twill be known  
She's Mistress of far braver Arts,  
Thou Faces tak'st, but she takes Hearts.

XXIX. *Upon a breach of Promise.*

S O N G.

I Am confirm'd in my belief,  
No Woman hath a Soul  
They but delude, that is the chief  
To which their Fancies roul  
Else how could bright *Aurelia* fail,  
When she her faith had given ?  
Since Vows that others Ears assail,  
Recorded are in Heaven.

But

But as the Alch'mists flattering fires  
Swell up his hopes of prize;  
Till the crack'd Spirit quite expires,  
And with his Fortune dies.

So though they seem to cheer. and speak  
Those things we most implore,  
They do but flame us up to break,  
Then never mind us more.

XXX. *To this written by a Gentlewoman, the Answer underneath was given.*

**B**elieve not him whom Love hath left so wise,  
As to have power his own Tale to tell;  
For Childrens griefs do yield the loudest cries,  
And cold desires may be expressed well.  
In well-told love most often falshood lyes.  
But pity him that only sighs and dyes.

*His Answer.*

Yet trust him that a sad Tale tells.  
With Sighs and Tears in's Eyes :  
For Love with torture often dwells,  
And can make Ideots wife :  
Racks make the strongest roar, Love sticks no Dart,  
But tips the Tongue as well as wounds the Heart.  
Who loves, and dyes, and makes no show,  
Hath Heart and Passion weak ;  
Since Passions that are deep, we know,  
Can make the dumb to speak.  
Then never pity him whom death can cure,  
But pity him that lives and must endure.

XXXI. S O N G.

**C**upid and Venus ! who are these ?  
A Boy and common Tit,  
Two Lyes that Poets made in case,  
Or in some drunken fit.  
Away, away, for I can prove  
That Vulcan only is the god of Love.

He throws his fire in our Veins,  
The Bastards shafts he headeth ;  
Mars and Loves Mother caught in chains,  
He as his Prisoner leadeth.  
And now I know the light that flies,  
In his bright Flame, calm'd by Clarissa's Eyes.

His

His locks and bolts can keep us out,  
And to our bliss convey us;  
He can secure us round about,  
And then he can betray us.  
He keeps me from my happiness, and he  
Does prove great *Cupid* when he lends his key.

XXXII.

*The ensuing Copy the late Printer hath been pleased to honour, by mistaking it among those of the most ingenious and too early lost, Sir John Suckling.*

When, Dearest, I but think on thee,  
Me thinks all things that lovely be  
Are present, and my soul delighted:  
For beauties that from worth arise,  
Are like the grace of Deities,  
Still present with us, though unsighted.

Thus while I sit and sigh the day,  
With all his spreading lights away,  
Till nights black wings do overtake me:  
Thinking on me thy beauties then,  
As sudden lights do sleeping men,  
So they by their bright rays awake me.

Thus absence dyes, and dying proves  
No absence can consist with Loves,  
That do partake of fair perfection:  
Since in the darkest night they may  
By their quick motion find a way  
To see each other by reflection.

The waving Sea can with such flood,  
Bath some high Palace that hath stood  
Far from the Main up in the River:  
Oh think not then but love can do  
As much, for that's an Ocean too,  
That flows not every day, but ever,

XXXIII. S O N G.

Now (as I live) I love thee much,  
And fain would love thee more,  
Did I but know thy temper such,  
As could give o'er.

But to ingage thy Virgin Heart,  
Then leave it in distress,  
Were to betray thy brave desert,  
And make it less.

D d d

Were



Were all the Eastern Treasures mine,  
 I'd pour them at my feet :  
 But to invite a Prince to dine  
 With air, 's not meet.

No, let me rather pine alone,  
 Then if my fate prove coy,  
 I can dispense with grief my own  
 While thou hast joy.

But if through my too niggard Fate  
 Thou shouldst unhappy prove,  
 I should grow mad and desperate  
 Through grief and love.

Since then though more I cannot love  
 Without thy injury ;  
 As Saints that to an Altar move,  
 My thoughts shall be.

And think not that the flame is less,  
 For 'tis upon this score,  
 Were't not a love beyond excess,  
 It might be more.

XXXIV. *Upon a rare Voice.*

When I but hear her sing, I fare  
 Like one that raised, holds his ear  
 To some bright star in the supremest Round ;  
 Through which, besides the light that's seen,  
 There may be heard, from Heaven within,  
 The Rests of Anthems, that the Angels sound.

XXXV. *Considerations of one design'd for a Nunnery.*

'Tis to be thought upon,

Whether ith' bud and prime of blooming Youth  
 ( When each small fibre of the Soul shoots forth  
 Warm'd by that Vernal Sun, which then invites it )  
 I shall my self and future life give up,  
 Immur'd, a sacrifice to Avarice  
 And Opinion : For if it be not such,  
 What can my being thus a cold Recluse  
 Be to th' advantage of my Parents souls ?  
 My Charity shall be my own, not theirs ;  
 Nor can my Vigils, or absteritious frost,  
 Or cool or expiate, the smallest fume  
 Of their intemperate heat ; but it will on,  
 Not minding me, or my pale Orisons.

Nay,

Nay, had they mued up thus themselves, I had  
No being had at all, to argue this.  
Why then being come into the world by Providence,  
May not I take that turn the gods have given me,  
Without (as soon as entred, like a thing  
Imperfect made) to be turn'd out again,  
As quite unworthy those great beauteous favors,  
Heaven and free Nature had design'd me to?

*Oh but the benefits.*

To avoid the thralldom of imperious Love,  
The hazards of contempt, and calumny,  
The Heat and Hectics both of Fear, and Love,  
The qualms, and throws of Married life, the frets  
And cumbers, humming bout the Heards of families:  
To ride secure out of the reach of Fortune,  
O'er-looking all those tides of Fate,  
Which worldlings still are hurried with? and then  
To be wrapt up in Innocence, a Privado  
Dear and familiar to the Deiry,  
Is surely a condition to be catcht at,  
With all th'expansions both of mind, and body.  
But then again to weigh the Cancelling  
Of what I'm born to, tugging all my life  
Against the Tyde; still streining up the hill:  
The Plains and pleasant Vallies ever hidden.  
What is it less than the bold undertaking  
Of a perpetual war with Nature? which how well  
I can come off with, is to me unknown.  
Though, being in, I must go on, whatever  
Stops I meet: Vows lock us up for ever,  
Without their leaving of a key to loose us.  
Must I not then, in spight of all reluctance,  
Wade on, however the deep current drives me?  
But does not Nature in her general course,  
Design all Creatures to their fixed end?  
Did the wise God of Nature give me Sex  
Only to cast it off? were all our flames  
Rais'd, to be kept but in perpetual smother?  
Must we have fire still glowing under us,  
Only that we with constant Lading may  
Keep our selves cool, and check our boyling fervor?  
Our Passions, our Affections, and Desires,  
We are injoynd to regulate, not deposite quite.  
Why were their Objects lent us, set before  
Our open eyes, and we forbid to view them?  
Our joys, our hopes, the feathers of the soul,  
Were never meant us to become our torment.  
I cannot think so meanly of the Deiry,  
That it should fill our sails with pregnant gales,  
And yet forbid us touch those pleasing Coasts,

That thereby we are driven to. Vile disguise  
 Is Impotency's child, and Noble Nature scorns,  
 ( Looking streight on ) but once to glance aside  
 In all the Elements. . What one creature is there  
 That is not acted by the flames of Love?  
 The Mole, that wears no window for the Sun,  
 Finds yet a light that leads to genial love.  
 Those birds, that yearly sleep a Winters death,  
 Each spring to mighty Love resuscitate.  
 The fish that freezeth under floors of Ice,  
 In his set season thaws and kippers love.  
 Who taught cold worms from their dark holes to meet,  
 And in an amorous close to glue themselves  
 Till Natures work be done? If Love be fire,  
 As 'tis the blaze of life, it then must have  
 Fuel to feed on. All spiritual is  
 Too fine for flesh to live by; and too gross  
 Is food corporeal all: As man is mixt,  
 So his affections object must. Love temper'd right  
 Is chaste as cold Virginity. And since  
 He merits more, that means unbound to pay,  
 Than he that is ty'd up to strict Conditions:  
 I'll rather chuse to keep my self in that  
 Estate my wise Creator did appoint me,  
 Than to mistrust his Grace, and out of fear  
 Lock up in forced chains my free-born Soul.

## XXXVI.

In *Gulielmi Laud, Archiepiscopi Cantuariensis,*  
*Decollationem, Jan. 10. 1643.*

*Stupescere Viator! & miranda fati lege:  
 Ex plebea stirpe, quem ad summum provexit Caesar  
 Conservare nequit.*

*Subditorum usurpata Potestas,  
 Justa Regum, major nunc irrepta est.  
 Insons autem, ergo & Intrepidus cecidit.  
 Ac postquam Scotorum Illecebra, diu factus,  
 Sine Lege,*

*Legis Libamen exciderit;  
 Ordinatione inopinata & temporaria,  
 Vita ( nunquam redimenda )  
 In perpetuum dempta est.*

*Magna ausus improspere,  
 Parabat odium.*

*Quod noxium, dum incapitalem pronunciat,  
 Præcænum tamen Capite truncatum voluit:  
 Et per quadriennium, cum causa agrè investigata,  
 Rabies Civium, Livor Populi,*

*Comitiorum*



Comitiorum arbitraria libido (suffulta gladio)  
 Tandem propalarunt.  
 Tanta mundanorum omnium sphaeristeria,  
 Ut dum Antistes patitur,  
 Antistes & supplicii extat.  
 Quocum Majestas Principum, Procerum Tutela,  
 Ecclesia Patrimonium,  
 Libertas Subjecti,  
 Et Britannici Orbis immunitas,  
 Simul pro tempore tumultantur.  
 Abi Viator, Luge; ut mortem contulcares,  
 Vivito bene.

## XXXVII.

On Thomas Lord Coventry, Lord Keeper of the Great Seal  
 of England, who dyed Decemb. 1640.

WE need not search for pen'tent sinners tears,  
 For Blacks — the widow or wrong'd Orphans wears,  
 For sighs from Kings deposed, or for grief  
 From shipwrackt Merchants, banisht all relief.  
 Nor need we here Laments t'embalm this Herse,  
 That flatt'ring Poets strain from bleeding Verse.  
 Here petty streams not only Currents pay,  
 But all the Ocean floods each dryest way.  
 'Tis not an Angle, Province, that or this  
 That weeps: The general Kingdom Mourner is.  
 Nor is't a Plank or Prop that's lost by Fate,  
 But 'tis a Capital Column of the State.  
 Which here so summons grief, that all men good  
 Approach, and bring sad Tribute to the flood:  
 That now this Isle not only seems to be  
 Inviron'd round with waves, but waves to be.  
 Our London is turn'd Venice, and our gay  
 Palaces Peer, as plac'd in a salt Bay.  
 Where Tydes of sorrow make us think me meet  
 Not men on Land, but Rowers in the street.  
 And when we hence a stage or two shall pass,  
 We shall see clearer what our last Scene was.

Who is't hereafter that shall dare to draw  
 A Line to part Prerogative and Law?  
 And shew from each — Man may by fair Acquest,  
 Be both a Patriot and a Royalist?  
 Who can dispatch so much, so well, so free  
 From Fear, from Favour, Stain or Bribery?  
 Who shall discover now those flourish flights,  
 The Lawyers offer for pretended rights?  
 When all their Pleadings, Oratory, Law,  
 Is but the Judge to judge amiss; to draw.

Who

Who shall at first relation hear, and spy  
 The knot? and that not cut but well untie;  
 Who shall like *Virgo* in the Zodiac (fit)  
 Between bold *Leo* and just *Libra* sit,  
 Stern Justice to pronounce? which they that lose  
 Must praise, because they have not power to chuse,  
 Unless they forfeit Conscience first: and then  
 'Tis not in gods to give content to men.

Who shall spring up his heir of Brain? so keen,  
 So solid and so strong, as had he been  
 The living Volume of the Law, he cou'd  
 Not have done more, or more diffusive good.

Th'unfriended's Patron, the oppressed's shield;  
 The Fort of Truth, untaught by charms to yield:  
 That knew his right of Place, and durst 'gainst all  
 Maintain't; whilst none durst it in question call.  
 The Subjects Anchor; yet in's just intent  
 His Royal Princes noblest instrument.

Strong proof 'gainst all corruption; and 'gainst all  
 Malice could vent from her invenom'd Gall  
 He was triumphant still: not the least stain  
 But did glide off, as from oyl'd Satten rain.

Advanc'd on Judgments Throne, he did not rise  
 T'o'er-look himself, or others to despise.  
 For well he knew, e'en Kings are not exempt,  
 But if they sow Disdain, they reap Contempt.  
 His were not Courts alone, but Readings; there  
 The Bar was throng'd rather to learn than hear.  
 Nor were men check'd or jested from their right,  
 Council he did but rectifie, not bite.  
 Not empty, swell'd with State; as if his word  
 Could less with reason awe, than with my Lord.  
 No payments with Court-frowns; or such sower looks  
 As could blot debts from some poor Tradesmens books.  
 No itch, nor yet contempt of Fame; which flies  
 Yet most to those who merit more, than prize.  
 Not cholerick out of greatness: Such i'th sky  
 Of Honour, drawn up by the Suns heat high,  
 Hang fir'd, and sparkle, threat some dire event  
 To fright the world with; but their slime once spent,  
 They then, not in vast Seas or Royal *Thames*,  
 But in some Puddle quench their Bearded Flames.

In midst of Tempests calm! He had command  
 In passions strain'd Career to make a stand.  
 So Armies bravely disciplin'd exalt  
 In winged Marches, and then make a halt.  
 Not hurried into rage by weakness; Wit  
 And Judgment never with wild Fury fit.  
 The Sun in's temperate Zone does gently turn  
 The Spring: In Torrid, does not warm but burn.

True Wisdoms God is never found in noise;  
But that God was found in the cool soft voice.

A life in all so blemishless, that we  
*Enoch's* return may sooner hope, than he  
Should be out-shin'd by any. *More's* learn'd wit,  
Nor *Bacon's* mirac'l'd Fancy e'er can fit  
Loftier in Fames high Tower, than what we see  
Flows from his lasting Names integrity.  
Nor is this Fancy, catcht report, or guess,  
For all have seen what all these lines profess.  
So though the Poet be left out, yet I  
From Truth and Him may reach Eternity.

These shadows were; he that would do him right,  
Must History, and not a Poem write.

He must draw *Cato*, *Solon*, *Cicero*,  
Even all the Sages, and our own Laws two.  
For in that History he must devise  
To paint out all Philosophy calls wise.  
He must describe the Gods *Olympus*, where  
Honours best Exercises acted were.  
Whose Base was firm and fruitful, but we find  
His calm top dwelt above or Clouds or Wind.  
He must limn spirits never tir'd; such parts  
As had of equal rule all the best of Arts.  
He must two wonders tell; in him (both eas'd)  
The Prince and People fifteen years well pleas'd.  
The other; All his ways so ballanc'd were,  
As no base wit in Libel durst appear.  
Then he must dye, to make the world confess  
A wise man only is than one God less.  
Last, let there be a generous Odor fann'd  
By soft perfum'd winds through all the Land:  
Then like rich essence in the locks of Fame,  
If't stick and last for ever, that's his Name.

## XXXVIII.

*Upon Abolishing the Feast of the Nativity of our blessed Sa-  
viour, Anno 1643.*

SHall Blood and Ruine find a day  
To feast and play?  
Shall we go out in rage, and still  
Rejoyce when Brothers Brothers kill?  
Shall we each year the growing State  
Of our great Senate celebrate?  
Shall annual Rights, and heightened mirth,  
Frolick each petty Princes Birth?  
And shall the Lord of Life's blest day  
Be thrown away?

Dear



Dear Day! thy memory to me  
 Shall precious be.  
 Since God at first his stamp did set,  
 And man till now continued it,  
 I'll shew my joy and thanks: Suppose  
 That very day no Mortal knows,  
 Yet since just power does one command,  
 That one to me as well shall stand,  
 As leaving *Egypt*; which in one,  
 Yet was not done.

No day since the Creation yet  
 Was grac'd like it:  
 Croudéd with miracles it came  
 Into the world: the Heavens proclaim  
 By new created light, the Thing;  
 While th'Hosts of God descend and sing,  
 The joy to Shepherds th'Angel brings,  
 And a bright Star does summon Kings.  
 To all glad tydings flies,  
 To th'weak and wife.

And where the Prince does not forbid,  
 The Subjects ty'd  
 T'obey him in his Vice-Roy: So  
 Where God my Father says not No,  
 There my blest Mother, his chaste Spouse,  
 The Church, as Mistress, rules the House.  
 No Steward of a private Farm  
 Shall there my just Obedience charm.  
*Jews* may reject the day, but I  
 Will Christian dye.

### XXXIX. On Mr. Mynshall.

**M**istake not this, 'tis not his Monument;  
 That worth is poor can in a Tomb be pent.  
 Imagine Man unfauln! constant to Truth:  
 Thereby you may collect what was his Youth.  
 Propose the Schools in practice, marry th'Arts  
 To sweetness, till they prove a charm for hearts;  
 Erect a Centre, where the fervent Love  
 Of Lord and Labourer together move  
 And meet: till there be made by it agen  
 Atonement 'twixt the worlds frail gods and men.  
 Think that brave name which scorns to have an end,  
 Th'unfound *Idea* of a perfect friend.  
 Let him live lov'd as Women, th'Spring or Health  
 By Fever'd men, or as by th'Usurer wealth.  
 And when he dyes, let all that Interest have  
 In goodness, pay sad Tribute to his grave.

When

When thou hast scann'd all this, thou then may'st see  
What 'tis these poor Materials would tell thee.  
For 'tis the Trophy of those Breasts that grieve,  
That *Mynshul* being all this, does not still live.

XL. AN EPI TAPH

To the Eternal Memory of CHARLES the First, King  
of Great Britain, France, and Ireland, &c. Inhumanly  
murdered by a perfidious Party of His prevalent Subjects,  
Jan. 30. 1648.

WHEN he had shewn the world, that He was King  
Of all those Vertues that can Honour bring;  
And by his Princely Graces made it known,  
That Rule was so inherently His Own,  
That His great parts might justly Him prefer  
Not to two Isles, but the worlds Emperon  
When His large Soul in sufferings had out-shin'd  
All *Job's* vast Patience: and in His clear Mind  
Had rival'd *Solomons* Wisdom, but out-gone  
His Temperance in his most tempting Throne.  
When by a Noble Christian Fortitude,  
He had serenely triumph'd o'er all rude  
And barbarous Indignities that men  
(Inspir'd from Hell) could act by Hand or Pen.  
When He to save the Church had shed His blood,  
And dy'd for being (only) Wife and Good:  
When His three Kingdoms in a well weigh'd sense  
He'd rather lose, than a good Conscience:  
As knowing 'twas a far more glorious thing  
To dye a *MARTYR*, than to live a *KING*.  
When he had copy'd out in every Line,  
Our Saviours Passion, (bating the Divine)  
Nay, even His Prayers and Gospel, if we look  
Impartially upon His peerless Book;  
A Book so rarely good, we read in one  
The Psalms and Proverbs, *David-Solomon*;  
With all that high-born Charity, which shines  
Quite through the great Apostles sacred Lines:  
That, spight of rage, next future Ages shall  
Hold it (with Reverence stamp'd) Canonical.  
When *Herod*, *Judas*, *Pilate*, and the *Jews*,  
*Scot*, *Cromwel*, *Bradshaw*, and the shag-hair'd *Mews*  
Had quite out-acted, and by their damn'd Cry  
Of injur'd Justice, lessen'd Crucifie:  
When He had prov'd, that since the world began,  
So many Tears were never shed for Man;

Since so belov'd he fell, that with pure grief  
 His Subjects dy'd, 'cause he was 'rest of Life:  
 When to convince the Heretic worlds base thought,  
 His Royal Blood true Miracles had wrought:  
 When it appear'd, he to this world was sent,  
 The Glory of *KINGS*, but shame of *PARLIAMENT*:  
 The stain of th' *English*, that can never dye;  
 The Protestants perpetual Infamy:  
 When he had rose thus, Truths great Sacrifice,  
 Here *CHARLES the First*, and *CHRIST the Second* lies.

XLI. On the Lady E. M.

**H**ER Prudence, Wit and Memory being told,  
 Death seiz'd her streight; mistook her to be old.  
 A sheet of *Bacon's* catch'd at more, we know,  
 Than all sad *Fox*, long *Holinshead* or *Stow*.  
 She was but Eight; yet judgment had such store,  
 Upon a just Compute she dy'd Threescore.  
 Ladies, take heed how to be wise you try,  
 For 'tis resolv'd, who will be wise must dye.

F I N I S.



A BRIEF  
CHARACTER  
OF THE  
Low-Countries  
UNDER THE  
STATES.

WRITTEN long since.

Being three Weeks

OBSERVATION  
OF THE  
VICES and VIRTUES  
OF THE  
INHABITANTS.

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*Non Seria semper.*

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LONDON:  
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THE  
P R I N T E R  
TO THE  
R E A D E R.

**A**S I live, Gentlemen, I am amaz'd how any Piece could be made such minc'd-meat as this hath been by a twice-printed Copy, which I find flying abroad to abuse the Author, who long since travelling for companies-sake with a Friend into the Low-Countries, would needs for his own Recreation write this Essay of them as he then found them: I am sure as far from ever thinking to have it public, as he was from any private spleen to the Nation, or any person in it; for I have mov'd him often to Print it, but could never get his consent, his modesty ever esteeming it among his Puerilia, and (as he said) a Piece too light for a prudential man to publish: The truth is, it was meerly occasional in his Youth, and the time so little that he had for observation (his stay there not being above three Weeks) that it could not well be expected he should say more; and though the former part be jocular and sportive, yet the seriousness of the latter part renders the Character no way injurious to the People. And now finding some ruffled Feathers only presented for the whole Bird, and having a perfect Copy by me, I have presumed to trespass so much upon the Author, as to give it you (in vindication of him) so as I am confident it was dress'd by his own Pen. And after I have begged his pardon for exposing it without his warrant, I shall leave you to judge by comparing this and the former Impressions, whether or no he hath not been abused sufficiently.

Three Weeks OBSERVATIONS  
OF THE  
LOW-COUNTRIES:  
ESPECIALLY  
HOLLAND.

**T**hey are a general Sea-land: the great Bog of *Europe*. There is not such another Marsh in the World, that's flat. They are an universal Quagmire; Epitomiz'd, *A green Cheese in pickle*. There is in them an *Æquilibrium* of mud and water. A strong Earth-quake would shake them to a *Chaos*, from which the successive force of the Sun, rather than Creation, hath a little amended them. They are the Ingredients of a Black-pudding, and want only stirring together: Marry, 'tis best making on't in a dry Summer, else you will have more blood than grist; and then have you no way to make it serve for any thing, but to spread under it *Zona Torrida*, and so dry it for Turfs.

Says one, it affords the people one commodity beyond all the other Regions; If they dye in perdition, they are so low, that they have a shorter cut to Hell than the rest of their Neighbours. And for this cause perhaps all strange Religions throng thither, as naturally inclining towards their centre. Besides, their Riches shew them to be of *Pluto's* Region, and you all know what part that was which the Poets did of old assign him. Here is *Styx*, *Acheron*, *Cocytus*, and the rest of those muddy Streams, that have made matter for the Fable. Almost every one is a *Charon* here, and if you have but a *Naulum* to give, you cannot want or Boat or Pilot. To confirm all, let but some of our Separatists be asked, and they shall swear that *Elysian Fields* are there.

It is an excellent Country for a despairing Lover, for every corner affords him Willow to make a Garland of; but if Justice doom him to be hang'd on any other Tree, he may in spite of the Sentence live long and confident. If he had rather quench his spirits than suffocate them, so rather chuse to feed Lobsters than Crows; 'tis but leaping from his Window and he lights in a River or Sea; for most of their dwellings stand like Privies in Moted Houses, hanging still over the water. If none of these cure him, keep him but a Winter in a house without a Stove, and that shall cool him.

The Soil is all fat, though wanting the colour to shew it so; for indeed it is the Buttock of the world, full of veins and blood, but no bones in't. Had Saint *Steven* been condemn'd to suffer here, he might have been alive at this day; for unless it be in their paved Cities, Gold is a great deal more plentiful than stones; except it be living.



living ones, and then for their heaviness you may take in almost all the Nation.

'Tis a singular place to fat Monkies in; there are Spiders as big as Shrimps, and I think as many. Their Gardens being moist, abound with these. No Creatures; for sure they were bred, not made: Were they but as venomous as rank, to gather Herbs were to hazard Martyrdom. They are so large, that you would almost believe the *Hesperides* were here, and these the Dragons that did guard them.

You may travel the Country though you have not a Guide; for you cannot baulk your Road without the hazard of drowning: there is not there any use of a Harbinger: wheresoever men go, the way is made before them. Had they Cities large as their walls, *Rome* would be esteemed a bauble: Twenty miles in length is nothing for a Waggon to be hurried on one of them, where if your Foreman be sober, you may travel in safety, otherwise you must have stronger Faith than *Peter* had, else you sink immediately. A starting Horse endangers you to two deaths at once, breaking of your Neck and drowning.

If your way be not thus, it hangs in the water, and at the approach of your Waggon shall shake as it were Ague-strucken. Duke *D'Alva's* taking of the tenth penny frightened it into a Palsiey, which all the *Mountebanks* they have bred since could never tell how to cure.

'Tis indeed but a bridge of swimming earth, or a flag somewhat thicker than ordinary; if the strings crack your course is shortned, you can neither hope for Heaven nor fear Hell, you shall be sure to stick fast between them. Marry, if your Faith flow Purgatory-height, you may pray if you will for that to cleanse you from the Mud shall soyl you.

'Tis a Green-fod in water, where if the *German Eagle* dares to bath himself, he's glad again to perch that he may dry his wings.

Some things they do that seem wonders: 'Tis ordinary to see them fish for fire in water, which they catch in Nets and transport to Land in their Boats, where they spread it more smoothly than a Mercer doth his Velvet, when he would hook in an Heir upon his coming to age. Thus lying in a field you would think you saw a Cattle of green Cheese spread over with black Butter.

If *Aetna* be Hells mouth or Fore-gate, sure here is found the Postern. 'Tis the *Port-Esquiline* of the world, where the full earth doth vent her crude black gore, which the Inhabitants scrape away for Fuel, as men with Spoons do Excrements from *Civit Cats*.

Their ordinary Pack-horses are all of wood, carry their Bridles in their Tails, and their burdens in their Bellies. A strong Tyde and a stiff Gale are the Spurs that make them speedy: when they Travel they touch no ground, and when they stand still they ride, and are never in danger but when they drink up too much of their way.

There is a Province among them, where every woman carries a Cony in a *Lamb-skin*. 'Tis a Custom, and not one that Travels ever leaves it behind her. Now guess if you can, what Beast that is, which is clad in a Fur both of Hair and Wooll.

They dress their Meat in *Aqua Cælesti*, for it springs not as ours from the Earth, but comes to them as *Manna* to the *Israelites*, falling from

from Heaven. This they keep under ground till it stinks, and then they pump it out again for use: So when you wash your Face with one Hand, you had need hold your Nose with the other; for though it be not Cordial, 'tis certainly a strong Water.

The Elements are here at variance, the subtle overswaying the grosser; the Fire consumes the Earth, and the Air the Water: they burn Turfs, and drain their grounds with Wind-Mills; as if the Colic were a remedy for the Stone; and they would prove against Philosophy the worlds Conflagration to be natural, even shewing thereby that the very Element of Earth is combustible.

The Land that they have, they keep as neatly as a Courtier does his Beard; they have a method in Mowing: 'tis so intervein'd with Water and Rivers, that it is impossible to make a Common among them. Even the *Brownists* are here at a stand, only they hold their pride in wrangling for that which they never will find. Our Justices would be much at ease, although our *English* Poor were still among them; for whatsoever they do, they can break no Hedges. Sure had the wise men of *Gotham* lived here, they would have studied some other death for their *Cuckoe*.

Their Ditches they frame as they list, and distinguish them into Nooks, as my Lord Mayors Cook doth his Custards. Cleanse them they do often; but 'tis as Physicians give their Potions, more to catch the Fish than cast the Mud out.

Though their Country be part of a main Land, yet every House almost stands in an Island: and that, though a Boor dwell in it, looks as smug as a Lady that hath newly lockt up her Colours, and laid by her Irons. A gallant Masquing Suit fits not more complete than a Coat of Thatch, though of many years wearing.

If it stand dry, 'tis imbraced by Vines, as if it were against the nature of a *Dutchman* not to have *Bacchus* his Neighbour. If you find it lower seated, 'tis only a close Arbor in a plump of *Willows* and *Alders*; pleasant enough while the Dog-days last, but those past once, you must practise wading, or be prisoner till the next Spring. Only a hard frost with the help of a Sledge may release you.

The Bridge to this is an outlandish Plank, with a box of stones to poise it withal, which with the least help turns round, like the Executioner when he whips off a Head. That when the Master is over, stands drawn, and then he is in his Castle.

'Tis sure his fear that renders him suspicious: That he may therefore certainly see who enters, you shall ever find his Window made over his door. But it may be that is to shew you his Pedigree, for though his Ancestors were never known, their Arms are there; which (in spite of Heraldry) shall bear their Attchievement with a Helmet for a Baron at least. Marry, the Field perhaps shall be charged with their Basquets, to shew what Trade his Father was.

Escutcheons are as plentiful as Gentry is scarce. Every man there is his own Herald, and he that has but wit enough to invent a Coat, may challenge it as his own.

When you are entred the House, the first thing you encounter is a Looking-glass: No question but a true Emblem of politic hospitality; for though it reflect your self in your own figure, 'tis yet

no longer than while you are there before it: when you are gone once, it flatters the next comer, without the least remembrance that you e'er were there.

The next are the Vessels of the House, marshalled about the Room like Watchmen: All as neat as if you were in a Citizen's Wives Cabinet; for unless it be themselves, they let none of God's creatures lose any thing of their native beauty.

Their Houses, especially in their Cities are the best Eye beauties of their Country: for cost and sight they far exceed our *English*, but they want their magnificence. Their Lining is yet more rich than their out-side, not in Hangings but Pictures, which even the poorest are there furnish'd with: Not a Cocker but has his Toys for Ornament. Were the knacks of all their Houses set together, there would not be such another *Bartholomew-Fair* in *Europe*.

Their Artists for these are as rare as thought, for they can paint you a fat Hen in her Feathers; and if you want the Language, you may learn a great deal of *Dutch* by their Signs, for what they are they ever write under them. So by this device hang up more honestly than they keep.

Coaches are as rare as Comets: and those that live loosely need not fear one punishment which often vexes such with us; they may be sure, though they be discovered, they shall not be carted.

All their Merchandize they draw through the Streets on Sledges; or as we on Hurdles do Traitors to Execution.

Their Rooms are but several sand-boxes: if so, you must either go out to spit, or blush when you see the Mop brought.

Their Beds are no other than Land-Cabins, high enough to need a Ladder or Stairs. Up once, you are walled in with Wainscot, and that is good discretion to avoid the trouble of making your Will every night, for once falling out else would break your Neck perfectly, but if you dye in it, this comfort you shall leave your friends, that you dy'd in clean Linnen.

Whatsoever their Estates be, their Houses must be fair. Therefore from *Amsterdam* they have banish'd Sea-Coal, lest it soil their buildings, of which the statelier sort are sometimes sententious, and in the front carry some conceit of the Owner. As to give you a taste in these,

*ChrIstVs ADIVtor MeVs;  
Hoc abdicato Perenne Quaro;  
HIC MeDIOo tViVVs ItVr.*

Every Door seems studded with Diamonds. The Nails and Hinges hold a constant brightness, as if Rust there were not a quality incident to Iron. Their Houses they keep cleaner than their Bodies; their Bodies than their Souls. Go to one, you shall find the Andirons shut up in Net-work. At a second, the Warming-pan muffled in *Italian* Cut-work. At a third, the Sconce clad in Cambrick, and like a Crown advanced in the middle of the House, for the woman there is the head of the Husband, so takes the Horn to her own charge, which she sometimes multiplies, and bestows the increase on her Man.

'Tis true, they are not so ready at this play as the *English*, for neither are they so generally bred to't, nor are their Men such Linnen-lifters.



lifters. Idleness and Courtship has not banish'd Honesty. They speak more, and do less; yet doth their blood boil high, and their Veins are full, which argues strongly that when they will they may take up the custom of entertaining Strangers: And having once done it, I believe they will be notable; for I have heard they Trade more for love than money, but 'tis of the sport, not the man, and therefore when they like the pastime they will reward the Gamester; otherwise their gross feed and clownish breeding hath spoiled them for being nobly minded. And if you once in publick discover her private favours, or pretend to more than is civil, she falls off like Fairy Wealth disclosed, and turns like Beer with lightning to a sourness, which neither Art nor Labour can ever make sweet again.

But this I must give on report only; Experience herein hath neither made me Fool nor Wise.

The People are generally Boorish, yet none but may be bred to a States-man, they having all this gift, not to be so nice-conscienced, but that they can turn out Religion to let in Policy.

Their Country is the god they worship, War is their Heaven. Peace is their Hell, and the *Spaniard* is the Devil they hate. Custom is their Law, and their Will, Reason.

You may sooner Convert a *Jew*, than make an ordinary *Dutchman* yield to Arguments that cross him: An old Baud is easiler turned *Puritan*, than a Waggoner persuaded not to bait thrice in nine Miles: And when he doth, his Horses must not stir, but have their Manger brought them into the way, where in a top-sweat they eat their Grass, and drink their Water, and presently after hurry away; for they ever drive as if they were all the Sons of *Nimshi* and were furiously either pursuing an Enemy, or flying him.

His spirits are generated from the *Englisb* Beer, and that makes him head-strong: His Body is built of Pickled-Herring, and they render him testy: These with a little Butter, Onyons and *Holland-Cheese*, are the Ingredients of an ordinary *Dutchman*; which a Voyage to the *East-Indies*, with the heat of the *Equinoctial*, consolidates.

If you see him fat, he hath been rooting in a Cabbage ground, and that bladdered him. Viewing him naked, you would pray him to pull off his Mask and Gloves, or wish him to hide his Face, that he may appear more lovely. For that, and his Hands are *Agypt*, however his Body be *Europe*. He hath exposed them so much to the Sun and Water, as he is now his own disguise, and without a Vizor may serve in any *Anti-Masque* you put him in.

For their condition they are churlish as their breeder *Neptune*; and without doubt very Antient. for they were bred before Manners were in fashion. Yet all they have not they account superfluity, which they say mendeth some and marreth many.

They should make good Justices, for they respect neither Persons nor Apparel: A Boor in his liquor'd Slop, shall have as much good usage as a Courtier in his bravery; nay more, for he that is but Courtly or Gentile, is among them like a *Merlin* after *Michaelmas* in the field with *Crows*. They wonder at and envy, but worship no such Images. Marry with a Silver Hook you shall catch these Gudgeons presently: the love of gain being to them as natural as Water to a Goose, or Carrion to any Kite that flies.

They are seldom deceived, for they trust no body ; so by consequence are better to hold a Fort than win it ; yet they can do both. Trust them you must if you Travel ; for to ask a Bill of particulars, is to put in a Wasps Nest : you must pay what they ask, as sure as if it were the Assessment of a Subsidy.

Complement is an idleness they were never train'd up in, and 'tis their happiness that Court vanities have not stole away their minds from business.

Their being Sailors and Soldiers have marred two parts already, if they bath once in Court-Oyl, they are painted Trap-doors. And shall then let the *Jews* build a City where *Harlem Mere* is, and after cozen 'em on't.

They shall abuse a Stranger for nothing, and after a few base terms scotch one another to a *Carbonado* ; or as they do their *Roches* when they fry them.

Nothing can quiet them but Money and Liberty, yet when they have them they abuse both ; but if you tell them so, you awake their Fury, and you may sooner calm the Sea than Conjure that into compass again. Their Anger hath no Eyes, and their Judgment doth not flow so much from Reason as Passion and Partiality.

They are in a manner all *Aquaticles*, and therefore the *Spaniard* calls them Water-Dogs. To this though you need not condescend, yet withal you may think they can catch you a Duck as soon. *Sea-gulls* do not swim more readily, nor *Moor-Hens* from their Nest run sooner to the Water. Every thing is so made to swim among them, as it is a question if *Elizeus* his Ax were now floating there, it would be taken for a Miracle.

They love none but those that do for them, and when they leave off they neglect them. They have no Friends but their Kindred, which at every Wedding, feast among themselves like Tribes.

All that help them not they hold Popish, and take it for an Argument of much Honesty, to rail bitterly against the King of *Spain*. And certainly this is the badge of an ill Nature, when they have once cast off the Yoak, to be most virulent against those to whom of right they owe respect and service. Grateful dispositions, though by their Lords they be exempt from service, will yet be paying reverence and affection. I am confident that had they not been once the Subjects of *Spain*, they would have loved the Nation better : But now out of dying duties ashes all the blazes of hostility and flame. And 'tis sufficient to continue their eternal hate, to know the world remembers, they were once the Subjects of that most Catholick Crown.

Their shipping is the Babel which they boast on for the glory of their Nation : 'tis indeed a wonder, and they will have it so, but we may well hope they will never be so mighty by Land, lest they shew us how doggedly they can insult where they get the mastery.

'Tis their own Chronicle business, which can tell you that at the Siege of *Leyden*, a Fort being held by the *Spanish*, by the *Dutch* was after taken by Assault ; the Defendants were put to the Sword, where one of the *Dutch* in the fury of the slaughter ript up the Captains Body, and with a barbarous Hand tore out the yet living Heart, panting among the reeking Bowels, then with his Teeth rent it still warm

warm with blood into gobbets, which he spit over the Battlements in defiance to the rest of Army.

O Tigers breed! the *Scythian* Bear could ne'er have been more savage: to be necessitated into cruelty, is a misfortune to the strongly tempted to it; but to let Spleen rave and mad it in resistless blood, shews Nature steep'd i'th livid gall of Passion, and beyond all brutishness displays the un-noble tyranny of a prevailing Coward.

Their Navies are the whip of *Spain*, or the Arm wherewith they pull away his *Indies*. Nature hath not bred them so Active for the Land as some others; but at Sea they are Water-Devils, to attempt things incredible.

In Fleets they can fight close; and rather hazard all than save some, while others perish: but single they will flag and fear like Birds in a Bush, when the *Sparrow-Hawk's* Bells are heard.

A *Turkish* Man of War is as dreadful to them as a *Falcon* to a *Mallard*; from whom their best remedy is to steal away: But if they fall to blows, they want the valiant stoutness of the *English*, who will rather expire bravely in a bold resistance, than yield to the lasting slavery of becoming Captives to so barbarous an Enemy. And this shews they have not yet learned even Pagan Philosophy, which ever preferred an honorable Death before a Life thrall'd to perpetual slavery.

Their Ships lye like high Woods in Winter; and if you view them on the North side you frize without hope, for they ride so thick, that you can through them see no Sun to warm you with.

Sailers among them are as common as Beggars with us: they can Drink, Rail, Swear, Niggle, Steal, and be lowly alike; but examining their use, a mess of their Knaves are worth a million of ours: for they in a boisterous rudeness can work, and live, and toil, whereas ours will rather laze themselves to Poverty; and like Cabages left out in Winter, rot away in the loathsomeness of a nauseous stoth.

Almost all among them are Seamen Born, and like Frogs can live both on Land and Water. Not a Country Vriester but can handle an Oar, steer a Boat, raise a Mast, and bear you out in the roughest straits you come in. The Ship she avouches much better for sleep than a Bed. Being full of humours that is her Cradle which lulls and rocks her to a dull phlegmatickness, most of them looking like full grown Oysters boil'd. Slime, humid Air, Water and wet Dyer, have so bagg'd their Cheeks, that some would take their Paunches to be gotten above their Chin.

The Countrys Government is a *Democracy*, and there had need be many to rule such a Rabble of rude ones. Tell them of a King, and they could cut your Throat in earnest: the very name carries servitude in it, and they hate it more than a *Jew* doth Images, a Woman old age, or a Non-conformist a Surplice.

None among them hath Authority by inheritance, that were the way in time to parcel out their Country to Families. They are chosen all as our Kings chuse Sheriffs for the Counties; not for their sin of Wit, but for the Wealth they have to bear it out withal; which they so over-affect, that *My Here* shall walk the Streets as Usurers go to Baudy-houses all alone and melancholy: And if they may be

a young wench-



had cheap, he will daub his faced Cloke with two penny worth of Pickled Herrings, which himself shall carry home in a string. A common voice hath given him preeminence, and he loses it by living as he did when he was a Boor. But if you pardon what is past, they are about thinking it time to learn more Civility.

Their Justice is strict if it crosses not Policy: but rather than hinder Traffick, tolerates any thing.

There is not under Heaven such a Den of several Serpents as *Amsterdam* is, you may be what Devil you will, so you pull not the State with your Horns.

'Tis an University of all Religions, which grow here confusedly (like Stocks in a Nursery) without either order or pruning. If you be unsettled in your Religion, you may here try all, and take at last what you like best. If you fancy none, you have a pattern to follow of two that would be a Church by themselves.

'Tis the Fair of all the Sects, where all the Pedlers of Religion have leave to vent their Toyes, their Ribbands, and Phanatic Rattles. And should it be true, it were a cruel brand which *Romists* stick upon them; for (say they) as the *Cameleon* changes into all colours but white, so they admit of all Religions but the True: for the *Papist* only may not exercise his in public; yet his restraint they plead is not in Hatred but Justice, because the *Spaniard* abridges the *Protestant*: and they had rather shew a little spleen, than not cry quit with their Enemy. His Act is their Warrant, which they retaliate justly; and for this reason, rather than the *Dunkirkers* they take shall not dye, *Amsterdam* having none of their own, shall borrow a Hangman from *Harlem*.

Now albeit the *Papists* do them wrong herein, yet can it not excuse their boundless Toleration, which shews they place their Republic in a higher esteem than Heaven it self; and had rather cross upon God than it. For whosoever disturbs the Civil Government is lyable to punishment; but the Decrees of Heaven and Sanctions of the Deity, any one may break uncheck'd, by professing what false Religion he please. So *Consulary Rome* of old brought all the stragling Gods of other Nations to the City, where blinded Superstition paid an Adoration to them.

In their Families they are all equals, and you have no way to know the Master and Mistress, but by taking them in Bed together: It may be those are they; otherwise *Malky* can prate as much, laugh as loud, be as bold, and sit as well as her Mistress.

Had *Logicians* lived here first, Father and Son had never passed so long for Relatives. They are here individuals, for no Demonstration of Duty or Authority can distinguish them, as if they were created together, and not born successively. And as for your Mother, bidding her goodnight, and kissing her, is punctual blessing.

Your Man shall be saucy, and you must not strike; if you do, he shall complain to the *Schout*, and perhaps have recompence. 'Tis a dainty place to please Boys in: for your Father shall bargain with your School-Master nor to Whip you: if he doth, he shall revenge it with his Knife, and have Law for it.

Their Apparel is civil enough, and good enough, but very uncomely; and hath usually more Stuff than Shape. Only their *Huykes* are

are commodious in Winter: but 'tis to be lamented, that they have not wit enough to lay them by when Summer comes.

Their Women would have good Faces if they did not mar them with making. Their *Eär-wyres* have so nip'd in their Cheeks, that you would think some Fairy to do them a mischief, had pinch'd them behind with Tongs. These they dress, as if they would shew you all their wit lay behind, and they needs would cover it. And thus ordered, they have much more Forehead than Face.

They love the *English Gentry* well; and when Soldiers come over to be Billeted among them, they are *emulous* in chusing of their Guest, who fares much the better for being liked by his *Hoffests*.

Men and Women are there *starched so blue*, that if they once grow old, you would verily believe you saw *Winter* walking up to the Neck in a Barrel of *Indigo*: And therefore they rail at *England* for spending no more *Blueing*.

Your Man among them is else clad tolerably unless he inclines to the Sea-fashion: and then are his Breeches yawning at the Knees, as if they were about to swallow his Legs unmercifully.

They are far there from going naked, for of a whole Woman you can see but half a Face. As for her Hand, that shews her a sore Labourer; which you shall ever find as it were in recompence loaden with Rings to the cracking of her Fingers. If you look lower, She's a Monkey chain'd about the middle, and had rather want it in Dyet, than not have silver links to hang her Keys in.

Their Gowns are fit to hide great Bellies, but they make them shew so unhandsome that men do not care for getting them. Marry this you shall find to their commendation, their Smocks are ever whiter than their Skin.

Where the Woman lies in, the Ringle of the Door does Pennance, and is lapped about with Linnen; either to shew you that loud knocking may wake the Child; or else that for a month the Ring is not to be run at. But if the Child be dead, there is thrust out a Nosegay tyed to a sticks end; Perhaps for an emblem of the life of Man, which may wither as soon as born; or else to let you know, that though these fade upon their gathering, yet from the same Stock the next year a new shoot may spring.

You may rail at us for often changing, but I assure you, with them is a great deal more following the Fashion, which they will plead for as the ignorant Laity for their Faith; they will keep it because their Ancestors lived in it. Thus they will rather keep an old fault, though they discover errors in it, than in an easie change to meet a certain remedy.

For their Dyet, they eat much and spend little: When they set out a Fleet to the *Indies*, it shall live three months on the Offals, which we here fear would surfeit our Swine; yet they feed on't, and are still the same *Dutchmen*.

In their Houses, Roots and Stock-fish are staple Commodities: If they make a Feast, and add flesh, they have art to keep it hot more days than a Pigs Head in *Pye-Corner*. Salt Meats and soure Cream they hold him a Fool that loves not, only the last they correct with Sugar, and are not half so well pleased with having it sweet at first, as with letting it soure that they may sweeten it again; as if a Woman

man were not half so pleasing being easily won, as after a scolding fit she comes by Man to be calmed again.

Fifth indeed they have brave and plentiful; and herein Practice hath made them Cooks as good as e'er *Lucullus* his later Kitchen had, which is some recompence for their wilfulness, for you can neither pray nor buy them to alter their own Cookery.

To a Feast they come readily, but being set once you must have patience: they are longer eating Meat than we preparing it. If it be to Supper, you conclude timely, when you get away by day-break. They drink down the Evening-Star, and drink up the Morning-Star. At those times it goes hard with a Stranger, all in Courtesie will be drinking to him, and all that do so he must pledge; till he doth, the fill'd Cups circle round his Trencher, from whence they are not taken away till emptied: for tho they give you day for payment, yet they will not abate of the sum. They sit not there as we in *England*, Men together, and Women first; but ever intermingled with a Man between: and instead of March-Panes and such Juncates, 'tis good Manners (if any be there) to carry away a piece of Applepye in your Pocket.

The time they there spend, is in eating well, in drinking much, and prating most: For the truth is, the completest drinker in *Europe* is your *English* Gallant: There is no such consumer of Liquor as the quaffing off of his Healths. Time was, the *Dutch* had the better of it, but of late he hath lost it by prating too long over his Pot: He sips, and laughs, and tells his Tale, and in a Tavern is more prodigal of his time than his Wine: He drinks as if he were short winded, and as it were eats his drink by morsels, rather besieging his Brains than assaulting them. But the *Englishman* charges home, on the sudden swallows it whole, and like a hasty Tide, fills and flows himself, till the mad Brain swims and tosses on the hasty fume. As if his Liver were burning out his Stomach, and he striving to quench it, drowns it. So the one is drunk sooner, and the other longer; as if striving to recover the Wager, the *Dutchman* would still be the perfectest Soaker.

*In this Progress you have seen some of their Vices now view a fairer Object.*

Solomon tells us of four things that are small and full of wisdom, the Pismier, the Grasshopper, the Coney, and the Spider.

FOR Providence they are the *Pismires* of the world, and having nothing but what grass affords them, are yet, for almost all Provisions, the Store-house of whole *Christendom*. What is it which there may not be found in plenty? they making by their industry all the Fruits of the vast Earth their own. What Land can boast a privilege that they do not partake of? They have not of their own enough materials to compile one Ship, yet how many Nations do they furnish? The remoter Angles of the World do by their pains deliver them their sweets; and being of themselves in want, their diligence hath made them both *Indies* nearer Home.

They are frugal to the saving of Egg-shells, and maintain it for a Maxim, that a thing lasts longer mended than new.

Their



Their Cities are their Mole-hills; their *Schutes* and *Fly-boats* creep and return with their store for Winter. Every one is busie, and carries his Grain; as if every City were a several *Hive*, and the *Bees* not permitting a *Drone* to inhabit; for idle persons must find some other Mansion. And lest necessity bereave Men of means to set them on work, there are publick Banks, that (without use) lend upon pawns to all the poor that want.

There is a season when the *Pismires* fly; and so each Summer they likewise swarm abroad with their Armies.

The *Ant*, says one, is a wise creature, but a shrewd thing in a Garden or Orchard. And truly so are they; for they look upon others too little, and upon themselves too much: And wheresoever they light in a pleasant or rich soil, like suckers and lower Plants, they rob from the root of that Tree which gives them shade and protection; so their wisdom is not indeed Heroic or Numinal, as courting an universal good, but rather narrow and restrictive, as being a wisdom but for themselves. Which to speak plainly, is descending into Craft; and is but the sinister part of that which is really Noble and Celestial.

Nay in all they hold so true a proportion with the *Emmet*, as you shall not find they want so much as the Sting.

For dwelling in Rocks they are *Conies*. And while the *Spanish* Tumbler plays about them, they rest secure in their own inaccessible Berries. Where have you under Heaven, such impregnable Fortifications? Where Art beautifies Nature, and Nature makes Art invincible; Herein indeed they differ; The *Conies* find Rocks, and they make them. And as they would invert the Miracle of *Moses*, They raise them in the bosom of the Waves: where within these twenty years, Ships furrowed on the pathless Ocean, the peaceful Plough now unbowels the fertile Earth, which at night is carried home to the fairest Mansions of *Holland*.

Every Town hath his Garrison, and the Keys of the Gates in the night time are not trusted but in the State-house. From these Holds they bolt abroad for Provisions, and then return to their fastnesses replenished.

For War they are Grasshoppers, and without a King, go forth in bands to conquer Kings. They have not only defended themselves at their own Home, but have braved the *Spaniard* at his. In Anno 1599. under the command of *Vander Does*, was the Grand *Canary* taken, the chief City sack'd; the King of *Spain's* Ensigns taken down, and the Colours of his Excellency set up in their room. In the year 1600 the Battel of *Newport* was a gallant piece, when with the loss of a thousand or little more, they slew seven thousand of the Enemies, took above one hundred Ensigns, the Admiral of *Arragon* a Prisoner. The very Furniture of the Arch-Duke's own Chamber, and Cabinet, yea the Signet that belonged to his Hand.

In 1607 they assailed the *Armada* of *Spain* in the Bay of *Gibraltar*, under covert of the Castle and Towns Ordnance, and with the loss of 150 slew above 2000, and ruined the whole Fleet. Certainly a bolder attempt hath scarce ever been done. The *Indian* Mastiff never was more fierce against the angry Lion. Nor can the  
Cock

Cock in his crowing valour, become more prodigal of his Blood than they.

There hardly is upon Earth such a School of Martial Discipline. 'Tis the Christian Worlds *Academy* for Arms; whither all the Neighbour-Nations resort to be instructed; where they may observe how unresistible a blow many small grains of powder will make being heaped together, which if you separate, can do nothing but sparkle and die.

Their Recreation is the practice of Arms; And they learn to be Soldiers sooner than Men. Nay, as if they placed a Religion in Arms, every Sunday is concluded with the Train'd Bands marching through their Cities.

For Industry they are *Spiders*, and are in the Palaces of Kings. Of old they were the Guard of the person of the *Roman* Emperor; And by the *Romans* themselves declared to be their Friends and Companions. There is none have the like Intelligence; Their Merchants are at this day the greatest in the Universe. What Nation is it where they have not insinuated? Nay, which they have not almost anatomized, and even discovered the very intrinsick Veins on't?

Even among us, they shame us with their Industry, which makes them seem as if they had a faculty from the worlds Creation, out of Water to make dry Land appear. They win our drowned Grounds which we cannot recover, and chase back *Neptune* to his own old Banks.

All that they do is by such Labour as it seems extracted out of their own Bowels. And in their wary Thrift, they hang by such a slender sustentation of life, that one would think their own weight should be enough to crack it.

Want of idleness keeps them from want. And 'tis their Diligence makes them rich.

A fruitful Soil increaseth the Harvest. A plentiful Sun augmenteth the Store; and seasonable showers drop fatness on the Crop we reap, but no Rain fructifies more than the dew of Sweat.

You would think being with them you were in old *Israel*, for you find not a Beggar among them. Nor are they mindful of their own alone but Strangers also partake of their Care and Bounty. If they will depart, they have money for their Convoy. If they stay, they have Work provided. If unable, they find an Hospital. Their Providence extends even from the Prince to the catching of Flies. And lest you lose an Afternoon by fruitless mourning, by two of the Clock all Burials must end. Wherein to prevent the waste of Ground, they pile Coffin upon Coffin till the Sepulchre be full.

In all their Manufactures they hold a truth and constancy: for they are as Fruits from Trees, the same every year that they are at first; Not Apples one year and Crabs the next; and so for ever after. In the sale of these they also are at a word, they will gain rather than exact, and have not that way whereby our Citizens abuse the wise, and cozen the ignorant; and by their infinite over-asking for Commodities, proclaim to the world that they would cheat all if it were in their power.

The Depravation of Manners they punish with Contempt, but the defects of Nature they favour with Charity. Even their *Bedlam* is a place so curious, that a Lord might live in it; Their *Hospital* might

might lodge a Lady : So that safely you may conclude, amongst them even Poverty and Madneſs do both inhabit handſomely. And though Vice makes every thing turn ſordid, yet the State will have the very correction of it to be neat, as if they would ſhew that though obedience fail, yet Government muſt be ſtill it ſelf, and decent. To prove this, they that do but view their *Bridewel* will think it may receive a Gentleman though a Gallant. And ſo their Priſon a wealthy Citizen. But for a poor man it is his beſt policy to be laid there, for he that caſt him in muſt maintain him.

Their Language, though it differ from the higher *Germany*, yet hath it the ſame ground, and is as old as *Babel*. And albeit harſh; yet ſo loftly and full a Tongue, as made *Goropius Becanus* maintain it for the ſpeech of *Adam* in his *Paradiſe*. And ſurely if there were not other reaſons againſt it, the ſignificancy of the Ancient *Teutonic* might carry it from the primeſt *Dialect*. *Steven of Bruges* reckons up 2170 *Monosyllables*, which being compounded, how richly do they grace a Tongue? A Tongue that for the general profeſſion is extended further than any that I know. Through both the *Germanies*, *Denmark*, *Norway*, *Sweden*, and ſometimes *France*, *England*, *Spain*. And ſtill among us all our old words are *Dutch*, with yet ſo little change, that certainly it is in a manner the ſame that it was 2000 years ago, without the too much mingled borrowings of their neighbour Nations.

The  *Germans*  are a People that more than all the world I think may boaſt ſincerity, as being for ſome thouſand of years a pure and unmixed People. And ſurely I ſee not but their conduction by *Tuiſco* from the building of *Babel*, may paſs as unconfuted Story, they yet retaining the Appellation from his Name.

They are a large and numerous People, having ever kept their own, and tranſported Colonies into other Nations. In *Italy* were the *Longobards*; in *Spain* the *Goths* and *Vandals*; in *France* the *Franks* or *Franconians*; in *England* the *Saxons*: having in all theſe left reverend Steps of their Antiquity and Language.

It is a noble Teſtimony that ſo grave an Hiſtorian as *Tacitus* hath left ſtill extant of them, and written above 1500 years ago, *Deliberant dum fingere neſciunt: Conſtituunt dum errare non poſſunt*. They deliberate when they cannot diſſemble: and reſolve when they cannot err. Two hundred and ten years he reckons the *Romans* were in conquering them. In which ſpace on either ſide were the loſſes ſad and fatal. So as neither the *Sannites*, the *Carthaginians*, the *Spaniards*, the *Gauls*, no nor the *Parthians* ever troubled them like the  *Germans* . They ſlew and took priſoners ſeveral Commanders of the higheſt rank, as *Carbo*, *Caffius*, *S. Caurus*, *Anellius*, *Correllius Cepio*, and *M. Manlius*. They defeated five *Conſulary Armies*, and *Varus* with three Legions, yet after all this he concludes, *Triumphanti magis quam victi ſunt*. They were rather triumphed over than conquered. To confirm this, the keeping of their own Language is an argument unanſwerable. The change whereof ever follows upon the fully vanquiſhed, as we may ſee it did in *Italy*, *France*, *Spain*, *England*.

And this he ſpeaks of the Nation in general: nor was the opinion of the *Romans* leſs worthy in particular concerning theſe lower Pro-



vinces, which made them for their valour and warlike minds, stile them by the name of *Gallia Belgica*, and especially of the *Batavians*, which were the *Hollanders* and part of the *Guelders*. You may hear in what honourable terms he mentions them, where speaking of the several People of *Germany* he says, *Omnium harum gentium virtute precipue Batavi: Nam nec tributis contemnuntur, nec publicanus atterit: exempti oneribus & collationibus, & tantum in usum praliorum sepositi, velut tela atque arma bellis reservantur.* Of all these Nations the principal in valiant vertue are the *Batavians*: for neither are they become despicable by paying of Tribute, nor oppressed too much by the Farmer of publick Revenues, but free from Taxes and Contributions of servility, they are specially set apart for the fight, as Armor and Weapons only reserved for War.

All this, even at this day they seem to make good: For of all the world they are the People that thrive and grow rich by War, like the *Porcupis*, that plays in the storm, but at other times keeps sober under the water.

War which is the world's ruine, and ravins upon the beauty of all is to them Prosperity and Ditation. And surely the reason of this is their strength in Shipping, the open Sea, their many fortified Towns, and the Countrey, by reason of its lowness and irrigation, becoming unpassable for an Army when the Winter but approaches. Otherwise it is hardly possible, that so small a parcel of Mankind should brave the most Potent Monarch in Christendom, who in his own hands holds the Mines of the Wars Sinews, Money; and hath now got a command so wide, that out of his Dominions the Sun can neither rise nor set.

The whole seventeen Provinces are not above a thousand *English* miles in circuit, and in the States hands there is not seven of those: yet have they in the Field sometimes 60000 Souldiers, besides those which they always keep in Garrison, which cannot be but a considerable number, near 30000 more. There being in the whole Countries above two hundred wall'd Towns and Cities; so that if they have People for the War, one would wonder where they should get Money to pay them, they being when they have an Army in the Field at a Thousand Pound a day charge extraordinary.

To maintain this, their Excise is an unwasted Mine, which with the infiniteness of their Traffick, and their untired industry, is by every part of the world in something or other contributed to.

The Sea yields them but two sorts of Fish only, *Herings* and *Cods*, sixty thousand Pounds *per annum*, for which they go out sometimes seven or eight hundred Boats at once, and for greater Ships they are able to set out double the number.

Their Merchandise amounted in *Guicciardines* time to fourteen Millions *per annum*. Whereas *England*, which is in compass almost as large again, and hath the Ocean as a Ring about her, made not above six Millions yearly: so sedulous are these Bees to labour and enrich their Hive.

As they on the Sea, so the Women are busie on Land in weaving of Nets, and helping to add to the heap. And though a Husbands long absence might tempt them to lascivious ways: yet they hate adultery,

adultery, and are resolute in Matrimonial chastity. I do not remember that ever I read in Story of any great Lady of that nation, that hath been tax'd with looseness. And questionless, 'tis their ever being busie makes them not have leisure for lust.

'Tis idleness that is *Cupid's Nurse*; but business breaks his Bow and makes his Arrows useles.

They are both Merchants and Farmers. And there act parts, which men can but discharge with us. As if they would shew that the Soul in all is masculine, and not varied into weaker sex as are the bodies that they wear about them.

Whether this be from the nature of their Country, in which if they be not laborious they cannot live; or from an Innate Genius of the People by a Superiour Providence adapted to them of such a situation; from their own inclination addicted to parsimony; from custom in their way of breeding; from any Transcendency of active parts more than other Nations; or from being in their Countrey, like People in a City besieged, whereby their own vertues do more compact and fortify, I will not determine. But certainly in general they are the most painful and diligent People on earth: And of all other the most truly of *Vespasian's* opinion, to think, that *ex re qualibet bonus odor lucri*, be it raised from what it will, the smell of gain is pleasant.

Yet are they in some sort Gods, for they set bounds to the Sea, and when they list let it pass them. Even their dwelling is a miracle; they live lower than the fishes in the very lap of the floods, and incircled in their watry Arms. They are the *Israelites* passing through the *Red-Sea*. The Waters wall them in, and if they set open their Sluces shall drown their Enemy.

They have strugled long with *Spain's Pharaoh*, and they have at length inforced him to let them go. They are a *Gideon's Army* upon the march again. They are the *Indian Rat* gnawing the Bowels of the *Spanish Crocodile*, to which they got when he gap'd to swallow them. They are a Serpent wreathed about the Legs of that *Elephant*. They are the little Sword-fish pricking the Belly of the *Whale*. They are the Wane of that Empire which increas'd in *Isabella*, and in *Charles* the Fifth was at full.

They are a Glasse wherein Kings may see, that though they be Sovereigns over Lives and Goods, yet when they usurp upon God's part, and will be Kings over Conscience too, they are sometimes punished with loss of that which lawfully is their own. That Religion too fiercely urg'd, is to stretch a string till it not only jars but cracks, and in the breaking whips (perhaps) the strainers eye out.

That an extreme Taxation is to take away the Honey while the Bees keep the Hive; whereas he that would take that, should first either burn them or drive them out. That Tyrants in their Government, are the greatest Traytors to their own Estates. That a desire of being too absolute, is to walk upon Pinacles and the tops of *Pyramides*, where not only the footing is full of hazard, but even the sharpness of that they tread on may run into their foot and wound them. That too much to regrave on the patience of but fickle Subjects, is to press a Thorn till it prick your Finger. That nothing makes a more desperate Rebel than a Prerogative inforced too far.

That Liberty in man is as the skin to the body, not to be put off, but together with life. That they which will command more than they ought, shall not at last command so much as is fit.

That moderate Princes sit faster in their Regalities, than such as being but men, would yet have their power over their Subjects as the gods, unlimited. That Oppression is an Iron heat till it burns the hand. That to debar some States of Ancient Privileges, is for a Falcon to undertake to beat a flock of wild Geese out of the Fens. That to go about to compel a fullen reason to submit to a wilful peremptoriness, is so long to beat a chain'd Mastiff into his Kennel, till at last he turns and flies at your throat. That unjust policy is to shoot as they did at *Ostend*, into the mouth of a charged Cannon, to have two Bullets returned for one. That he doth but endanger himself, that riding with too weak a bit provokes a headstrong horse almost a Coward in Armor. That even a weak cause with a strong Castle, will boil salt blood to a rebellious Itch. That 'tis better keeping a crasie body in an equal temper, than to anger humours by too sharp a Physick.

That admonitions from a dying man are too serious to be neglected. That there is nothing certain that is not impossible. That a Cobler of *Vlushing* was one of the greatest enemies that the King of *Spain* ever had.

To conclude, The Country it self is a moted Castle, keeping a Garnish of the richest Jewels of the world in't, the Queen of *Bohemia* and her Princely Children.

The People in it are Jews of the New Testament, and have exchanged nothing but the Law for the Gospel: and this they rather profess than practise. Together, a Man of War riding at Anchor in the Downs of *Germany*.

For foreign Princes to help them, is wise self-policy: when they have made them able to defend themselves against *Spain*, they are at the Pale; if they enable them to offend others, they go beyond it. For questionless, were this thorn out of the *Spaniard's* side, he might be feared too soon to grasp his long intended Monarchy. And were the *Spaniard* but possessed Lord of the *Low-Countries* or had the States but the Wealth and Power of *Spain*, the rest of *Europe* might be like People at Sea in a Ship on fire; that could only chuse whether they would drown or burn. Now, their War is the Peace of their Neighbours: So *Rome* when busied in their civil broils, the *Parthians* lived at rest; but those concluded once by *Caesar*, next are they design'd for Conquest.

If any man wonder at these Contraries, let him look in his own Body for so many several humours, in his own Brain for as many different fancies, in his own Heart for as various passions; and from all these he may learn, That

*There is not in all the World such another Beast as MAN.*

F I N I S.



# LETTERS.

## I.

*A Letter to his Friend, persuading him to a Wife.*

**Y**OUR Letter with much joy, your News without sorrow I received. For, as I think, he wants good nature that is not glad to hear from his friends; so I hold him over-tender, that for a stranger, or one that was no friend, can be passionate. Some men have more brains than they can be quiet with; and the death of such, if not a triumph, yet is a repose to themselves, and who were their acquaintance: And therefore though I know not how to rejoyce at the death of any, yet I would not be guilty of raising the little man from a peaceable grave, to the troublesome life he led here in the world. And now if I were sure it might not offend, I would tell you what a fair opportunity you are presented with, of doing a work (in my opinion) meritorious: However I am confident it would be grateful to your own heart, for that I am sure every vertuous and brave action leaves such an odour in the mind, as ever after, like a rich perfume, breaths sweetness and contentment to the thoughts of the Author.

And this is, if you make my Excellent Cousin your Wife; how good a one she will prove I need not tell; your own experience of her sweetness of Conversation cannot but tell you: if I should praise her extremely, her merit would make all that I should speak a Truth: Since those that desire to be good in the height, though they may be praised, cannot be flattered; for whatever good you speak of them, they have, albeit not in action, yet in intention doubtless. A Disposition there is, whose affability may sweeten life, and banish vexation. Ingenuity, that even to a man well parted, may make her capable of being a Wife to a Friend; without which for my part, I should hold marriage a yoke and pressure; and if at all a Sacrament, even a Sacrament of dislike and sadness. I like not a Wife for the night alone; they are dark pieces that cannot please by day-light: She is provision but for the worser part of our life, if she cannot but offend awake out of bed. Of a Wife should a man make his choice as he would do of his Armour; if too thick and heavy, it loads and wearies ere his march be done, begets complaint, and helps his Foes to conquer: if too light and thin, it may be a little pleasant, but not safe; 'twill trouble and betray him. So when a Man takes a Wife, if she be dull and sottish, she may indeed keep the house, but she is to her Husband coming home but like a Passion-Picture, presenting ever sadness and melancholly. If she be light and petulant, she is then the dishonour of him that chose her, apt  
with

with every puff to be blown off; and perhaps may (like a Pleasure-Boat) serve in shallows for a Summer Voyage, but in Winter, or when Storms arise in Deeps, she is then of no other use, but only to indanger him to the hazard of wreck.

If God had not made Woman with a mind to sute with *Adam's* any of the Beasts he made would as well have served for Quench as she. It is more pleasure, that a Man may with a sure affiance, pour out his retired thoughts in a faithful and wife Wife's bosom, than by only a skin-deep beauty have the vanishing Itches of a Frailty find allay. Nor will I ever believe, but 'tis more happiness to lie with a beautiful soul than a beautiful body.

But here if you go on, you have both; for he that will not allow her person handsom, must either want eyes, or else hath lived among the *Moors* where for beauty deformity is mistaken.

Her years are such as cannot be found fault withal, from which you may expect rather comfort than distaste: and when you shall approach to *David's* seventy, like another *Shunamite* she may add new warmth to the then decays of Nature.

All you can except against is matter of Estate, which to you that have so fair a one is none at all. He that (having sufficient) wedderth for wealth, is rather covetous than wise; neither (where there is no want) can money be a cause considerable for breach. Fitnes and a competency is beyond abundance alone. When *Adam* had the world, God did not give him another with *Eve*, it was sufficient that He had for both. If it be but in managing of your house, and like a faithful Steward looking to your Family and Affairs, it will more than recompence the charge that she can bring you. Then where-soever your occasions lead you, you may be sure of fidelity at home; and by taking delight to be at home, find a profit, which perhaps by absence now you lose. Let me give you a story of a Father, that on his death-bed told his Sons, That though he had no wealth to leave them for the present, yet there lay buried in his Vine-yard a great Treasure, where if they digg'd they should be sure to find it. When he was dead they fell to work, but found none; yet by their digging, the Vines that year became so fruitful, as the increase to them did prove a mass of riches. The Application is, that though you find no present Fortune, yet fair intentions and your diligences join'd, may become a wealth above your expectation. Besides where-as now you want an Heir to your wealth, it may please God by this match to give you Children, that may rejoyce in the good you shall leave, and to your honour perpetuate your name to all posterity. But he that wilfully makes himself fruitless, fall like a dry Tree, which for want of fruit, the Gospel does adjudge to fire: whereas in *Deut. 20. 19.* even in War, the Trees that did bear fruit were forbidden to be destroyed.

Tell me, if it be not a Content of the highest nature, when you shall have been abroad, either wearied with business, or delighted with News, you may to a vertuous Wife tell your discontents, and have them lessened; but your joys, and have them more increased? For Grief disclos'd divides, but Joy imparted multiplies. When as he that has a House, and not a Wife to govern it, comes to  
his

his Home but as a Traveller to his Inn, being brought thither by necessity, and carried off for want of company that may be suitable. For neighbours do not dwell there; and Servants though they be as safe rooms to lock us grosser wares in, yet they are not as a Wife, a Cabinet for privacies: Besides, not being tied to their Masters Fortunes, they sometimes study themselves to his loss; but a Wife has her aim for her Husbands good, as knowing she is brightened by his Honour, but must be darkened if he suffer Eclipse.

Nor can I believe but that even in your Reputation you shall do your self a right, and by this Match confirm to all, your Conversation has been more out of true respect to Vertue, than any other sinister ends. Otherwise what can men judge of his intents, who professing a respect while she was anothers, falls off when lawfully he may make her his own: And beyond all these, you know how she has suffered for you; so as you shall not only do an Act of Justice, and bravely recompence all her Indurances; but also do a Courtesie to your self, in Cancelling those Obligations that are on you. For though I know you have not been in this way short, yet he is likest God, that scorning to be a Debtor to any, by a Noble and Benevolent hand unties his own engagements, and by showing down favours puts Chains and Bonds upon others: It was but a Cavil against Women, of him that said, though a Man marries, and his Wife be fair, yet shall he have but a little beauty, and a great deal of ill. Nor did *Socrates* any other than play the *Cynic*, when he answered to one that asked him, whether it were best for him to marry or live single? That which soever he did, he should be sure to repent. Marriage, as it ought to be, is the Completion of Love; and Love, as it ought, is the Completion of the Law. However it is a tie of the noblest affection in Man, and which even the Scripture prefers before all the Obligations of the World besides: For Parents; and the nearest blood must all for this be laid by and seposited. He that hath a Wife which loves him hath two selfs, and possesses all his faculties double: So even in absence his defence is left. And his hand, his eye, and mind itself, he can at once leave faithful at home, and carry faithful abroad. With this Ordinance was the wise *Cato* so much taken as he did not stick to maintain, that it was more honour to be a good Husband than a great Senator.

Pardon me that I am thus long, and free; my true respects to you both, have made me thus busie in wishing: If you like it, I have said enough, if you do not, too much. Though I am confident it cannot much displease, seeing I am not capable of having any other aim in it, than a future happiness to you both. Therefore when you have remembred my best wishes to her; I have only this to say more, If you go on you hold me for ever in bonds, if not, I will still be held so; for I am resolved not to rest upon any terms without being

*Your most faithful Friend to serve you.*



## II. To Olivia.

Since Men (as *Balsac* tells us) did ever pay a Reverence to Vertue though they found it but in a Romance, or long since carried into another World. You are no whit beholden to me for the Admiration that I pay you, as a living example of that Judgment and Goodness which oft is feign'd in story. Who falls in love with the Picture only, prostrates all that he is Master of, when the substance once appears. Besides, so much you have engaged me by your favour, that I hold it necessary for me to become like some mountains after Winter, that are covered with huge snows; who when they cannot pour down all their moisture at once, distill daily in a grateful watering of their Neighbour-plains. I shall endeavour not to imitate, but exceed the best patterns, and shall never esteem my self once dutiful, unless I be always

*Your most obedient Son.*

## III. To Meliodorus.

S I R,

Whatever part of the World I rest in, it seems I am destin'd to be your disturber. Merit is a Load-stone that operates at a Region distance, and this makes me now not only to intreat your favour in presenting these to the better part of my self, where I have treasur'd up all the felicity I expect in this world: but also that you will accept of my thanks for those large Testimonials of friendship and affection, which from the very Infancy of my acquaintance with you, you have heaped on me; for which assuredly I should quarrel my own disposition, did I not find them intirely prevailing to Constitute me,

*Absolutely and for ever yours.*

## IV. To Clarissa.

HOW could I arraign the vanity of Poets, that tells us of the Plagues of Love? Since I find so many Solaces in the assurance of your affection, that like the Swan I could be singing in the midst of waves. Certainly, the invention of those pleasant shades below, sprung from the Genius of a Lovers brest. Whether it be your own excellent sweetness, that charms me to be always with you, even at this distance: or whether it be the clearness of my own Passions, aiming at nothing but Honour and your Felicity, I dispute not: But sure I am, the Zeal I bear, not all the Phrensies this Nation is now giddy with, can alter. And though it be debar'd the present happiness of your Conversation; yet upon your least command it is ever ready to take wing and flie unto your bosom. A Sanctuary which being once attain'd, I shall disclaim the thought of being any thing but, Dear,

*Your faithful Servant.*

V. To

## V. To Meliodorus.

I Have tir'd you, Sir, so often with my trivial Letters, that I fear you may reckon me as one of your scourges, among the common Calamities of these times. But indeed I differ from either Faction, in that I have no design, but to approve my self your Servant. Can the Sun shine, and the dew fall, and not the Earth return her Germinations? and you may not be displeased then, that my thanks for all your favours are not withering, but rather of the Nature of those Plants that even with Snow upon their tops retain perpetual greenness. For surely such you shall ever find the endeavours of him, who begs your assistance in presenting these inclosed, and then that you will believe, I am ever and every where, as well as in this Paper, Sir,

*Your most affectionate Servant.*

## VI. To Clarisa.

GUARDED by your better Genius, like a Partridge dredg'd and roasted, I have pass'd the heat and dust of the way to my own Habitation; where without your presence (which to me can make a Cottage beautiful) I find every Room a Cell, and my self turning *Hermit*; who (wanting you) can like of nought but melancholy. But as the Angels (besides their obedience to their Makers Commands) in their dispatches, can endure Earth a little season, out of their apprehensions that they shall speedily again return to Heaven: So all my Comfort is, that the time of my Privation is but short, and in my ever busie thoughts, I at this distance dwell with you, to whom nothing in my absence will (I hope) presume to bring the least of trouble. To this end you ought for my interest sake, now to be kind to your own Goodness, and to suffer nothing that is not calm and mild as it, to come near it. Dear, fail not to present my humble duty to my honour'd Father, and best Mother, nor to make much of your self, as you tender the Happiness and Contentment of him, who is for ever

*All and only yours.*

## VII. To Oliva.

WHAT is it that (in appearance) a little Rill can contribute to the Sea? Though all the acknowledgments I can make, can never be suitable to the Obligations that I owe you: yet I should hold it a very ill Argument, that because I cannot pay what I would, I therefore should not pay what I can. Is he worthy of a favour, that because he cannot be thankful as he should, resolves to be totally dumb? Such Divinity would quickly turn the whole World Atheist, extinguish all Morality, and truly, would leave me in a habitation darkned with perpetual blushes: Nay, if I had been frighted with merit in others, or want of desert in my self, I had never arriv'd

H h h

riv'd

riv'd to that happiness, which (through your Conduct) by the fruition of your Daughters Conversation, I now enjoy without envying, even all those Pleasures that a bounteous Spring can give. Like spiritual Blessings I find them more in Possession than Expectation. So that I verily believe to Cure all the Heresies and Prejudices that have been taken up against Marriage, there needs but to propose my self, that I might convince the World of the Felicities that are in it. Nay, I am confidently of opinion, if all men that have married had been as happy as I believe my self, even in the *Romish* Church, there never had been Erection of Monastery or Nunnery: were the Wives in *Spain* of such dispositions, the State might save their Matrimonial privileges, wherewith now they are glad to encourage men to Martyrdom, lest their Country prove unpeopled. But, dear Mother, though this be truth; yet I pray print it not, though I hug my own opinion, I am not bound to impose it on the World, wherein none lives more in health than your Daughter, I think without any ill opinion of Me or my Country: if there be any Infelicity attends us, 'tis that we are depriv'd the Honour of your Company, which wheresoever it bestows it self, can both Civilize and Sanctifie: So is Prerogativ'd at once to Create both a City and Church. And to whom I had sooner presented my ever thankful duty, had there not been a supply from that Hand, which was content to give a Heart to

*Your ever most obedient Son.*

VIII.

*To a Gentleman, that having a fair and vertuous Wife of his own, yet would needs take a fancy to Kitchen-Wenchs and Drudges.*

AND prethee, *Roger*, why this dirty fancy, that when a *Venice*-glass is set before thee, thou long'st to drink only out of Black-Jacks and the *Bedlams* Horn? What a mad thirst hast thou got, that nothing can quench it but puddle water; Like the *Duck* that swims in the clear Stream, yet feeds on *Frogs* among the Weeds, the slime and mud: And when thou hast a gallant *Hertsfordshire* way, to travel in, nothing will content thee, but thou must leap Hedges to ride in Moors in *Suffolk* Lanes, and *Essex* Hundreds. Wouldst thou not thy self pull off the head of that *Hawk*, that having *Partridge* upon wing, will continually turn tail, yea go out to *Crows* and quarry there? What a Dog-trick is this now come upon thee, that thou leavest thy own clean Straw and pleasant green Sward, to tumble up and down in Carrion? Dost thou think Nature is not something mistaken in thee, and would make thee believe, that Kitchen-stuff has the smell of Musk? or art thou sure thou art truly bred. for I durst be hang'd if any right Spaniel would ever be brought to touch these Fowls, though cook'd up and sauc'd handsomly? will not all the world take thee for one of the worst sort of worms, that thus affect corruption, delighting to feed and crawl there? Surely that-hand exposes it self to even unpitied hazard, that will needs lay by its own fair Glove, and eagerly pull on that polluted one it finds upon a Dunghil. Who would not nauseate to dip but



but his Finger in that dish of water, where the Male and Female Scullions have lately rins'd off their mingled sooty sweat and grease; To have for thy disease a wholefom remedy of thy own at hand, and yet to seek out nasty and forbidden Cures, is a Phrensie that would deserve more than a Chain and a dark Room. Is not thy own *Venus* the greater part of all the excellency in Woman; what has the whole Sex more than one alone that is handfom?

Faith *Roger*, shall I tell thee, for a married man at all to range after foreign Game, is but buying a stock at *Gleek*; he lays out, and bids high in hope to find a Tib there, and when all is done, he hath for the most part better Cards in his own Hand. How wouldst thou blush through all the darkness that thou sinn'st in, to be discovered Trafficking with such Night and Oyl.

What would *Solomon* have censur'd of this humour of thine, when even of the trick'd-up Curtezan he says, *Among the young men he saw a Fool that was taken with her beauty*; as if he would tell us that to make up one Incontinent there goes a twofold weakness, Youth and Folly. A Whore is a Deep Ditch, and he whom God is angry with shall fall therein. Is not this enough, but thou resolvest to have it foul too, —to go the Devil in a Slough?

'Slid, like the Great *Turk*, I would sooner have a Trade, and make Horn-rings, than humour the leisure of such a sordid *Cupid*; for business (by being diversion) is a preservative. And for a man to be a slave to such a passion, as shall throw off that Reputation and Gallantry, which is bred in him as a Gentleman and a man; is to degrade his Creation into the scale of that with Beasts, who are hurried only by their brutish Sense and Appetite, with exclusion both of Judgment and Reason.

I remember three ways the Ancients had to Antidote themselves against the *Syrens*: The first was to stop their Ears, and surely though this was prescribed to the Vulgar whose dull spirits have not Fortitude to see and forbear; yet the Prescription is good, because a pleasurable Vice is too prevalent upon Humanity; and the bravest Constitution in a Gentleman differs from a Clown, but as a Garden from the Common Field, who being of the same Earth, would be overgrown with the same Weeds and Bushes, were he not daily kept clean by dressing, pruning, and with industry.

A second was with *Ulysses*, to tie themselves to the Mast, and this was for the Nobler sort, yet morally wise and politic; who by the strength of their own resolution could hear, and stand bound by their constancy from yielding to their pleasing Charms.

But the third and most sublime was that of *Orpheus*, who by his Cœlestial Music and his Songs of the gods, drowned the very sound of their loudest and most enticing Notes. And certainly the contemplation of Religion, the Deity, and those incorruptible Essences, that so purely mount upon the pinions of the wings of Reason, will bear up the exalted Soul out of the Air, and reach, of these low and subterraneous Passions, though appropriated to such shapes as most do take the Senses: and will in the end by degrees inthroned the mind in such a delight in them, as she shall therein truly find more solid and more ravishing solaces, than in all those momentaneous blandishments

that the Flesh can bubble up. But if thou art not hardned in this, think but how thou couldst digest a Grooms admission by thy Wife, and do but call to mind the solemn Ingagement that thou mad'st at Marriage, against which Incontinence is not the least offence, since God, his Church, the Congregation, and Record, will be ever ready as Witnesses to sentence and condemn thy Perjury. Which in those that are wedded is so great, that the looseness (though highly criminal) is lost in the very name of the fault: It being styled alone *Ad-vowtry*, as contrary to that sacred Vow attested by such Evidence.

Lastly, remember but how thou likest thy self when thou com'st off, and then if thou wilt continue *Indian* and worship these *Demons* still, I know nothing that can sooner cool this Devotion, than a deeper place in the Pool than either Huntsmen or Falconers found; and though it would be some trouble to see my Friend there, yet it would be better than the Guelding block, or wasting like a *Deer* after Rutting time, which is much feared by

*Thy Friend, Philander.*

## IX.

*With some of his Poems, and the Character of the Low Countries.*

*Madam,*

I Cannot so forfeit my Judgment as to make you Patroness to these light Trifles they are wealthier Fancies that would be dignified by your Name. When I have look'd on things of this nature, I have never done it without something of Severe in my Thoughts, having ever held of Poetry as the *Cynic* did of Love, that 'tis but the idle Mans business: And such short composures as are these at best, are but as Fire-works at Triumphs. They crackle, shine and offer at Heaven it self, but in a moment they fall and are extinct unprofitably. As I now present them, you are at liberty to censure without Obligation of defence; and if you please to take me favourably, I have only presumed to obey: which sin my Conscience will persuade me to be more Venial, if your Ladyship, with your pardon permit me to enjoy the much coveted Honour of remaining (*Madam*)

*Your most obedient Servant.*

## X. To a Doctor of Physick.

*Faith Doctor,*

Since the weather is like to frieze your Physick, I may presume to find you at Home at leisure to read this running Letter, which purposely hasts to tell you, that by this Weeks Carrier you shall receive the Module of the World in a Box.

For since the great business of Kingdoms and Common-Wealths (if clearly viewed) according to the observation of *Sixtus Quintus*, are often managed by the same weak grounds, and easie deceits that Children guide their Play with: Why may they not be represented by what I now have sent you?

And

And therefore if at first you take them for the Pope and his Conclave, it cannot be much out of the way, since the Learned Play of Goose was gravely there invented. And though by their posture and pecking toward that great Noddle, you would swear them to be a House of Commons and their Speaker; Yet considering how silently and closely they carry things, you will incline rather to believe them a Council of State and the President. Especially when reason tells you, the Goose cannot keep sweet in the place above a month at most.

Well, when I see their Ruffs and gravity, methinks the Lord Mayor and the Court of Aldermen are before me, unless you will take in the Common-Council too, for the more wisely ordering their Militia and their Priviledges.

But by the Lark being there, who sings and soars high, as if she meant to shew us Heaven and Reformation, it should be the late Assembly of Divines and their Prolocutor. For if you observe when she is mounted to her highest pitch, she falls at once and Beds in the Earth the basest of the Elements.

Because she is a Water-Fowl, some perhaps may take them for the Admiral and his Mariners. But surely he was nearer truth that cry'd them up for a Committee and the Chair-Man. They sit as close as if all were withdrawn and they at their Vote, and this doubtless had been the right meaning, but that there is never a Rook or Bird of Prey among them.

If you remember how you have seen the salacious and devouring Sparrow beat out the harmless Marten from his Nest, that he may chirp it where he never built; You will be positive, they are Country-Sequestrators, if not Haberdashers-Hall.

By their order and attention, who would not take them for an Independent and his Congregation, yet I confess the erecting of their Bills looks so like Hands lifted up at the Covenant, that it could not but mind me of the short-liv'd *Presbytery*; But then observing the Plover there, who like the Hypocrite uses to cry here 'tis, here 'tis, as if it would shew us some new Light; though the design is only to fool you further off from her own haunt. I never doubt 'tis a Conventicle, and some Lay-Brother teaching them.

Oh! But beholding the long Bills, I durst do no other but allow it for an Army and their General, and espying a *Diver* with a black headpiece among them, I was the more confirm'd in't, he was so like a *Jesuit*.

By the Partridge lagging behind, methought it appear'd like a Country-Sessions with both the Juries about it listning to the Charge, where undignifi'd birds perch it on the Bench, while the Gentry (if any at all) are fain to sneak but in the train or tail.

When the writing quality of the Goose comes to mind, I straight think of the University and her Chancellour.

But indeed after all, when I look upon them with their heads off, I am resolv'd they were of the Royal party; so must be either the Bishop and his Diocess, or the late House of Lords with their Keeper. Thus you see they may fit all Societies you shall please to apply them to, even from the Emperor and his Nobles to the meanest Master and his Family; and you will believe this the truer, when you



you know that in a Pye aspart of my thanks, there is an inthron'd Goose, attended with Woodcocks, Plovers, Wild-fowl, Partridge, Larks and Sparrows. Venison is so wild, as 'tis run out of our Country. Being a Princely dish, it was necessary it should fall with its Master. This though a dead commodity, hopes to be made welcome in London. Citizens are ever kind to their kindred, and for this reason perhaps neither you nor they will be angry with me, who it may be am the greatest Fool of all for writing thus, though in earnest

*Your affectionate Servant.*

### XI. To the Lord C. J. R.

*My Lord,*

Being put upon a Tryal for vindicating the right of the Ancient Inheritance of my Family, gained from me by a Verdict last Assizes, by what means I shall for bear to speak: I cannot but think my self very happy to have it heard before your Lordship, whose knowledge in the Laws and unalterable Integrity are so conspicuously eminent, that as the unjust cannot hope, so the just can never fear a partiality. God knows I am so far from taking away anothers right, as I would not do revenge to preserve my own. I shall therefore say nothing at all of the Cause, but submit it wholly and freely to your Lordships upright Judgment, as upon a full hearing it shall appear before you. Only I thought it might very well become me (for the just fame of your Merit in this Common-Wealth) to manifest not only this, but the desire I have to be esteemed

*Your Lordships affectionate Servant.*

### XII. To Remilia.

*It is you alone, Madam,*

WHO I think have that gracious Prerogative of convincing Ignorance with delight. For you have made so much of me, and afforded me so much excellency of Conversation by your goodness and Friendship, that I do confess (besides the infinite Obligation that lies on me by your Favours,) I find my self deceived even beyond my own expectation. For I thought I had known you so long, that I had been thoroughly acquainted with those excellent endowments, which even from your youth have grown up with you. But I see Vertue is a perpetual Spring, ever budding forth some fresh beauty or other to take the apprehension of the beholder. Thus the longer I know, the more I admire; as if you had a faculty beyond the condition of your own frail Sex, to honour your years with the lustre of new Graces. Like some rare Plants that content not themselves with one single Flower, though excellent: but glory still in the succession of varieties, through which you have the advantage of the ordinary sort of Ladies; who while in a short time their whole stock of goodness may be easily found, yours bordering on Heaven does thereby grow eternal: So Jewels of transcendent value scarce ever come to be terminated

terminated by the Eye, but the more we gaze the greater Radiance do we find; and when we think we have viewed all, some new ray is darted which still keeps up our wonder. Certainly, had the World of Women been thus qualified, Man would have thought he had been still in Paradise, or at least that he had met with this life but as an earnest of the happier to come. Thus you hold me still with you in my thoughts, and they cannot but owe you my best thanks and my best prayers too, That you may continue to be happy till you arrive at that wherein you shall continue ever, and I hope be attended by (Madam)

*Your ever faithfully devoted Servant.*

XIII. *To a Person of Honour.*

*My Lord,*

**T**IS certain that every day was *S. Swithins*, till your Letter like the Dove shewed the abatement of the Waters, and dry'd up those floods that dwelt in our Eyes: So welcome was the news of your own wished Health and the Generals high Civility. Certainly, your Family must erect some Statue to his Name, for you are as much obliged to his Courtesie as the Nation to his Courage and Conduct, which shews how victorious he can be without his Arms. And that there are other ways to clear the Complexion, besides those of blows and blood-letting; since by such soft ways of Peace he can cast such everlasting Chains upon others. And however his favours may lead to prosperous success in your affairs, yet I am confident they will retain no diminution of their Lustre by any the least Injustice in your friends proceeding.

In that of the Lady *W.* I have drawn up what is to be considered, and what to be urged; which may shew the grounds that those with you are to limn the piece upon, and will be much better from the living Voice, than the dead Paper. Of your friends in *C.* I hear no sound at all. If I shall shortly get to *London*, I shall then enquire, and presently transmit the account thereof to your Lordship, since in any business that relates to your concerns I shall find the content of declaring my self

*Your Lordships most humble Servant.*

XIV. *To Mr. S. T.*

*Sir,*

**B**EING last week at *D.* where I met your affectionate Letter, I have been forced to let the answering of it lie upon my score till now; though even the Horses and the Groom now sent, be it self an answer to part of what you advised. Your intelligence was well received at *D.* which though it hath recourse to *London*, yet is so between the *Academies*, as 'tis rather the centre of both than partaker of either. I shall not desire to give you the trouble of relating in writing the Excommunication of the two Women at *Exter*, but if you please to let Mr. *W.* know of it, I shall hear it from him. *D. Heylin's*

*lin's* Book *Respondet Petrus* I have ; 'tis a Pen from which every thing does usually drop readily and handsomly, and I am confident in an Age capable of enduring Truth, it shall merit much commendation. But 'tis a hard matter for particular Truth to combat against a general Errour, or to bear up against Arguments and Assertions back'd with edges ; especially when they have been so long infeminated in a gloomy and tenacious Earth, that they can hardly be weeded up, without pulling up the Roots and Earth together. The Papal Presbyterian is as unconfutable as his Holiness in his Chair ; who must never admit to be in any one Errour, lest thereby it be concluded that he may be guilty of more. They put me in mind of what *Pliny* said of him that first invented to saw stones, *Fuit quidam importuni ingenii* ; who though they would make us believe that it were the sharpness of their Engine ; yet if ever they cut through any thing, 'tis not so much it, as the tumbling to and fro of the Sand, that by a perpetual grating dispatches their work for them. For the other Book you write of *Hell-Fire quenched*, I have heard of it, but have not yet seen it ; it is to be had ; I shall take it for a favour to receive it from you by Mr. *W.* who will pay for it. I would see what Arguments can be used for the prodigious debasing of man, and destroying not only Christian, but all Religions else : How he can out-go the honest Heathen, whose Reason found a future compensation after this life, to be necessary for vindicating the Justice of their gods.

From *London* we hear for certain, the Lady *E. C.* hath undone the Cavalier party by dying on *Fryday* last ; perhaps by Providence sentenced thereto for *Folony*, she by her civility having stoln the peoples love from all the rest of her Tribe. A Lady so well cut out by Nature, that she might have pass'd for a Jewel of the larger-siz'd esteem. had she not been set in a Medal, that never could endure the Touch.

#### XV. To Sir C. F.

*You have, Sir,*

SO season'd me with your freedom and favours, that I must take time to wean my self from those contents I had in your company: Thus wooden Vessels fill'd with precious Liquor, retain a long time after both their scent and fragrancy. Wheresoever I am. *G.* and *Sir F.* are still in my thought : and I can do any thing sooner than not remember them. So you need not wonder that I give you this trouble, since indeed I am acted by a Genius that compels me to't ; unless I would take up a War with my self, and attempt to smother those inclinations within me, which are at once both pleasing and just. There wants yet one thing to make up my Obligation full, and I shall not be settled to my liking till you please to grant it me ; That if you have it not already (as I hope you may) you will discover some way whereby I may declare, that there is neither pains, nor any faculty I am a Master of, or can aspire unto, but it is wholly destin'd to your service. Seriously, Sir, I am so charmed by your goodness, your flowing freeness, your readiness to assist me, the pertinency and gratefulness of your discourse, that I do not know I ever yet left any Company



pany with more unwillingness, or enjoy'd it with more content. And if after this Fit I be less in love with the futurity of my own life, I must blame my own Province that hath afforded me so little of so delightful a conversation. I am now getting a while to *London*, which appears to this Region as the heart to the body, through which its business, as the stirring blood, hath all its circulation, if you have not in the Country, you may have something to do there. While I stay you cannot want an Agent that will glory in your employment, and with much earnestness beg that you will accept of all the thanks I am capable of giving, for all those noble expressions of friendship, that at my being with you, you were pleased to confer upon

*Your faithful and humble Servant.*

XVI.

To his much respected Loving Friend, Mr. Owen Felltham Gent.  
*Author of the Resolves, be these delivered at London.*

*Pax Christi & vera fides, &c.*

Worthy Gentleman, your witty, grave, and sententious Book, the gift of a Friend, I read greedily, taking delight in your pithy discourses, admiring your grave and sententious conceits; until I came to the 16. *Resolve, of the choice of Religion*; where I find it to be true that which you grant in your Preface, That you do not profess your self a Scholar: at least here you shew your self no Divine, blotting the perfection of your former discourse, with the black spot of error and ignorance in true Divinity. Remember you say, *That this not knowing makes us not able to judge*; why then do you presume to judge and condemn so rashly the Roman Church and Religion, which you know not, and whose grounds and Doctrine you understand not? But I wonder not. You confess, *That before you could discern the true Religion you were brought up in Heresie, sucking Heresie with your milk; and that even at man's age you did not examin the soundness of it, but retained it as the Faith of your Parents.* What marvel then that you condemn the true Roman Faith, whose Solidity and Truth you never examined, being brought up in error, with an aversion of it? But alas! why do you neglect that upon which depends an Eternity of Torments or Joys? Is it fit that such a worthy wit, as yours is, should build your Salvation upon the weak and false Opinion of weak and unlearned Ministers, despising the infallible Authority of the Catholick Church? I appeal to your self in this point, you shall be Judge. You say, *The Religion of the Church of England is the best*: your reason is, *That it makes most for God's glory and man's quiet.* But here you are deceived and deceive: Is it glory to God to deprive his Church of five Sacraments, as Protestants do? Doth it make for God's glory to deny his Love, Wisdom and Power, as Protestants do, denying his real presence in the Eucharist or blessed Sacrament of our Lord's Supper? Do not Protestants derogate from God's glory, making him the Author of sin, and that he predestinates men to eternal death by his only Will, without any fault? Is it not against God's glory to teach Doctrine expressly against the Scripture, and to make Apocryphal and deny

Calvin lib. 1.  
institut. cap.  
18. Sect. 1. 3.  
Sect. 4. lib.  
3. cap. 21. Sect.  
1. 5. cap. 3.  
Sect. 1.

Divine Authority to the two Books of *Maccabees*, *Toby*, *Esther*, *Ecclesiasticus*, *Wisdom*, &c. as Protestants do, and the book I send you will demonstrate. Is it not against God's glory to deny the honour of an Intercessour to his Mother the blessed Virgin, and to the rest of his Saints, as Protestants do? Is it not against God's glory to disobey his Church, persecuting her, and perverting her by teaching Heresies, as Protestants do? Finally, what glory is it to God, to deny him in the holy Sacrifice of the Mass, and forsake the ancient *Roman* Religion the Apostles preached to the world, and God hath preserved inviolable from error? And what Quiet to man, that holds that his Church may err, and hath no infallible Authority nor Power to unburthen his Conscience, nor absolve him from his sin, as Protestants hold? Wherefore Protestant Religion cannot be the true Faith, which denieth the glory to God, and peace to Men; which the *Roman* Church and Religion grants. Yea, but say you, *The Papists detract from God, painting him as an old man, and by this means dis-deifie him*: O, how doth passion wrap your great wit in the veil of ignorance! Sir, we detract not from God, to whom we give all Honour, Glory and Praise; acknowledging his Deity and Trinity, one Deity and Nature in three Persons, yet not three but one God. It is true, we paint him as an old man, not representing by that Picture the Divine Essence it self; for seeing God is invisible, incomprehensible, without members great, without colours fair, without parts measurable; no lineaments of body, no lustre of Art, no proportion of shape can fashion or describe him: The resemblances of God the Father in the form of an old Man, of the Holy Ghoy in the form of a Dove, are but Explications of the Histories recorded in Scripture, or remembrances of the shape in which they appeared. And why may not God be expressed without detracting from his Deity, in the same form and manner wherein he hath manifested himself to mortal eyes: as to the Prophet *Isaiah*, chap. 6. and to *Daniel*, chap. 7. ver. 9. So that you calumniate the Church, when you affirm us by Images to dis-deifie Almighty God.

Neither do we derogate from his Royalty and Glory, interposing our Merits as you falsely impute. For as *St. John* saith, *Christ is the Vine, we are Branches*. Now as it no ways detracteth from the Glory of the Vine, that the Branches be fruitful; but rather augmenteth the same: So doth it neither diminish the Glory of Christ, but rather addeth thereunto; if his Servants through Faith, Charity and other Vertues inspired and given by him, do produce such works as are truly Just and Meritorious. Neither are the Merits of Man requisite for any insufficiency of the Merits of Christ, but rather for proof of their great vertue and efficacy. For the works of Christ, not only merited with God our Eternal Salvation, but also, that we might obtain the same through his Grace and Merits by our own Merits. To give light to the World by the Sun, or to give heat thereto by fire doth not derogate from the power of God, but rather more prooveth his Omnipotency, whereby he could work those things not only himself, but likewise could give to his Creatures the power of working. This is the Doctrine of the Catholick Church, and it is insolent Madness, and intolerable Pride, not to believe her being directed and governed by the Holy Ghost.

You

You further yet charge us with absurd and wicked Tenets, as to hate our Enemies to death, to judge it no sin to revenge injuries. To think it Meritorious to kill an Heretick. That no Faith or Fidelity is to be kept with him. Is it possible that such a worthy judicious Gentleman as your self should be so far overwhelmed with hatred to our Religion, that you could harbour in your Judgment such a wicked opinion of the Catholick Church, where Wisdom, Learning and Sanctity flourisheth in the highest degree? Pardon me, Sir, you were much to blame, and amongst Catholicks lost a great deal of Credit by publishing to the World such absurd Doctrine for ours, which we detest and hate as much as you your self. What you were ignorant of you should reverently admire, and not Calumniate, nor set for our Tenets, the errors our Adversaries impose upon us. What satisfaction can you give for the injury done to God's Church, unless by a Recantation and Correction of your Books? What account will you give to Christ, when you are summoned at his Tribunal seat for the Calumniations you laid upon his Church, by which many souls were deceived and with-held from embracing the true antient *Roman* Religion?

John 16.

What Ransom can you give for those deceived souls which giving Credit to your Book, persisted till death in the Protestant Religion, and were damned for their Heresie? What Recompence for the Blood of *Christ Jesus* spilled and lost in their damnation, which will cry louder than the Blood of *Abel* for Revenge against you? If you desire therefore to give a good account and save your Soul, read this Book, follow the Doctrine it teacheth you. Take once a good resolution to live and die a Roman Catholick, then do Penance for your sins, recall and correct the errors of your Book by the help of some Catholick Divine: There are others that must be corrected in your Resolve of the choice of Religion, concerning the *Roman* Faith, which stands more for God's Glory, and the quiet and eternal good of the Soul; and without this there is no hope of Salvation. Believe me, Sir, I love your Person, but hate your errors, and the zeal of your Salvation moved my Pen far inferior to yours in Eloquence to write these rude Lines. If my Counsel take effect, I shall think my self happy, if not, I shall justify God's Cause, do my duty to which my estate, & *Charitas Christi* urget nos. I beseech Almighty God of his mercy, to give you light, that you may see the errors of your new Religion, the Truth of ours; that entering here into the Militant Roman Church, you may deserve hereafter to be a Member of the Triumphant in Heaven: So expecting your Answer, I rest, committing you to the protection of sweet Jesus,

From Cadiz and the College  
of the Society of Jesus,  
Dec. 23d. 1637.

Your assured Friend and  
Servant in Christ,  
WILLIAM JOHNSON.



## XVII. THE ANSWER.

For Mr. William Johnson of the Colledge of the Society of Jesus in Cadiz, these.

To my Wonder (Sir)

**A**Bout August last, I received your Letter, where I find you admire my Wit, and tax my Honesty : and truly I think are deceived in both. For as I may not allow your Praise of the one, so I must not endure the Condemnation of the other ; since Flattery and Dispraise (though their looks be contrary) are so near ally'd, as they both agree in men ingenuous to raise the rebuking blush. And had your Letter been as full of Truth as it pretends Charity, I should have met that Candor in it which now I must complain it wants. Nor is it the property of Love (which you seem to profess) to take a worse sense where a better is more probable, as even in the beginning you are pleas'd to fall upon. *That I say I do not profess my self a Scholar*, you object as matter of Ignorance, forgetting that to any impartial understanding, it will be conceived a Scholar's life is not my profession. For I have liv'd in such a course, as my Books have been my delight and recreation, but not my Trade : though perhaps I could wish they had. The next that you bid me remember that I say, *This not knowing makes us not able to Judge* : and 'tis true I say so, and am still of that opinion. I tell you Religions are in some things set in heights beyond our reasons reach. *What think you of faith ? S. Paul* will tell you, 'tis the evidence of things unseen, and so unknown. Let me be a little bold to ask you, if your reason can track the Miraculous Conception of our blessed Saviour ? Can your reason satisfy you in the Hypostatical Union of his Divine and Humane Nature, or in the Mystery of the Trinity, the Resurrection and Immortality of the Soul ? In these and many others I do confess my weakness, but does this therefore conclude that I know not the Roman Church nor Religion ? How come you to know that I know it not ? I'm sure I never told you so. Next you say I confess that before I could discern the true Religion, I was brought up in Heresie, sucking in Heresie with my milk ; and that even at Man's age I did not examine the soundness of it, but retained it as the Faith of my Parents.

Certainly, if I did this I scarce deserv'd your Charity. 'Tis a degree of impiety I have not heard of, that any did continue to live in that Religion which his own Conscience did tell him was false, and he so told the World. When you think what an unpardonable sin you accuse me of, I am confident you will repent your Charge. For to my apprehension, it may be the sin against the Holy Ghost ; if there be but Malice (which you cannot see) and I wish all Christians free from.

But (Sir) can you or any Man justly from my writings infer this ? Go again to your own breast and see whether I speak as *ex Confesso* of my self, or as a complaint, and 'tis a misery to which mankind is incident ; and therefore the very next words are, *What a lamentable weakness is this in Man ?* Accompanied with so many complaints against

against it, as I think it is not possible any thing of reason can conclude, I mean my self. What think you of this in *St. Augustine*?---  
*Simplices & Indocti Regnum Cælorum rapiunt, & nos cum literis nostris ad Infernum descendimus*: The simple and unlearned get up to Heaven, while we with our knowledge sink down into Hell. As I take it the manner of speech is the same: yet I hope you will not out of this conclude that *St. Augustine* confesses himself to be damned. If you would have writ, you should have offer'd Grain, not Chaff, this shames your Pen.

In Mat. 11.

After this you charge the *Protestants* of being prejudicial to God's glory by robbing his Church of five Sacraments. I deny not but some of those may in some sense be so called; and are so termed by some of the Fathers. But we have not like Authority from Scripture or Primitive practice, as we have for the other two. Nor do any of the ancient Fathers certainly define the number seven. Nor do they all so much as in words acknowledge all. In our two all agree and ever have agreed. For them we have warrant from our Saviour, *Ite Baptizate, &c. Hoc facite, &c. Go and Baptise, &c. Do this, &c.*

Mat. 28. 19.  
1 Cor. 11. 24.

For the real presence (as you hold it) I take it for the Monster of your Church. In Religion there may be things above reason: but crossing and overthrowing plainly the Fundamentals of Nature and Reason, I believe there are not. Whether you grant your *Transubstantiation* by *conversion* as the *Dominicans*, or by *succession* as the *Franciscans*, yet in the Main you acknowledge a *Miracle*, else 'tis not *Transubstantiate*. Now if any Author *Divine* or *Humane* can tell me of a *Miracle* wrought, and yet no *Miracle* appear, as 'tis in this where you will have *Flesh and Blood* under the *Species* of Bread and Wine, then I have done and shall recant my error. When Christ turned the Water into Wine, it appear'd Wine. When he told the People *Sairus's* Daughter was not dead but asleep, they laughed him to scorn, because to their sense they saw it otherwise. And if he had brought her out still dead, and told them she was alive, would they have believ'd him, or would they not have laugh'd much more? If she had not appear'd alive, where had been his *Miracle*, or their belief? Reason, Nature, and Sense cannot in this kind be deluded with either words or fallacies. But for me to believe that to be *Flesh*, which I see and taste Bread, is to turn Mad-man, and for an unwarrantable Faith forfeit both my Reason and Sense.

Mark 5. 39,  
40, &c.

For Predestination you urge *Calvin*. But (Sir) the Church of *England* is not bound to his Tenets, nor do I hold my Faith from him, but from my blessed Saviour and his Apostles. Let it suffice, I hold man fain to be the Subject of Predestination. I believe no man saved but by God's Mercy: No man damned but by his own default.

The Books which are Canonical, I hold to be those which were so held by the *Jews*, cited and owned by Christ and his Apostles, and the Primitive Church. And this I take for good Authority, further I dare not go unless I could see better grounds.

Nor do I deny the Intercession of the blessed Virgin and the rest of the Saints, by praying for the Church in general. But Invocation is out of my Road, I use to pray to nothing that I do not see, but what I know Omnipotent, Omniscient, and Ubiquitary.

God's

Gods Church tho it be not Roman, I obey without teaching Heresies.

In the Sacrament of the Lords Supper, we do not wholly deny a Sacrifice; but a proper propitiatory Sacrifice as you hold, we deny justly; if it be proper, shew us the Body and the Immolation: if that be invisible, how is it proper?

Surely the true antient Roman Religion which Christ and his Apostles taught, we hold, and you do not: having superstructed so many Additions and Deviations, that the right old Roman Religion and the now professed Roman are two Religions.

And certainly if the Judges may be indifferent, we have much the advantage of you; for we have the sacred Scriptures, our blessed Saviour, his Apostles, the purer Primitive Times and the late Reformation or Revivement rather, all on our side: and you have only the intervention of 800 years for some things it may be more, and for others much less; and these either groundless or against grounds.

As for Gods Church, we believe that it agreeing with Scripture cannot err. I believe before the Scriptures were written, the Churches power was absolute and arbitrary, guided by the Spirit of God: But they being written by Divine Inspiration, and she accepting them from her Rule, became tied to them, which she did confirm, not make. If you urge things warrantable by these, or not against them we obey; if crossing these the answer is with the Apostles, *Whether it is better to obey God or Man judge you*

Act. 4. 19.

Every Man has liberty allowed him by our Church to disburthen his Conscience, to which (tho not compell'd) he is exhorted; and if he does the Priest has Authority to absolve him. And this in these things I understand for the Doctrine of our Church; which are so well vindicated by Men so infinitely above my abilities, as in my reason I am so well satisfied, as I desire not to be further Controversial.

I deny not but some private men, by the too much liberty of the Press, (which I acknowledge a fault) may perhaps have published some things not so Orthodox; but what are these to me, while they wander from Foundations? I am neither Zuinglian, nor Lutheran, nor Calvinist, nor Papist, but Christian; for I build not on men but on God and his Church agreeing. His Church I believe may err, I mean a particular Church, which yet may be a true Church, and so his; but this of his universal Church lawfully congregated and free, in matters of Faith, I aver, not.

Well, you are now come to charge me with imposing Tenets on your Church which you say she holds not. But in this Charge you charge me with more than ever I put upon you, as *To hate your Enemies to death, To judge it no sin to revenge Injuries*; these, if you read again, you will find I charge on the Jews not you; to clear which you have it, *That he deserves not the name of a Rabbi, that hates not his Enemies to death*. I confess they are put promiscuously, but so as any that would not willingly mistake, may distinguish them. And you may as well say, I charge you with *Turcism* as with these *Judaisms*, for all are spoken alike.

No Sir, they are only four things I charge you with: Two, I suppose you will not deny, and the other two I think I may prove.

The



The first is that you derogate from God the Father by portraying him as an old man; and this I cannot believe but you do. You say, they are but Explications in *Isaiah* and *Daniel*; in *Isaiah* I find him not described after this manner, but *sitting on a Throne with such a glory, as filled the whole Earth; and at the brightness of whose presence even the Angels* (as not able to endure it) *cover their faces with their celestial wings*. If you could paint such a Glory, I could say something in excuse: Surely 'tis a vain attempt in man, when in the most elevated speculations of his mind he cannot comprehend a Deity, that he will yet presume by a Painter's dull hand and deader colours to decipher him. In *Daniel* I find him called *the Ancient of days, and his hair as pure Wool*: But what Authority is this to shape all his parts like man? In either Vision there is some thing not delineable; In *Isaiah* the Lintels of the door moved at the Voice, and in *Daniel* the Books were opened: Or if he did thus out of special favour to his beloved Prophets, assume a shape to comply with their Capacities, who yet knew to them he was not in himself contemptible; shall we dare to obtrude him flatted by a Pencil, to the gaze of such as judge but what they see? If we were to paint Man, we could not give him less; and shall we so limn God, as not to give him more? These were Visions extraordinary, which we have not warrant to draw into ordinary practice. God's Commandments are to be followed by us, but all his actions draw not into example: especially such as these whereof we find no encouragement, but in several places absolute prohibitions, as—*All Nations are to him as nothing, less than nothing and vanity; to whom shall ye liken God? or what similitude will ye set up unto him?* and this repeated in the 25. Verse. And a little after God says, *He will not give his praise to Images*. Yea, and in *Deut.* Moses delivers it with a—*Caveat valde; for ye saw no similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire*. Methinks for this you might take God's own word to Moses, —*Thou canst not see my face, for there shall no man see me and live*—. How then can we represent that which yet we never could, and God himself says we cannot see? By his glorious Attributes God is known, but no corporeal shape could never yet express him. What dimensions will you give to him that has none? He that will paint himself a God, guesses out an Idol; and even his *Back-parts* (as they are called) were so bright, as by *Moses* they were undescribable: His conversation with God in the Mount sticking such a glory upon him, as the People were not able to look on. How detestable it was to the *Jews* I need not tell; nor do I believe in the Primitive Times that you can find a Father pleading for't: The Council of *Eliberis* says, —*Placuit picturas in Ecclesia esse non debere, ne quod colitur, aut adoratur, in parietibus depingatur*: We conceive there ought to be no pictures in the Church, lest that which ought to be adored and worshipped, be painted upon the walls. Saint *Ambrose* was not of your opinion when he said, —*Invisibilis Dei Imago non in eo est quod videtur, sed in eo utique quod non videtur*. The invisible Image of God, is not in that which is to be seen, but in that which is not seen. And again, —*Nec corporalibus oculis Deus quaritur, nec circumscribitur visu, nec tactu tenetur*: God is not to be sought

Isa. 40. 17, 18.

Chap. 41. 8.

Chap. 4. 15.

Exod. 33. 20.

Can. 36.

In Psal. 118.

Lib. 1. super  
Luc.

Lib. 4. cap. 15.

Lib. 3. dist. 9.  
quest. 2.Pars 3. quest.  
25. art. 3.Aug. super  
Joban.

Minut. Falix.

Psal. 53. 21.

Sessio 9. de In-  
vocat. Sancto-  
rum, &c.In Missale se-  
cundum usum  
Eccles. Sarum,  
Impr. 1520.

sought with corporal eyes, neither is he circumscrib'd by sight, nor can he be retain'd by any corporal feeling. How then can such be set in Figure? *Insipientia summa est, & impietatis, figurare quod divinum est*: It is the highest folly and the greatest Impiety, to make any draught of that which is Divine. Saith *Damascene*, to which also *Durand* does accord, — *Fatum est imagines facere ad representandum Deum*: It is a sottish thing to make any Image wherewith God may be represented. And your *Aquinas*, 500 years after him, has it positively thus, — *Ipsi autem vero Deo, cum sit incorporeus, nulla Imago corporalis potest poni*: For the true God since he is incorporeal, there ought no corporeal Image to be made. *St. Augustine* comes home to your own phrase of Explication, *Nescio quid in nobis spiritualiter & corporaliter facit Deus: quod nec sonus sit qui percutiat, nec color qui oculis discernatur, nec odor qui naribus capiatur, nec sapor qui faucibus indicetur, nec durum & molle quod tangendo sentiatur: & tamen aliquid est, quod sentire facile, explicare non possibile*: I know not how it is, that both spiritually and corporally God still worketh in us; since he is neither a sound that is audible, nor any colour discernable by sight, nor any scent that is taken by the Nostrils, nor any taste that is gustable by the Palate; he is neither hard nor soft, nor to be perceived by feeling: and yet he is something to discern, but not possibly unfold or explicate. Yea, even before the Gospel it seems it was the opinion of the wiser sort of Philosophers, — *Zenophon formam Dei veri negat videri posse, & ideo quari non oportere*. — *Quem colimus Deum, nec ostendimus nec videmus; imò ex hoc Deum credimus, quod cum sentire possumus, videre non possumus*: *Zenophon* denied that ever the form of the true God could be seen, and therefore we ought never to be in quest of it. The God that we worship we neither shew nor can see; and even from this we know him to be God, That though we can perceive him, yet with corporeal eyes we never can behold him, says the eloquent Lawyer.

If there were no more but the evil consequence, it were enough to deter all Christians from it. For, however your more learned know he is not portrayed, yet the poor and uncapacious Vulgar think him to be such as they see: Whereby the Fool's Jeer in the Psalm falls upon them, — *Thou thoughtest I was even such as thy self, but I will reprove thee, &c.* And sure in so many Fathers of *Trent*. it may appear a kind of Solecism in judgment, that they would teach one thing by Example, and yet give the contrary in precept; as to allow the illustration of the Divinity by Figures, and yet teach the People that the Divinity cannot be figured. Besides all this that it does among the ruder Christians, it infinitely scandals our Religion and God among strangers: If the ignorant *Indian* or remote *American* shall find the Christians God an old man, and sometimes with three faces to one body, as I have seen the lewd Idol of the Trinity; and sometimes two bodies and a Dove; or an old Man, a Lamb and a Pigeon: They have no reason but to think as well of their own proper Idols; and of the two, Heathen *Jupiter* may as well be lik'd, for he was figur'd as a man in his strength, naked and with Lightning in his hand: But yours is in decrepid age, weaponless, and wrap'd in Furs, as if he needed warmth. And for the other, the old *Roman Trivia* may as well be reckon'd on.

These

These are not only guilty of dis-deifying him, but they turn God into a prodigy, and confirm such as are yet no Christians more strongly in their own Idolatry, —*Sic à cælo deorsum gravant; & à Deo vero ad materias avocant*: Thus grossly they sink down from Heaven, and from the true God unto dull materials lead their Profelytes. Thus from being a most pure, omnipotent and incomprehensible spiritual Essence (and by being so conceived, aweth the inquisitive and revolute Soul of man) he is hereby degraded, and thrust down into the scale of the sinful, weak corruptible creature, which needs must load him with contempt.

Minut. Felix.

To my apprehension the Apostles is even a home Tax to this, —*When they professed themselves to be wise they became fools: For they turned the glory of the incorruptible God to the similitude of the Image of a corruptible Man*. Questionless it was to avoid this; That God in all his Colloquies and Appearances to man, did ever come in something that was shadow; as if he would be so enveloped as man should not know how to pencil him; such was the *Burning Bush*, the *Pillar of fire* the *Cloud*, the *thick Darkness*, the *Whirlwind*, the *small still Voice*, and the like.

Rom. 1. 22, 23.

And even to this may be added that which Saint *Ambrose* says, after he had wholly condemned the describing God in a bodily shape, when God shewed himself in any outward Figure, *Non Pater intelligitur, sed Filius*: The Son, and not the Father is understood.

For the figuring of the Holy Ghost by a Dove, it may be pleaded that the appearance was more open, as being *sub dio*, in the clear day, and witnessed by many; whereas the other were Visions; and not perspicable with corporal but mental Eyes. Of this I find two Opinions; one that it was a real Dove that appeared, thus *Tertullian*, *St. Augustine*, and your *Maldonate*: If this be true, how must the Holy Ghost be always put in this form? You may with the same reason for the Devil paint a Herd of Swine, because with our Saviours leave he entred and precipitated them into the Sea. The other opinion is, that it was an assumed shape: not that it was a Dove indeed, but appeared so to the Beholders: and this seems to sute with the words of the Text, which says it was *quasi Columba*, as if it had been a Dove: And if it were but like, it could not be the thing really, so not the shape of the Holy Ghost upon every occasion to be put upon it, since at other times it varied. So that though perhaps the historical use restrained to that story only, may not be totally unlawful; yet in regard no hurt can come by omitting it, and there may be harm by the representation, (for which we have no Authority from Scripture) I think it were better forborn. And because the Canon forbids the expressing Christ by the form of a Lamb, *Caranza* from the same reason concludes, *Prohibuerunt Spiritum Sanctum sub Columba figurari*: They forbad the Holy Ghosts being represented in the form of a Dove.

Maldonat. in Mat. 3.

6 Concil. Constantinopolit. can. 82.

The second is that I charge you with interposing of Merits; 'tis confessed I do so; and I persuade my self most justly: You will not deny but your works through grace are meritorious; Thus *Bellarmino*; *Opera bona justorum absolute esse meritoria vite eterne ex condigno*: The good Works of just men absolutely, and out of condignity do deserve eternal life. And *Vasques* plainly in a manner excludes the Merits of Christ; he hath it thus, —*Cum opera justī condignè mereantur vitam æternam,*

De Just. lib. 5. 17.



1.2. quest. 114.  
disp. 121. c. 3.

Ses. 6. cap. 16.  
Can. 32.

Aug. Epist. 29.

1 Cor. 13.

Psal. 4. 1.

1 Cor. 15. 10.

Job 38. 2.  
42. 36.

Rom. 3. 28.  
6. 23.

*tanquam aequalem mercedem & premium, non opus est interventu alterius meriti condigni, quale est meritum Christi, ut iis reddatur vita aeterna :* Since the Works of the just do worthily merit eternal life as an equivalent reward and recompence, there is no need of the intervention of any others merit of condignity (as is the merit of Christ) whereby eternal life may be obtained. And the Council of *Trent* blusters out *Anathema*, Accursed, to those who do not hold it. 'Tis true in a regenerate man I believe the essence of the work is good, because Grace is the, *primus motor*, First mover : but in all men these works are stained most privatively and positively : Privatively, by want of perfect Charity, —*Plenissima charitas est in nemine, illud autem quod minus est quam esse debet, ex vitio est ; ex quo vitio non est justus in terra :* Perfect charity is not in any body, and that which is less than it ought to be, is from defect and sin ; and by this means there is not any man just in this world. Can you think your Charity, while you have your Flesh about you, can bear that noble flame it ought ? Can you love God as you ought, and that without distraction ? Can you heighten it to that clear brightness which the Apostle gives it ? Certainly, if I should think so, tho my Faith were very strong, I should have cause to doubt my own salvation : Nay, the stronger it were, the more I were in danger ; because at last I should find it misplaced, and my Faith would be in Works, and not in Christ that saveth.

Secondly, There is in all mans works a positive ill, and this is Concupiscence. Surely you will not deny but that St. Paul was a regenerate man when he wrote his Epistle to the *Romans*, yet he is plain in this case and says, *That when he would do good, he is thus yoked, that evil is present with him.* And after he has found a deliverance from this by Christ, lest he might in himself be thought without sin, he concludes thus, *Then I my self in mind serve the Law of God, but in my flesh the Law of sin.* David of himself will not own any such perfection, but makes God the God of his righteousness. The forenamed Apostle held on in the same steps, and says, *By the grace of God I am what I am :* and lest this speech might be taken of his Vocation, in the same Verse he speaks the same of his Works, *I laboured more abundantly than they all, yet not I, but the grace of God which is in me.*

*Job*, of all we read, was the most confident of his own Integrity, (which indeed was rare and gloriabable :) To men he boasted loud, and thought it such, that he began to brave the Almighty : But alas ! when God came to argue, —*Who is this that darkens counsel by words without knowledge ?* — Then *Job* flags, and falls, and cries out, *he is vile ;* will in humble silence with his own hand close his mouth, and at last abhor himself, and repent in dust and ashes. Merit in your sense ! why sure a Subject, tho he spend his Estate, his Life, his Fame, and all he has, for the service of his natural Prince ; yet he cannot call that service Merit : For all (if need require) by the Laws of God and man is in duty owing to him. And will you yet believe you can deserve from God, from whom that you had at all a being, or that Christ was ever sent, was merely mercy ? —*We are justified freely by Grace, and* (which must needs be after it in time) —*Eternal life is the gift of God.*

And even in that Commandment, which is so oft left out among you, (the Second) in the end God says, —*He will shew mercy unto thousands*

thousands of them that keep his Commandments. If he calls that Mercy which he shews to those that do observe them, who shall dare to stile it Merit, exacting reward merely for the works sake? Oh vain and empty boasting! That Man, who cannot but be daily conscious to himself of his own Imperfections, should yet dare to contest with God, and challenge Heaven as debt for the worth of the work he hath wrought?

It cannot be called Merit in your acceptation, without such a balance of worth as to over-weigh, or at least fully to counterpoise, the thing that it obtains. And in this way towards merit Man cannot go higher than in Martyrdom; but how much inferior all the works, all the Perfections of Man are (of which God has no need) in comparison of Eternal Life, and the unchangeable felicity of the Saints, be you but judge; or do but remember how the Apostle slights them with a *Reor minimè pares, &c.* I think them not fit to be compared.

Rom. 8. 18.

Further, it is not in the power of any Creature, by it self to raise it self to a higher perfection, than in its first creation it was set in: Now the height of mans perfection was a — *Posse non peccari*, That he might not have sinned; and there he might have stood: But now in his glorification he attains to a — *Non posse peccare*, That he cannot sin; to which by himself or his own nature he could never rise, but as he is carried by his merits that was more than man. 'Tis Christs Magnetic force which draws the faithful after him; who touch'd by him, though they have the adhering quality, yet like Needles as they hang they quiver, when all the attraction is in the Load-stone only.

You may please to consider besides, That whatsoever is Gods own peculiarly, the creature cannot have an Interest in, but by his free donation. Joys unspeakable and glorious are Gods alone: their Fountain is in him. Man may do good works, actions brave and splendid; and God may bestow those in recompence of these: yet had they all the perfections Humanity can be capable of, I see not how they can merit that from God, which but merely by his mercy he is not bound to part withal. Let a Subject do his Prince never so great, never so goodly service; 'tis true, I believe the Prince both may and will reward him (as is usual) with one or other Title of Honour: But tho he does, even that which we call reward, is in him an act of bounty, which if he did not do he did no wrong, because the Root of Honour is in himself, and freely 'tis in his own choice, whether he will impart it or no. Good works to be rewardable we acknowledge as well as you; nay more, we believe God has bound himself to reward them, but 'tis by his merely gracious mercy, and his free voluntary promise, and no way for the value of the work done.

And it seems to me, that the Princes of this world, as led by the same instinct, and jealous of their own Prerogatives; though they have highly rewarded their Favourites with Honours, yet they have cared for the most part to have those rewards expressed as the acts of their own free grace and bounty. Thus *Philip le Beau of France*, creating *John* the second Duke of *Bretaign* into the Title of a Peer of the Realm, after enumeration of many Services, the Patent runs thus, — *Ipsum de gratia nostra promovemus in Patrem, &c.* Of our favour we advance him to the degree of a Peer, &c.

Anno 1297.  
Bertrand. d.  
Argent. Hist.  
de Bre. lib. 5.  
cap. 32.

Aug. du Paz.  
Hist. de plus.  
maisons de  
Bret.  
Alonso Lopez.  
in Nobiliario  
part 1.

P. Marb. in  
Summ. Conf.  
Con. Pii. 5.

Mar. 9. cap. 1.  
14.

Serm. 53.  
De Compuncti.  
cordis.

Exhortat. ad  
Virgines.  
Can. 18. & 20.

Anno 1433. the Successor of the said Duke made *Jean de Beaumanoire* Lord of *Bois*, &c. and the Patent hath it thus, — *Pour parte de remuneration, de nostre grace, — avons donne, &c.* In part of recompence, of our grace and favour we have given, &c. And Spanish Patents I have seen having it, — *E satisfaccion de los dichos servicios de mi proprio motu, &c.* In satisfaction of the said services of my proper motion, &c. In England anciently they said, — *Sciatis quod nos de gratia nostra speciali, & mero motu nostris, — concesserimus, &c.* Know ye, That of our special grace and our free motion we have granted, &c. In the Bull of *Pius V.* whereby he created *Cosmo di Medicis, Magnum Etruria Ducem*, Great Duke of *Tuscany* or *Florence*; the words are these, — *Motu proprio — & mera liberalitate nostris — creamus*, Of our proper motion — and our meer bounty — we create, &c. And though sometimes perhaps they call'd those services Merits (as comparatively I deny not but they might) yet they never held them such as could exact reward, but as their bounties prompted them.

It seems that the Fathers of former times had no such haughty conceits. The opinion of *St. Gregory* concerning Merits, is of another strain, when he affirms, — *Omne virtutis nostra meritum esse vitium, omnem humanam Justitiam esse injustitiam, si destitute judicetur*: If it come to be precisely judged of, all the Merit of our Vertue is Vice, all human Justice is Injustice. For which he had Authority sufficient, *Psal. cxliiii. 2. Job ix. 20. Psal. cxxx. 3.* *St. Bernard* is as Orthodox where he says, — *Hoc totum hominis meritum, si totam spem suam ponat in eo qui totum saluum fecit. Sufficit ad meritum scire quod non habemus merita*. All the Merit of Man is to put his whole trust in him that can wholly save us. It sufficeth for our Merit, to know that we have none. That of *St. Chrysostom* suits with this Doctrine. — *Etsi millies moriamur, etsi omnes virtutes animi expleamus, nihil dignum gerimus ad ea que ipsi a Deo praecepimus*: Should we die a thousand deaths, should we complete all mental virtues; yet could we do nothing worthy of those things that God bestows upon us. And in one of his Homilies he is yet plainer — *Si totum tempus vite hujus occupant obsequia, laudes teneantur, gratiarum actiones insistant, non poteris pensare quod debet*: Should our whole life time be spent in obedience, in singing Praises and giving Thanks; yet could we never repay what we most justly owe. *St. Ambrose* cries out, — *Unde mihi tantum meriti cui indulgentia pro corona est*: How should I come by any thing of Merit, when indulgence is the only Crown I have? In the Council of *Aurange* it is as rightly said, — *Debetur merces bonis operibus si fiant, sed Gratia que non debetur praeceedit ut fiant. Neminem nisi Deo miserante salvari — & multa in homine bono fiant, quae non facit homo. Nulla vero facit homo bona quae non Deus praestet ut faciat homo*. There is a Reward due to good Works when they are done, but Grace that is not due precedes them that can be done; without mercy from God there is not any man that can be saved — and, there are many good things done by man which man does not do: But yet does man do nothing that is good, but what God first does work in him, that thereby he may be able to do it.

But say you, Christ merited that we might obtain Salvation by our own merits. The plenitude of Christs merits we acknowledg, but any properly our own, unless *Ex pacto* — By Covenant, by Gods free Mercy



Mercy and Promise we deny: 'Tis true. Christ merited for us, and by the application of his Merits through Faith we are saved: But where are any our own from the dignity of Works, but in the late writings of some of your side? I say some, for all are not of this opinion. But suppose your own Position should be granted (which we do not) yet since you cannot merit but by vertue of Christ's merit, why will you rather call this your own merit than his? Since the effect must be ever in debt to the Cause. And even to come to your own instance, though the branches be fruitful, yet men do not attribute their fruitfulness to themselves, but to the Vine, without which they could not be at all. If they could be fruitful of themselves cut off from the Vine, it then were theirs peculiarly: But when they must owe it to another. — The Donor is dishonored, when the Donee is intitled to more than can be his due. *It is not in him that willeth, nor in him that runneth, but in God that sheweth Mercy. And he it is that worketh in us both the Will and the Deed even of his good pleasure.*

Rom. 9. 16.

Phil. 2. 13.

For my part, for man to lean against the rotten wall of his own Works, I hold to be presumption and a hazard. To plant all my expectation in my blessed Saviour can be neither; his merits are sufficient for me, and I cannot over-honor him by trusting; And surely your Cardinal saw as much, when he became so ingenious as to acknowledge his *Tutissimum*, &c. I am resolved to abandon my self, and am confident I shall fare the better with God because I depend upon him alone. Besides Sir, I dare not venture to live in that Faith, wherein those of your side dare not adventure to die. I believe you can hardly tell me of any one understanding Papist that ever dy'd confiding in his own merits for his Salvation. Then I'm sure they fly to Christ: So whosoever pleads most for human merits in his life, his death becomes a Retraction, and he is then glad to let go this Reed of *Egypt*, to catch at the Staff of Life indeed, *Christ Jesus*.

Bellar.

Thus your Champion Cardinal (whose Learning and Life you have not many to equal) in his last Will bequeaths his Soul to God as a giver of mercies, not as a rewarder of merits. And here among us a most noble and meritorious Lord of the *Roman* Faith, who truly cannot be too much honored for his Parts and Piety, is yet so far from this overstrain'd error, that he gives it for his *Motto* to his Arms. *En Grace affie*. Nay, those of your side do not only, not die in it, but they do not live in it. For however some licentious Pens have vented it of the Regenerate in general, I could never yet meet with any that would personally speak it of himself in particular. Which seems to me to argue, that either none of you are Regenerate; or else, that tho it be voted in the gross, yet you do not believe that it will hold in special. If it be true, why do you not own it; If not true, why do you teach it?

Idem.

It is as strange that those of your side should aver that the good works of those that are reneate, should out of Condignity merit Heaven (which is far beyond all that this World can Administer) and yet give it under their own hands, that they are not worthy Governments Terrene and Finite, as you may find it in the Bull of *Leo X.* that conferred the Title of *Defensor Fidei*, on our *Henry VIII.* which is subscribed by himself and 27. Cardinals of that time, and speak thus, — *Ex superne Dispositionis Arbitrio, licet imparibus meritis Universalis Ecclesie Regimini*

*Laertius cber.  
de Nursia, Bul-  
lar. Tom. 1.*

*mini presidentes, &c.* We the President for the Government of the Universal Church by the Disposure of the Heavenly Will, tho' with merit no way answerable to the favor. Away, Away! If his Holiness and all his Conclave who pretend to the Treasury of the super-abundant merits of all the Saints, dare not challenge out of merit to be Bishop of Rome: Let no man ever hereafter have the front to think by his own desert to become an Heir to Heaven.

Alas! tho' man does sometimes something that is partly good, what a soil of ill adheres? Evil with his thoughts is mixt, as with corrupted air, Infection; and then how advantageous is that against goodness? It was observed of *Themistocles*, that after he denied Fortune a share in his Victories, attributing all to himself. he then became unprosperous; And surely since your Church has thus assumed Merit for the value of the work it self, you shall find it has not flourish'd as it did before. He that does ascribe his goodness to himself, does render to the world even all his good suspected, by usurping what is not his own.

Now, Sir, I am come to the other two; *That it is meritorious to kill an Heretic, with whom no Faith is to be kept.* Which (not to swell a Letter too big) depending one upon another, I will link together. These you deny valiantly, and I should be glad you did it as justly: I know well enough some of your side are ashamed to own this Doctrine unvizorded, and therefore they seek to evade it with the Council of *Constance*, where this King-killing is covertly condemned, but tacitly implied; for it says, *It is not lawful and meritorious for every particular person to kill a Tyrant, but withal it adds, Non expectata sententia vel mandato judicis cujuscunque:* Without expecting the sentence or command of some Judg. So that for ought is there said, if the Pope or any General of an Order, sentence him or command, it may be both lawful and meritorious.

I know also there is a pretended private condemnation of *Mariana's* Book, *De Rege & Regis Institutione*, Of Kings and Kingly Institution: But if it be serious, why is it not publish'd? Or how comes it to pass, that when this Book should have been suspended by his Holiness, he was pleased to mistake another of the same Authors, not pertinent to the business, and let this go unrepended? But howsoever these shifts are offered to dazle weak inspections, the facts are so notorious to the world, and the approbation of those facts manifested in such Capital Letters, as I must needs think, either you have read very little of your own side, or else that you carry so much confidence about you, as is resolved not to blush at any thing that can fall from your Pen.

The first Fact I will speak of, is the murder of the Prince of Orange by *Gerard*, who at his Arraignment confessed he had imparted his intention of murder to *Gery*, Warden of the Fryers at *Tourney*, who encouraged him, gave him his blessing, and promised to pray for him: He confessed also that he had acquainted a Jesuit of *Treves* with the matter, and the Jesuit assured him, if he dy'd in the attempt, he should be reckoned in the number of Martyrs. And the Apologist for *John Chastel* says, the said *Gerard* did that deed — *Pour le bien de la Vertue.* But for this perhaps you may plead the King of Spain's prescription, and his being a Subject; which how far he may be accounted so, that has Sovereign power, may be disputable: Howsoever I am sure 'tis far

*Sessio 15. Conc.  
Constantiensis.*

*Franciscus Verona  
Constantinus. par. 2.  
cap. 2.*

far enough from Christian charity, at once (as much as in them lyes) to destroy both body and soul, by insidiating an unsumm'd life.

The next is the murther of *Henry III. of France*, and the same Author commends this murther of *James Clement*, as being *Contra hostem publicum & juridice condemnatum*, Against a publick Enemy, and one legally condemn'd. Nay he goes so far as in plain terms to justify Regicide to the world in defiance of the forenamed Conciliary Decree, his words are these, —*Non obstante Decreto supradicti Concilii Constantiensis, privatis & singulis licitum sit Reges & Principes Harescos & Tyrannidis condemnatos occidere*: Notwithstanding the Decree of the foresaid Council of *Constance*, it is lawful for a private person, or for any man to take away the lives of Heretical Princes, and such as are condemn'd of Tyranny. If this pass not with you, I hope you will give credit to his Holiness *Sixtus Quintus*, who in an Oration in full Consistory at *Rome*, was not ashamed to assimilate the Assassination by this *Clement*, with the mysteries of the Incarnation and Resurrection, and the acts of *Judith* and *Eleazer*; the King was slain the first of *August*, this speech was spoken the eleventh of *September*, and printed at *Paris* about two Months after.

The Third Fact is the attempt of *John Chastell* on *Henry IV. of France*, for whom the aforefaid Author *Fran. Vero. Constant.* has written a particular Apology; And at the Arraignment of the said *John Chastell*, *John Guignard* was also arrested, and upon evidence under his own hand, That he approved of the murther of *Henry III.* and persuaded the murther of *Henry IV.* he was also executed. And yet this *Guignard* with *Mariana* and his works is highly extolled by *Clarus Bonarsius*, or *Carolus Scribanus* which you please.

A Fourth Fact is the horrid Powder Treason *Anno 1605.* which *Garnet* confessed he knew and concealed, and withal said, *It was to be reckoned among those works, which were not to be commended till done.* In defence of this *Garnet*, has *Andreas Eudemon*, *Joannes Cydonius* written largely, and confesseth, that not long before the discovery of the Plot in his publick prayers —*Monet omnes, qui ad solennem Ecclesia cæ-tum convenerant, ut obnixè orent Deum pro felici successu gravissime cu-jusdam rei, in causa Catholicorum sub initium Comitiorum*: He admonishes all that came to the solemn Assembly of the Church, that they should earnestly pray to God for the happy success of a certain weighty matter concerning the Catholics about the beginning of the Parliament. And in several places it justifies this unheard of practice in many other particulars; the work it self being approv'd by the General of the Order of the Jesuits, and others of that Society. And no wonder, since 'tis now by so many Pens dispersed, that Heretical Princes (and whosoever the Pope says is so, must so be taken how untrue soever it be) ought not to be tolerated: Thus *Bellarmino*, —*Non licere Christianis tolerare Regem hereticum, si ille cometur Subditos ad suam hæresin pertrahere*: It is not lawful for Christians to indure an Heretical King, if he endeavours to persuade his Subjects to his Heresie. The like says *Parsons*, and that he ought to be made away, —*Idque ante prolatan Papa sententiam*, Before the publication of the Popes Sentence against him. Of the same futable Opinion is *Emanuel Sa*, in *Aphorismi Confessar. in verbo Tyrannus*.

*Suares*

*Idem.*

*Anno 1589.*

*In Amphitb.  
Honors. c. 13.*

*De Pontif. Ro-  
mano. 5. 7.*

*Philopar.  
Sect. 2. p. 109.*



*Suares de censuris, disput. 15. sect. 6. Boucher de justa abdicatione Henrici Tertii l. 3. and many others.* Nay, this Garnet and his fellow Oldcorne are by the said Bellarmine for this gallant Enterprize styled by the name of Martyrs; yea, and for such, are put in the Jesuits Catalogue of Martyrs printed at Rome. A glory we shall never envy you, to have your Martyrs multiplied by them we know for Traytors. Now I would demand, whether or no the requiting Murthe- rers and Sicariots with the Crown of Martyrdom, be not in your sense to make the act meritorious?

And for the matter of not keeping Faith with them, I shall not need examples, the World is every where so full. How many Emperors, Kings, and Princes has the Papacy (not only for that which you call Heresie, but even upon displeasure for slight matters and mere human ends) deposed? absolving all their Subjects from their sworn obedience, giving their Bodies as Slaves, and their Goods as a Prey to any that will take them. We need go no further than our own Henry VIII. by the Bull of Paul III. which yet wrought no other effect but heaping of Scandal and Scorn on the See of Rome.

*Vespertilio  
Hæresico-poli-  
ticus, p. 159.*

Among many Vouchers of this Doctrine let the bold assevera- tion of Gretzer speak for all — *Tam timidi & trepidi non sumus, ut asserere palam vereamur Romanum Pontificem, posse, si necessitas exi- gat, subditos Catholicos solvere Juramento Fidelitatis, si Princeps Ty- rannice illos tractet*: We are not so timorous and cowardly as that we should fear publickly to assert, that the Bishop of Rome (if neces- sity put him upon it) may and can absolve any Catholick Subjects from their Oath of Allegiance, if their Prince shall Tyrannically treat them: So that it will be true enough, if once a Sentence brands them out for Hereticks, the sworn Subjects, much less others, need not keep faith with them. Surely 'tis a rare gift his Holiness has in making Knaves and Subjects perjurd; that even whole King- doms of faithful Subjects, he can against the Law of Nations, Nature and Religion, shake into Traitors and Rebels against their lawful Sovereign: As if he would moralize *Ætæons* Fable, and turn the wild Hounds loose to rend and tear their Master; and prove against St. Paul, That there are Powers not ordained of God.

*Rom. 13. 1.*

*Le Pædagogue  
a' Ames c. 4.*

Father Edmond gives it us in right down words, and would make us believe, *That no man, how potent soever he be, can contract with an Infidel, or one that hath revolted from his Conscience.* And after this he persuades the Prince that has Heretick Subjects, to destroy them, even against his own Edicts which granted them li- berty, saying, *Though a man has committed one fault against his will, by the hardness of the Times, yet there is no reason he should commit two.*

*Idem cap. 9.*

*Hist. Council  
of Trent. lib. 1.*

Nay, I have reason to think this violation of Faith with such as you call Hereticks, to be the Tenet of your general Clergy. Did not the Council of Constance condemn John Hus and Jerome of Prague, contrary to that safe Conduct that was given them? And the like would the Ecclesiasticks have put in practice against Luther at Worms, if the Emperour would have given way to it, and the Elector Palatine had not stoutly opposed it, saying *That it would be a thing that would brand the German Name, with the mark*

*mark of perpetual Infamy: And expressing with disdain, That it was intolerable for the service of Priests, that Germany should draw upon it self the Infamy of not keeping the publick Faith.*

But it is no marvel the Members should be thus diseased, when even the Head is tainted. *Paul the Fourth* was sworn at his Election to the Papacy to make but four Cardinals, which Oath he presently broke, in open Consistory maintaining it as an Article of Faith, *That the Pope cannot be bound, much less can bind himself; and to say otherwise was a manifest Heresy: to contradict which if any persisted, he would cause the Inquisition to proceed against them.* A brave Merchant no doubt to deal with! In a Jugler, fast and loose is tolerable; but in a Prelate, sure to be abhorr'd. If to arm the Subject against the Prince, the Father against the Son, the Servant against the Master, and to violate Words, Promises, Oaths; voluntarily, deliberately, juridically taken, (which are the sacred Sanctions of all mundane Commerce) be to pursue the benediction and Legacy of our blessed Saviour, Peace; then Sir, is your Religion right, and I will think no more of taking it for Prophecie, *Ye take too much upon you, ye Sons of Levi.*

*Idem lib. 5.*

But whence is this Power deriv'd? as I take it 'tis pretended all from Christ as being his Vicar on Earth. But assuredly Christ never owned either Murther or Deposition of lawful Monarchs; or dispensation of Oaths lawfully taken. Nay, he refused not only to be a King, but at all to be a secular Judge, and in plain and manifest terms tell us, *His Kingdom is not of this World.* I read that he commanded *St. Peter* not to use his Sword; but never that he gave him any temporal one. That which he had he bids him put up, with a menace if he does use it, and a reason why he did not need it. If he had done but half as much as the *Pope*, the *Jews* had not been cozened, for he had then restor'd the Kingdom to *Israel*. *St. Peter* indeed commands us, *to be subject to every Ordinance of Man for the Lord's sake: but withal to Kings as Supreme.* And even in reason, that which does include must needs be the major. Now the Church subsisteth in the Common-wealth. For although they be so nearly link'd, as for the most part they flourish and fall together; yet 'tis possible there may be a State without a Church, but not the face of a Church without a Civil State. Shall the Eternal Son of God acknowledge a Power from God, even in a Heathen Magistrate, and under, that under one, submit himself to the Ignominious death of the Cross? And now a thing of frailty and of errors, which ne'er had name in Sacred Scripture, must insult it over Crowns and Monarchs, to which his Predecessors (who had as much Priviledge as he) have been submissive and obedient. Shall the Papacy, which (had it not been for the bounty of Emperors and other Princes) had not at this day been Master of one foot of habitable Earth, now lift it self to ruin those that rais'd the Sea? This is to play the Serpent in the Fable, to sting the bosom that gave it warmth and life. Remarkable is the acknowledgement of *Rodolph Duke of Suevia*, who instigated by *Gregory VII.* (the first Author of this proud Usurpation over Kings) to take up Arms against *Henry IV.* in a Battel against him received a Wound on his right Hand, whereof he died.

*1 Pet. 2. 13.*

His complaint to his Friends was this. — *You see how my right*

Helmoldus  
Chron. Slan.  
Cap. 39.

*Hand is wounded. It is the Hand whereby I swore to Henry my Lord and Master, that I would never annoy him. But the Popes Commands brought me to this, to break my Oath. — Let them who have incited us so to do, consider in what manner they urged us, for fear lest we be brought to Eternal Damnation.*

Joannes Tilius  
Chron. Ann.  
1202.

The Troop of unconfutable Writers against the Bastard Prerogative of the See of Rome over Kings, and the Absolution from Oaths solemnly taken before God and the World is so great, and the Arguments against it so prevalent, that I will say no more, but conclude all with the words of a Bishop of Paris in a Case a kin to this; Who when Boniface VIII. had excommunicated Philip the Fair, and challenged the Realm of France as a Benefice belonging to the Papacy, says justly, *That though the impudence of the Pope was wonderful to do it, yet he thought them the greater Fools that did dispute the Business.*

Thus (Sir) you see I had reason enough to say what I did; I do protest before God if I thought I had done your side any wrong, I would most willingly recant it. For I have ever held it a Nobleness befitting the very best bravery of a Christian, rather than to submit in a wrong even to publick acknowledgment, than by any Oratory, though never so Potent to maintain it: But my Conscience and Reason tell me I have dealt fairly. And if you consider the many other Enormities of Rome, you must confess me modest, to touch you with so soft a hand. In part I will follow your Counsel, for with God's Grace I resolve to live and die a true Christian Catholick. But a Roman Catholick I understand no more than you would me, if I should call a Council National, Oecumenical, or General, particular. I have writ this because I would be Civil, and sooner you should have had it, if I had been at leisure, and had not deferr'd it in expectation of your Book you mention to have sent me, which yet I never met with, nor with your Letter till the time before specified, The love which you profess to my Person I shall be ready to requite, which had taken me much more if the many mistakes wherewith you slander me, had not thrown stain and scandal on your Charity. For your Hatred to my Errors, 'tis neither in my power nor thoughts to help it: And since you needs will call them so, you must pardon me that I add another to them, which is to think them none.

If you have any other matter that may be Civil Commerce, I shall not be adverse to your Lines. But for my Religion, I believe myself to be upon too good grounds to be moved by your pen. And to argue more were fruitless, since even the means of Reconcilement your side has taken away. For you allow no Judge but the Pope, whom you cry up for infallible, and besides our denying that, we know by him we are already prejudg'd.

And does it not incline to partial, when you will admit no Judge but your own? Abate but that, and the Policy and Interests of either side, the Cavils and the Niceties, the Obstinacy and Peevishness of men, their study on either side rather to maintain Opinion and come off with Victory, than to find out and submit to Truth; and then that Man's Opinion will not look so horribly monstrous as some would have it deemed: That even a Pious, Discreet, Moderate, Learned Papist, and a Pious, Discreet, Moderate, Learned Protestant may



may be very near to be both of one Religion. I am sure they have both the same Foundation to build upon, and both will own Christ and the Gospels Heavenly Doctrine. So that the Frailties of both, I hope upon Repentance and begging forgiveness may receive a pardon, and they in the end meet together as well as at first together they began. I am not convinc'd but that both may be Gold, only one may have something more of Alloy, and so be something coarser than the other. Two Clocks may be made by one Workman's hand, and either of them sometimes may go false; yet I would not have them broke because they disagree, each may be mended and go right at last; but their own spring and string it is must guide them.

I shall therefore take it for a favour, if you please to let me enjoy my Religion in Peace: Then shall I so far go along with your wishes, as to pray for direction in the right; making it further my Petition to God, that he will vouchsafe to build up his Church in Truth and Unity, and to make us both so Members of it here, as we may avoid the Errors which exclude from that above, where I shall not despair but that you may be met—by

*Sir, your Servant*

OWEN FELLTHAM.

XVIII. To S. H. C.

*SIR,*

**A**fter this Week you may take your Repose till after the Term; and you may joyce in't. When I come up, though you may have as much trouble, yet your Hand and Pen will have ease. 'Tis sad that the Noble Duke hath been forced to abandon this vile Nation and World: Since he could not die when his Prince and Kinsman was martyred, it seems he was resolv'd to vex Life with Sickness till he did die; so that upon the matter he hath continued but a longer Mourner, and would not live to see the Ruin of those of the King's Friends, who now are under pursuit. Every thing hath its end: And perhaps these Armatory Excursions, thus suddenly seconded by Oyer and Terminer, may make way for the Escape of our Friend in the Tower. Peccadillo's are Crowned in Capitals: When the Cove is let fly at, then all the Currs pursue the larger Quarry: A single Bird may steal from out a Hedge unseen. Nor hath the State any cause to be angry, that thus they are Alarm'd to Arms: When an Insurrection is once quash'd, the Initiators ought to be rewarded, not punished; they enrich the Commander, and are a kind of Fermentation that conduces very much to the Projection and Multiplication of Gold. And I commend your grave Citizens that are so wise, as never to venture but where there is hope of gain. But I am confident if they had not taken their Religion for Trade, they scarce would ever have ventur'd at Christianity. They would have thought it a kind of impolitic Interest, to have ador'd a Crucified God. If their Deity be Pluto, they will not be disturbed at any subterranean Region he shall choose. The Pismire's never troubled at the

the Change of his Landlord so he may keep but his Mole-hill still, and may hoard and breed in quiet. If the Tree give the Swine shade, they will manure the root on't, and like the Boar and Beast whet their tusks, and harden their attires at the stem on't, that they may therewith destroy his Enemies. But the best is, they have not the obstinacy to die Martyrs, so they may change when they have a mind to't and be as zealous to import, as they have been mad to export and expel. And then they will see that no condition is free from the Rotation of humanity, for I believe the Nation will be so good natur'd as they will not be wanting to commend and forgive. And though there can be nothing in me to incourage you to the first, yet I know you want not Charity to afford the latter to

*Your ever Servant.*

### XIX. To the Lady B. T.

*May it please you, Madam,*

**A**S good Wits out of slender Events do sometimes Compile both large and excellent Stories; so (Madam) hath your Noble Opinion been pleas'd to deal with those weak and inconsiderable Propensions that I find in my self to your service; if they have been capable of any Value, 'tis only by the Impression they have of your acceptance. Whereby (Madam) it will appear to the World, there can hardly be any Merit in others, but such as takes rise and being from the Lustre of your own Creation. To the humble acknowledgment whereof, I confess no man can be more obliged than my self to your Ladyship, which shall not only make it my endeavour faithfully to discharge whatever you shall think fit to impose; but to manifest that I hold your Esteem and Confidence of me to be an Honour of so great a Magnitude, that it must ever have a durance of gratitude in me equal with the well-being of (Madam)

*Your most obedient and*

*faithful Servant.*

### Quod in Sepulchrum volui.

*Postquam vidisset rotantem Mundum,  
Imaque summis supernatantia,  
Prosperum Tyrio scelus imbutum,  
Dum Virtus sordida squallet in Aula,  
Securique cervicem praeiuit:  
Injusta tamen Hominum  
In justissima disponente Deo;  
Dum Raudax Caesar Nubila pellit,  
Gloriamque Gentis tollit in altum:  
Tandem evadens Terris  
Exuvias hic reliquit FELLTHAM.*

**F I N I S.**



